# Acta Apostolicae Sedis

*Volume LVIII (1966)*
*Commentarium Officiale — The Official Acts of the Holy See*

## The Holy See

(Sancta Sedes)

An English translation of the Latin edition
Romæ: Typis Polyglottis Vaticanis, 1966

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**Note on this translation.** This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTA APOSTOLICAE COMMENTARII OFFICIALIA, ANNUS ET TOMUS LVIII, EX OFFICINIS POLYGLOTTIS VATICANIS, MDCCCCLXVI, SEDIS.

[*Latin ed. p. 5*]

Year and Volume LVIII, January 31, 1966, No. 1. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. THE SECOND VATICAN ECUMENICAL COUNCIL IS CONCLUDED WITH SOLEMN RITES. On the eighth day of the month of December, in the year 1965, on the feast of the Immaculate Conception of the Blessed Virgin Mary, the SECOND VATICAN ECUMENICAL COUNCIL concluded with solemn rites. At approximately ten and a half o'clock, the Supreme Pontiff, having put on the sacred vestments in the Vatican Basilica, proceeded through the atrium, accompanied by a procession, to the Petrine Forum, with the Fathers of the Ecumenical Synod preceding him, and the hymn "Ave, Maris Stella" being sung by the Sistine Choir. In the very Forum, crowded with a vast multitude of the faithful, the solemn ceremonies of the Council's conclusion were held, to which Most Excellent Princes were also present, as well as Most Excellent Men from EXTRAORDINARY LEGATIONS sent by Governments or International Bodies, and also Most Excellent Men from the College of Legates at the Apostolic See. The Blessed Father read the Holy Scriptures and then delivered this address: "My Lords Cardinals! Venerable Brothers! Representatives of the Peoples! Lords of the City of Rome! Authorities and Citizens from every part of the world! You, Observers belonging to so many different Christian denominations! And you, the Faithful and Sons present here, and also you, scattered throughout the earth and united to us in faith and charity! You will soon hear, at the conclusion of this Holy Mass, the reading of certain messages, which the Ecumenical Council, at the conclusion of its..."

[*Latin ed. p. 6*]

6. *Acta Apostolicae Sedis* – The official commentary on the proceedings, addresses various categories of people, intending, within those categories, to consider the innumerable forms in which human life is expressed; and you will also hear the reading of Our official decree, by which We declare the Second Vatican Ecumenical Council to be finished and concluded. This is therefore the moment – a brief moment – for greetings. Afterwards, Our voice will be silent. The Council is entirely concluded; this immense and extraordinary assembly is dissolved. Therefore, the greeting that We offer you acquires a particular significance, which We scarcely dare to indicate, not to distract from the prayer, but to better engage your attention in this present celebration. This greeting is, first of all, universal. It



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is addressed to you all, those present and participating in this sacred rite; to you, Venerable Brothers in the Episcopate, to you, representatives, to you, the People of God; and it extends, it spreads to all, to the entire world. How could it be otherwise, if this Council has been defined as ecumenical, that is, universal? Just as the sound of bells spreads through the sky, and reaches everyone and each person within the range of its sound waves, so too, Our greeting, at this moment, is addressed to everyone and each person. To those who receive it, and to those who do not receive it: it resounds and urges upon the ear of every man. From this Catholic center in *Romano*, no one is, in principle, unreachable; in principle, everyone can and must be reached. For the Catholic Church, no one is a stranger, no one is excluded, no one is far away. Everyone to whom Our greeting is addressed is a called one, an invited one; he is, in a certain sense, present. Let the heart of one who loves say: every beloved one is present! And We, especially at this moment, by virtue of Our universal pastoral and apostolic mandate, love all, all of you! Therefore, We say this to you, good and faithful souls, who, absent in person from this forum of believers and nations, are present here with your spirit, with your prayer: you are also in the thoughts of the Pope, and with you, He celebrates this sublime moment of universal communion. We say this to you, those who are suffering, almost prisoners of your infirmity, and who, if you lacked the comfort of this Our intentional greeting, would feel your pain doubled, due to spiritual loneliness. And We say this especially to you, Brothers in the Episcopate, who, not through your fault, were absent from the Council and who now leave in the ranks of your Brothers, and even more so in their hearts and in Ours, a void that makes...

[*Latin ed. p. 7*]

The Acts of Pope Paul VI, chapter 7, speak of so much suffering, and denounce the injustice that binds your freedom; and if only that were the reason you were absent from our Council! Greetings to you, Brothers, still unjustly held in silence, in oppression, and in the deprivation of legitimate and sacred rights, due to every honest man, and all the more so to you, who labor for nothing but good, piety, and peace! The Church, O Brothers, hindered and humbled, is with you! It is with your faithful and with all those who are united with you in your painful condition! And may the civil conscience of the world also be so! And finally, we extend this our universal greeting also to you, men who do not know us; men who do not understand us; men who do not believe us to be useful, necessary, and friends; and even to you, men who, perhaps thinking you are doing good, oppose us! A sincere greeting, a discreet greeting, but full of hope; and today, believe it, full of esteem and love. This is our greeting. But pay attention, those who hear us. We implore you to consider how our greeting, unlike the greetings commonly exchanged in profane conversation, which



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serve to end a relationship of closeness or discourse, tends to strengthen, and if necessary, to produce the spiritual bond from which it derives its meaning and its voice. Our greeting is not one of farewell that separates, but of friendship that remains, and that, if necessary, now seeks to be born. Indeed, it is precisely in this its ultimate expression that our greeting, on the one hand, wishes to reach the heart of everyone, to enter it as a cordial guest, and to say, in the silent interior of your individual spirits, the customary and ineffable word of the Lord: "I leave you peace, I give you my peace, but not as the world gives it" (Christ has His own unique and original way of speaking in the secret of hearts); on the other hand, our greeting tends towards another and higher relationship, because it is not merely a bilateral exchange of words between us, people of this earth, but it calls upon another Presence, the Lord Himself, invisible, yes, but operative in the fabric of human relationships; and it invites Him, it prays Him, to awaken in those who greet and in those who are greeted, new goods, of which charity is the first and supreme. Behold, this is our greeting: may it kindle this new spark of divine charity in our hearts; a spark which can set fire to the principles, doctrines, and purposes that the Council has prepared, and which, inflamed by charity, can truly bring about in the Church and in the world that renewal of thoughts, of activities, of 1 John 1:14, 27.

[*Latin ed. p. 8*]

8 Acta Apostolicae Sedis - An Official Commentary on the customs, and on the moral strength, joy, and hope, which have been the very purpose of the Council. Therefore, our greeting is ideal. Is it a dream? Is it poetry? Is it a conventional and empty hyperbole, as often happens in our usual expressions of good wishes? No. It is ideal, but not unreal. Just a moment more of your attention. When we men direct our thoughts and desires towards an ideal conception of life, we immediately find ourselves either in utopia, or in rhetorical caricature, or in illusion, or in disappointment. Man retains the unquenchable aspiration towards ideal and total perfection, but he does not, on his own, reach it, neither with the concept, nor much less with experience and reality. We know; it is the drama of man, of the fallen king. But observe what happens this morning: as we conclude the Ecumenical Council, we celebrate the Most Holy Mary, the Mother of Christ, and therefore, as we have said before, the Mother of God and our spiritual Mother. The Most Holy Mary, we say, immaculate! That is, innocent, that is, wondrous, that is, perfect; that is, the Woman, the true Woman, ideal and real at the same time; the creature in whom the image of God is reflected with absolute clarity, without any disturbance, as happens instead in every human creature. Is it not by fixing our gaze on this humble Woman, our Sister and at the same time our celestial Mother and *imago*, a clear and sacred mirror of infinite Beauty, that our spiritual ascent during the Council and this final greeting can end? And that our post-conciliar



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work can begin? Does not this beauty of the Immaculate Mary become for us an inspiring model? A comforting hope? We, brothers and sons and lords, who listen to us, we think so; for us and for you: and this is our highest and, God willing, our most valuable greeting! The Eucharistic Sacrifice having been completed, the Most Blessed Father informed the assembly of certain announcements to be made on behalf of the Fathers of the Council, as the Ecumenical Synod draws to a close: Venerable Brothers. The hour of departure and dispersion has sounded. In a few moments, you will leave the conciliar assembly to go and meet humanity and bring it the good news.

[*Latin ed. p. 9*]

The Acts of Pope Paul VI, paragraph 9, concerning the Gospel of Christ and the renewal of His Church, to which we have been working together for four years. This is a unique moment; a moment of incomparable significance and richness. In this universal gathering, at this privileged point in time and space, the past, the present, and the future converge. The past: for here is assembled the Church of Christ, with its tradition, its history, its Councils, its Doctors, its Saints... The present: for we are about to depart to go forth into the world of today, with its miseries, its sorrows, its sins, but also its prodigious achievements, its values, its virtues... The future is present, finally, in the urgent call of the peoples for greater justice, in their desire for peace, in their thirst, conscious or unconscious, for a higher life: a life that the Church of Christ can and desires to offer them. It seems to us that we hear rising from all over the world a vast and confused clamor: the questioning of all those who look to the Council and ask us with anxiety: Do you not have a word to say to us? ... to us, the rulers? ... to us, the intellectuals, the workers, the artists? ... and to us, the women? to us, the young, to us, the sick and the poor? These imploring voices will not go unanswered. It is for all categories of humanity that the Council has been working for four years; it is for them that it has elaborated this "Constitution on the Church in the Modern World," which We promulgated yesterday amidst the enthusiastic applause of your assembly. From our long meditation on Christ and on His Church, a first word must now flow forth, a word heralding peace and salvation for the multitudes who await. Before separating, the Council wishes to fulfill this prophetic function and to translate into brief messages and into a language more easily accessible to all the "good news" that it has for the world, and which some of its most authoritative interpreters will now address in your name to all of humanity.

[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis - Commentarium Officiale. Nuntii ab E.mis Patribus Cardinalibus lecti et a Summo Pontifice iis traditi qui variarum socialium ordinum personam gerebant. Aux gouvernants.

In hoc momento sollemni, Nos, Patres XX Concilii Œcumenici Ecclesiae



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Catholicae, qui mox dispergemur post quattuor annos orationis et operum, plena conscientia missionis nostrae erga humanitatem, ad vos, qui in manibus vestris destinum hominum in hac terra tenetis, ad omnes qui potestatem temporalem habent, reverenter et confidenter nos adjungimus. Hoc proclamamus manifeste: honorem vestrae auctoritati et dominationi tribuo; functionem vestram revereor; leges vestras justas agnosco; eos qui eas ferunt et eos qui eas exsequuntur, aestimo. Sed verbum sacrosanctum vobis dicere volumus, et hoc est: Deus solus est magnus. Deus solus est principium et finis. Deus solus est fons auctoritatis vestrae et fundamentum legum vestrarum. Vobis incumbit, ut in terra promotores ordinis et pacis inter homines sitis. Sed hoc memineritis: Deus est, Deus vivus et verus, qui est Pater hominum. Et Christus est, Filius eius aeternus, qui ad vos venit ut dicat et doceat vobis quod omnes fratres simus. Hic est, artifex magnus ordinis et pacis in terra, quia ipse ducit historiam humanam, et solus corda ad renuntiationem passionibus malis, quae bellum et calamitatem gignunt, inclinare potest. Hic est qui panem humanitatis benedicit, qui laborem et passionem eius sanctificat, qui ei gaudia dat quae vos non potestis dare, et qui in doloribus consolatur quae vos non potestis consolari. In civitate vestra terrena et temporalis, mysterium suam civitatem spiritualem et aeternam aedificat, Ecclesiam suam. Et quid post duo millia annos Ecclesia haec, post omnia genera mutationum in relationibus suis vobiscum, Potestatibus Terrae, a vobis petit? Hoc vobis dixit in uno textibus maioribus huius Concilii: nihil aliud vobis petit quam libertatem. Libertatem de...

[*Latin ed. p. 11*]

Acts of Pope Paul VI, 11: To believe and to preach one's faith, the freedom to love one's God and to serve Him, the freedom to live and to bring to men one's message of life. Do not fear it: it is in the image of its Master, whose mysterious action does not infringe upon your prerogatives, but heals all of humanity from its fatal fragility, transforms it, fills it with hope, truth, and beauty. Let Christ exercise this purifying action upon society! Do not crucify Him again: it would be sacrilege, for He is the Son of God; it would be suicide, for He is the Son of Man. And we, His humble ministers, let us spread everywhere, without hindrance, the "good news" of the Gospel of peace, which we have meditated upon during this Council. Your peoples will be the first to benefit from it, for the Church forms for you loyal citizens, friends of social peace and progress. On this solemn day, when it concludes the sessions of its Twenty-First Ecumenical Council, the Church offers you, through our voice, its friendship, its services, its spiritual and moral energies. It addresses to you all its message of salvation and blessing. Receive it, as it offers it to you, with a joyful and sincere heart, and carry it to all your peoples!

To the Men of Thought and Science: A special greeting to you, seekers of



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truth, to you, men of thought and science, explorers of man, the universe, and history, to you all, pilgrims on the way to the light, and also to those who have stopped along the way, weary and disappointed by a vain search. Why a special greeting to you? Because all of us here, Bishops, Fathers of the Council, are listening for the truth. What has been our effort during these four years, if not a more attentive search and a deepening of the message of truth entrusted to the Church, if not an effort of more perfect docility to the Spirit of Truth? Therefore, we could not fail to meet you. Your path is our path. Your paths are never foreign to ours. We are the friends of your vocation as seekers, the allies of your labors, the admirers of your achievements, and, if necessary, the consolers of your discouragements and failures.

[*Latin ed. p. 12*]

12 Acta Apostolicae Sedis - Commentarium Officiale

Therefore, also, we have a message for you, and it is this: continue to seek, without tiring, without ever despairing of the truth! Remember the words of one of your great friends, Saint Augustine: "Let us seek with the desire to find, and let us find with the desire to seek still further." Blessed are those who, possessing the truth, still seek it, in order to renew it, to deepen it, to give it to others. Blessed are those who, not yet having found it, walk towards it with a sincere heart: may they seek the light of tomorrow with the light of today, until the fullness of light! But do not forget this: if thinking is a great thing, thinking is first and foremost a duty; woe to him who willingly closes his eyes to the light! Thinking is also a responsibility: woe to those who obscure the mind with the thousand artifices that depress it, ennoble it, deceive it, and distort it! What is the fundamental principle for men of science, if not: to strive to think rightly? For this reason, without disturbing your steps, without dazzling your eyes, we come to offer you the light of our mysterious lamp: faith. He who entrusted it to us is the supreme Master of thought, He of whom we are the humble disciples, the only One who has said and who could say: "I am the light of the world; I am the way, the truth, and the life." This word concerns you. Never, perhaps, thanks be to God, has the possibility of a profound accord between true science and true faith, both servants of the one truth, been so clearly apparent as today. Do not hinder this precious encounter! Have confidence in faith, this great friend of intelligence! Enlighten yourselves with its light in order to grasp the truth, the whole truth! This is the wish, the encouragement, the hope that we, the Fathers from all over the world, gathered in Rome in Council, express to you before we part.

To you all, now, artists, who are enamored of beauty and who work for it: poets and men of letters, painters, sculptors, architects, musicians, men of the theater and filmmakers... To you all, the Church of the Council says,



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through our voice: if you are friends of true art, you are our friends!

[*Latin ed. p. 13*]

Acts of Pope Paul VI, 13: The Church has for a long time been allied with you. You have built and adorned her temples, celebrated her dogmas, enriched her liturgy. She has been aided by you in translating her divine message into the language of forms and figures, in making the invisible world comprehensible. Today, as yesterday, the Church needs you and turns to you. She speaks to you through our voice: do not let a fruitful alliance between all be broken! Do not refuse to put your talent at the service of divine truth! Do not close your minds to the inspirations of the Holy Spirit! This world in which we live needs beauty so that it may not sink into despair. Beauty, like truth, is that which brings joy to the hearts of men; it is that precious fruit which resists the ravages of time, which unites generations and makes them share in admiration. And this, through your hands... May these hands be pure and disinterested! Remember that you are the guardians of beauty in the world: may this be enough to free you from ephemeral and truly worthless tastes, to liberate you from the pursuit of strange or offensive expressions. Be always and everywhere worthy of your ideal, and you will be worthy of the Church, which, through our voice, addresses you on this day with a message of friendship, of salvation, of grace, and of blessing.

To the Women: And now, it is to you that we address ourselves, women of all conditions, daughters, wives, mothers, and widows; to you also, consecrated virgins and solitary women: you are half of the immense human family! The Church is proud, as you know, to have magnified and liberated woman, to have made her equality with man shine forth throughout the centuries, in the diversity of characters. But the hour has come, the hour is here, when the vocation of women is fully accomplished, the hour when women acquire in the city an influence, a radiance, a power never before attained. Therefore, at this moment when humanity is experiencing such...

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis - Commentarium Officiale: Profound changes occur; women, imbued with the spirit of the Gospel, can greatly assist humanity in not falling away. You women, you have always shared the care of the home, the love of families, and the nurturing of children. You are present at the mystery of life's beginning. You offer consolation in the face of death. Our technology risks becoming inhumane. Reconcile men with life. And above all, we implore you, watch over the future of our species. Restrain the hand of man who, in a moment of madness, would attempt to destroy human civilization. Wives, mothers of families, the first educators of the human race within the home, transmit to your sons and daughters the traditions of your fathers, while also preparing them for the unfathomable



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future. Always remember that a mother, through her children, belongs to that future which she may not see. And you also, solitary women, know that you can fulfill your entire vocation of devotion. Society calls upon you from all sides. And even families cannot live without the help of those who have no family. You, especially, consecrated virgins, in a world where selfishness and the pursuit of pleasure would seek to impose their will, be the guardians of purity, selflessness, and piety. Jesus, who gave to conjugal love all its fullness, also exalted the renunciation of this human love, when it is done for the sake of infinite Love and for the service of all. Women, in times of trial, who stand firm under the cross, in the image of Mary, you who, so often in history, have given men the strength to fight to the very end, to bear witness even to martyrdom, help them once again to maintain the courage of great endeavors, along with patience and a sense of humble beginnings. Women, you who know how to make truth sweet, gentle, and accessible, strive to instill the spirit of this Council into institutions, schools, homes, and into the life of every day. Women of the entire world, Christian or non-Christian, to you, to whom life is entrusted at this grave moment in history, it is up to you to save the peace of the world!

[*Latin ed. p. 15*]

Acts of Pope Paul VI, Auxiliary, 15. To the Workers. During this Council, We, the Catholic bishops of the five continents, have reflected together, among many other matters, upon the grave questions which the economic and social conditions of the contemporary world, the coexistence of nations, the problem of armaments, of war, and of peace, pose to the conscience of humanity. And We are fully aware of the impact that the solutions given to these problems may have upon the concrete lives of workers and working women throughout the world. Therefore, at the conclusion of our deliberations, We desire to address a message of confidence, of peace, and of friendship to all of you. Beloved sons, be assured that the Church knows your sufferings, your struggles, your hopes; that she highly appreciates the virtues which ennoble your souls: courage, dedication, professional conscience, love of justice; that she fully recognizes the immense services which, each in his place, and often in the most obscure and most despised positions, you render to the entire society. The Church is grateful to you for this, and thanks you through our voice. In recent years, she has not ceased to keep in mind the problems, of ever-increasing complexity, of the world of work. And the resonance that the recent pontifical encyclicals have found within your ranks has proven how attuned the soul of the worker of our time is to that of his highest spiritual leaders. He who enriched the heritage of the Church with these incomparable messages, Pope John XXIII, knew how to find the way to your hearts. He demonstrated with great clarity, in his own person, all the love of the Church for the workers, as well as for truth, justice, freedom, and charity, upon which is



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founded peace in the world. Of this love of the Church for you, the workers, We also wish to be witnesses before you, and We say to you with all the conviction of our souls: the Church is your friend. Have confidence in her! Sad misunderstandings, in the past, have for too long fostered distrust and incomprehension between us; the Church and the working class have...

[*Latin ed. p. 16*]

16. *Acta Apostolicae Sedis* – The Official Commentary suffers from both. Today, the hour of reconciliation has sounded, and the Church of the Council invites you to celebrate it without reservation. The Church always seeks to better understand you. But you must, in turn, seek to understand what the Church is for you, the workers, who are the principal architects of the prodigious transformations that the world is experiencing today: for you know well that if they are not animated by a powerful spiritual breath, they will bring misfortune to humanity, instead of happiness. It is not hatred that saves the world! It is not merely earthly bread that can satisfy the hunger of man. Therefore, receive the message of the Church. Receive the faith that it offers you to illuminate your path: it is the faith of the successor of Peter and of the two thousand bishops gathered in Council, it is the faith of the entire Christian people. May it enlighten you! May it guide you! May it make you know Jesus Christ, your companion in labor, the Master, the Savior of all humanity. To the poor, the sick, and all those who suffer. For all of you, brothers and sisters afflicted, visited by suffering in its myriad forms, with imploring eyes, shining with fever or weighed down by fatigue, questioning gazes that seek in vain the reason for human suffering, and anxiously asking when and from where comfort will come... Dear brothers and sisters, we deeply feel in our hearts, as fathers and pastors, your groans and your complaints. And our sorrow increases at the thought that it is not within our power to bring you physical health or to lessen your physical pains, even as doctors, nurses, and all those who dedicate themselves to the sick strive to alleviate them as best they can. But we have something deeper and more precious to give you: the only truth capable of answering the mystery of suffering and of bringing you relief without illusion: faith and union with the Man of Sorrows.

[*Latin ed. p. 17*]

Acts of Pope Paul VI, 17: Christ, the Son of God, was crucified for our sins and for our salvation. Christ did not abolish suffering; He did not even fully reveal its mystery to us: He took it upon Himself, and that is enough for us to understand its full value. You all, who feel the weight of the cross more heavily, you who are poor and neglected, you who weep, you who are persecuted for righteousness, you upon whom silence is imposed, you, the unknown sufferers, take courage: you are the chosen ones of the Kingdom of God, the Kingdom of hope, of happiness, and of life; you are the brothers



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of the suffering Christ; and with Him, if you will, you can save the world! This is the Christian understanding of suffering, the only one that brings peace. Know that you are not alone, nor separated, nor abandoned, nor useless: you are the called of Christ, His living and transparent image. In His name, the Council greets you with love, thanks you, assures you of the friendship and assistance of the Church, and blesses you.

To the Young: Finally, it is to you, young men and young women of the whole world, that the Council wishes to address its final message. For it is you who will take the torch from the hands of your elders and live in the world at a time of the most gigantic transformations in its history. It is you who, gathering the best of the example and teaching of your parents and your teachers, will form the society of tomorrow: you will either save yourselves or perish with it. The Church, for four years, has been working to renew its face, in order to better respond to the design of its Founder, the great Living One, the eternally young Christ. And at the end of this immense "renewal of life," it turns to you. It is for you, the young, especially for you, that it has, through its Council, lit a light: a light that illuminates the future, your future. The Church is concerned that the society that you will constitute respects the dignity, the freedom, and the rights of persons: and these persons are yourselves. It is especially concerned that this society allow for the flourishing of...

[*Latin ed. p. 18*]

The *Acta Apostolicae Sedis* – an official commentary, a treasure ever ancient and ever new: may your faith be, and may your souls freely bathe in its beneficial light. It trusts that you will find such strength and such joy, that you will not even be tempted, as some of your elders have been, to yield to the seduction of philosophies of egoism and pleasure, or to those of despair and nothingness; and that, in the face of atheism, a phenomenon of weariness and old age, you will be able to affirm your faith in life and in that which gives meaning to life: the certainty of the existence of a just and good God. In the name of this God and His Son Jesus, we exhort you to open your hearts to the dimensions of the world, to heed the call of your brothers, and to boldly dedicate your youthful energies to their service. Strive against all egoism. Refuse to give free rein to the instincts of violence and hatred, which engender wars and their train of miseries. Be generous, pure, respectful, sincere. And, with enthusiasm, build a better world than that of your elders! The Church looks at you with confidence and with love. Rich in a long past that is always alive within her, and walking towards human perfection in time and towards the ultimate destinies of history and life, she is the true youth of the world. She possesses what gives strength and charm to the young: the ability to rejoice in what is beginning, to give oneself without return, to renew oneself, and to set out for new conquests. Look at her, and you will find in her the face of Christ, the true hero, hum-



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ble and wise, the prophet of truth and love, the companion and friend of the young. It is truly in the name of Christ that we greet you, that we exhort you, and that we bless you. Subsequently, the Most Reverend Father Pericles Felici, from the Acts of the Ecumenical Synod, read and received the Apostolic Letters, by which the Second Vatican Ecumenical Council is concluded, from the Most Blessed Father.

**PAUL VI, POPE.**

For the perpetual memory of this event.

— Gathered in the Holy Spirit and under the protection of the Blessed Virgin Mary, whom we proclaim Mother of the Church, and of Saint Joseph, her most holy Spouse, and of the Saints.

[*Latin ed. p. 19*]

The Acts of Pope Paul VI, 19. The Second Vatican Ecumenical Council, concerning the Apostles Peter and Paul, is undoubtedly among the most significant events in the history of the Church: for it was attended by the largest number of Fathers, who came from all parts of the world, including those regions in which the hierarchical order had recently been established, to the See of Peter; it was replete with matters of great importance, which were diligently and carefully discussed in four sessions; and finally, it was most fitting, considering the needs of this age, that it primarily addressed pastoral concerns and, kindling the flame of charity, greatly sought to bring those faithful who were still separated from the communion of the Apostolic See, and indeed the entire human family, into fraternal union. Since, therefore, all matters pertaining to this Holy Ecumenical Council have, with God's help, been definitively concluded, and all Constitutions, Decrees, Declarations, and Resolutions, approved by synodal deliberation and duly promulgated by Us, this Ecumenical Council, convened by Our Predecessor, the late Pope John XXIII, on December 25, 1961, and begun on October 11, 1962, and continued by Us after his pious death, We hereby decree and ordain, with Our Apostolic authority, to be concluded for all legal purposes. We command and enjoin that all that has been established by the Council be observed piously and religiously by all the faithful, for the glory of God, for the honor of the Holy Mother Church, and for the tranquility and peace of all mankind. These things We decree, establishing, ordaining that these present Letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the



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Fisherman's Ring, on the eighth day of December, in the year 1965, in the third year of Our Pontificate. PAUL VI.

Afterward, "acclamations" were chanted, along with various prayers, a profession of faith, and expressions of obedience regarding the decrees of the Ecumenical Synod. After the Apostolic Benediction was imparted, the Supreme Pontiff dismissed the Fathers of the Council, saying: "Go forth in peace, in the name of our Lord Jesus Christ."

[*Latin ed. p. 20*]

Acts of the Apostolic See - Official Commentary, 20 of Pope Paul VI and Patriarch Athenagoras of Constantinople, Joint Declaration. In the final public session of the Ecumenical Council, read by the Most Reverend Father John Willebrands, from the acts of the Secretariat for Promoting Christian Unity.

1. Filled with gratitude to God for the grace He has bestowed upon them, allowing them to meet fraternally in the sacred places where, through the death and resurrection of the Lord Jesus, the mystery of our salvation was consummated, and through the outpouring of the Holy Spirit, the Church was born, Pope Paul VI and Patriarch Athenagoras I have not lost sight of the purpose they conceived, each in their own way, to omit nothing henceforth of the gestures inspired by charity that may facilitate the development of the fraternal relations thus initiated between the Catholic Church of Rome and the Orthodox Church of Constantinople. They are convinced that in this way they are responding to the call of divine grace, which today calls the Catholic Church of Rome and the Orthodox Church, as well as all Christians, to overcome their differences in order to be again "one," as the Lord Jesus requested of them from His Father.

2. Among the obstacles that stand in the way of the development of these fraternal relations of trust and esteem, is the memory of the decisions, acts, and incidents that, in the year 1054, led to the sentence of excommunication pronounced against Patriarch Michael Cerularius and two other individuals by the legates of the Roman See, led by Cardinal Humbert, legates who themselves were subsequently the subject of a similar sentence by the Patriarch and the Constantinopolitan Synod.

3. One cannot deny that these events were what they were in that particularly troubled period of history. But now that a more serene and more just judgment has been passed upon them, it is important to recognize the excesses with which they were tainted, and which subsequently led to consequences that, as far as we can judge, exceeded the intentions and the predictions of their authors, whose censures were directed against the individuals involved and not against the Churches, and which did not intend to break the ecclesiastical communion between the Sees of Rome and Constantinople.



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4. Therefore, Pope Paul VI and Patriarch Athenagoras I, in their synod, are certain of expressing the common desire for justice, and...

[*Latin ed. p. 21*]

Acts of Pope Paul VI, December 7, 1965: With a unanimous sentiment of charity from their faithful, and recalling the precept of the Lord: "When thou shalt bring thy offering unto the altar, if thou rememberest that thy brother hath any thing against thee, leave there thy offering before the altar, and go thy way first, and be reconciled with thy brother; then come and offer thy gift" (Matthew 5:23-24), they declare unanimously:

a) They regret the offensive words, the unfounded reproaches, and the reprehensible actions, which, on both sides, marked or accompanied the sad events of that time;

b) They also regret and wish to remove from memory and from the midst of the Church the sentences of excommunication which followed, and whose memory, even to this day, operates as an obstacle to reconciliation in charity, and they consign them to oblivion;

c) Finally, they deplore the unfortunate precedents and subsequent events which, under the influence of various factors, among which were mutual misunderstanding and distrust, ultimately led to the actual rupture of ecclesiastical communion.

5. Pope Paul VI and Patriarch Athenagoras, together with his synod, are aware that this gesture of mutual justice and forgiveness cannot suffice to end the disagreements, whether ancient or more recent, which persist between the Roman Catholic Church and the Orthodox Church, and which, through the action of the Holy Spirit, will be overcome through the purification of hearts, the regret for historical wrongs, and an effective will to arrive at a common understanding and expression of the apostolic faith and its requirements. In accomplishing this gesture, however, they hope that it will be pleasing to God, who is ever ready to forgive us when we forgive one another, and that it will be appreciated by the entire Christian world, but especially by the entire Roman Catholic Church and the Orthodox Church, as an expression of a sincere mutual will for reconciliation, and as an invitation to continue, in a spirit of trust, esteem, and mutual charity, the dialogue which, with God's help, will lead them to live again, for the greater good of souls and for the coming of the Kingdom of God, in the full communion of faith, fraternal concord, and sacramental life which existed between them during the first millennium of the life of the Church.

[*Latin ed. p. 22*]

Acts of the Apostolic See - Official Commentary 22. APOSTOLIC LETTERS ISSUED BY PAPAL ACT.

In the seventh century, at the time of Dante Alighieri, Pope PAUL VI, in the "ALTISSIMI CANTUS" (highest hymns), commemorates the fact that



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it is the seventh century since his birth in Florencia, a city which has also produced many other outstanding and distinguished minds. It is fitting and proper that the Italian people, with their great devotion, and eager to honor their poets, and to celebrate the brilliance of their literature, should revere and commemorate him, since he is the greatest author of their language, and, just as he has expressed and shaped the form and character of their humanity, so too he has been and will continue to be a preserver and guardian of their heritage through the ages. However, other nations, also conforming to Christian humanity, wish to participate in these celebrations, and the name of Dante, which remains forever renowned throughout the world, now shines forth like a beacon, illuminating the path.

In this display of praise and honor, the Catholica Church must certainly be present. For she numbers him among the glorious men, endowed with virtue and wisdom, who, in their pursuits, seek out musical modes, and who have a love for beauty. In the illustrious choir of Christian poets, where Prudentius, St. Ephraem the Syrian, St. Gregory of Nazianzus, St. Ambrose of Mediolanensis, St. Paulinus of Nolana, St. Andrew of Crete, Romanus Melodus, Venantius Fortunatus, Adamus of St. Victor, St. John of the Cross, and many others of more recent times are prominent, the golden lyre of Dante resonates with harmonious and wondrous sounds.

[*Latin ed. p. 23*]

The Acts of Pope Paul VI, volume II, page 23, speaks of a distinguished character, imbued with purity of spirit and eloquence, joined to nerves of the highest refinement. Therefore, following in the footsteps of Our Predecessor, Benedict XV, who, in the sixth century after the death of Dante Alighieri, published the Encyclical Letter, beginning with the words "In praeclara summorum," We also desire to pay tribute to the illustrious Poet. And this not only so that his glory may be enhanced by these fleeting commemorations, which are interspersed in the course of time and soon obscured by it, but rather so that, in a certain sense, it may endure forever, not as if erected by a silent and cold monument of stone or bronze, but rather as a perennial spring flowing with abundant streams, both for his praise and for the advancement of the excellent hope of young people. These, one after another, as if entrusted to his discipline and made disciples of this great teacher, will be fit to illuminate his memory and his work, and they will accomplish this so that the very poetry of his works may perpetually flourish in the republic of letters, and that his human and Christian wisdom may be renewed with new vigor in the studies of the best disciplines and arts among the Italians, according to the institutions and customs of the ancients, who rightly venerated Dante Alighieri as the father of their vernacular tongue.

For this reason, with the consent of the directors of the Academic Institute, to whom this pertains, We decree the establishment of a professorship



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or chair dedicated to the study of Dante Alighieri in that great university, to which Our blessed predecessor, Pope Pius XI, devoted so much care and attention, and which the Roman Pontiffs who followed him, and We ourselves, have always, and as much as possible, shown singular regard and equal benevolence, especially when We were Archbishop of Milan. We speak of the University of Milan, named after the Sacred Heart. Therefore, by Our own initiative and decree, We ordain that a professorship or chair dedicated to the study of Dante Alighieri be established there. Indeed, We are filled with joy at the thought that what We command to be established will openly testify to the singular esteem with which We honor the singer of the Divine Comedy, and which We desire to never allow the flame to be extinguished, but rather to be kindled more strongly in the studious youth who are in that university.

[Reference: A. A. 8. XIII, 1921, pp. 209 ss.]

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis - The official commentary cultivates the best disciplines and arts. There exist – and this gives us hope – students of outstanding talent and piety, who will be perfectly suited to master this discipline, from which all the treasures of that golden mine will be extracted, and which will reveal itself to lovers of knowledge, and will bring forth a new flourishing of the arts for the generations that will follow ours. Someone might perhaps ask, how does the Catholic Church, with the approval and assistance of its venerable Head, seek to honor the memory and proclaim the glory of the Florentine poet? The answer is easy and immediate: because Dante Alighieri is, above all, ours: ours, that is, of the Catholic religion, because he breathes only love for Christ; ours, because he loved the Church, whose adornment he was; ours, because in the Roman Pontiff he recognized and revered the true Vicar of Christ on earth. We must not hesitate to remember that his voice sounded harsh and severe against some Roman Pontiffs, and that he sharply rebuked ecclesiastical institutions and men who were ministers and representatives of the Church. Let it not be said that we pass over in silence this aspect of his character, this face of his work, when we know fully well the extent and nature of the anguish that afflicted him, an anguish so great that he did not spare even the most severe criticisms of Florence, his most beloved city. Without a doubt, his art and the fervor of his spirit in civil matters deserve a benevolent indulgence, since he combines the office of judge and corrector, which he claims for himself, especially when he exposes lamentable vices. Nevertheless, it is known and understood that such a passionate spirit never weakened his firm Catholic faith, nor his zealous desire to serve the Holy Mother Church as a devoted son. Dante is ours: let us repeat this just judgment, not so much to boast of this great honor, nor to glory in such a trophy for the sake of ambitious and immoderate love, but rather so that we ourselves may



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be reminded of our duty to know and explore the inestimable treasures contained in his work, treasures pertaining to Christian understanding and feeling, with the conviction that only those who are truly great poets can penetrate the hidden depths of a religious soul, and can comprehend and savor the spiritual treasures hidden in his poem with such profound insight.

[*Latin ed. p. 25*]

Acts of Pope Paul VI, II, 25. This is quite evident from the very nature of the poem by Dante Alighieri. For every poem, worthy of that name, elevates and exalts the mind with the virtue which they call catharsis, to new and courageous thoughts and feelings. This elevation and grandeur, which shines forth singularly and most abundantly in the Divine Comedy, is understood to stem from a religious sentiment and, specifically, from the Catholic faith. Indeed, faith, which like a star in the sky, shines in me; to which everyone so attains possession, that it accomplishes nothing greater... this dear joy / upon which all other good is founded? This temple of poetry, likewise a temple of faith, from its deepest foundations to its highest reaches, is filled with light and warmth in all its parts. Wherefore, from the very beginning, it is called a sacred poem: "May it never happen that this sacred and sublime poem, to which both heaven and earth have lent their hand, may be overcome by the cruelty that drove me far away from the beautiful fold where I once slept as a lamb, beset by wolves who wage war against me; but with another voice, and with another fleece, I shall return as a poet, and at the time of my baptism, I shall take the cap at the font." At present, let us demonstrate the completed and accumulated delight, which, in the consummation of the vow and prophecy of Dante Alighieri, has been happily granted to us, to act so that, in the baptism of my beautiful Saint John, where, cleansed by the sacred ablution, I became a Christian, and Dante was called, with a large number of Fathers of the Second Vatican Ecumenical Council present, a golden laurel wreath, bearing the monogram of Christ in gold, bestowed by us, was placed upon the head, to implore the mind of the Christian world, which he so wonderfully sang, that it may embrace the truth which so elevates us.

Par. XXIV, 147: "which burns ever more brightly, as a star shines." (Latin translation by J.B. Matte, Dante Alighieri's Paradise, Ivrea, 1876, p. 100). Ibid., 89-90: "...precious gem upon which / all-generating virtue is founded" (J.B. Matte, p. 99). Par. XXV, 1-9: "If it should happen that this sacred and sublime poem, / to which both earth and heaven have lent their hand, / from which I was made, through many years of suffering, / may overcome those cruel ones who drove me far away / from the sweet fold where I once slept as a lamb, / beset by wolves who bring me harm, / I myself shall return with another fame, and with another fleece, as a poet, / and at the time of my baptism, I shall go to the waters." (J.B. Matte, p.



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101). Inf. XIX, 17: in the beautiful baptistery of Saint John. Par. XXII, 42: "the truth which so elevates us."

[*Latin ed. p. 26*]

26 Acta Apostolicae Sedis - Commentarium Officiale. The laurel wreath, which was bestowed upon Dante Alighieri, a decoration and ornament of Italy and of all humankind, has never withered nor faded. However, it was fitting that it should be adorned with a new garland, since the poet, through the greatness of his genius and his work, earned the appellation of belonging to all peoples, or to the entire world, and was most illustrious, having diligently studied and been heard by worthy men. Indeed, the poem of Dante Alighieri is universal: its immense breadth encompasses heaven and earth, eternity and time, the mysteries of God and the misfortunes of men, sacred doctrine and profane disciplines, knowledge drawn from Divine Revelation and from the light of reason, from his own experience and from the memories of history, from the age in which he lived, and from Greek and Latin antiquities; and finally, it is a monument of the Middle Ages, which remains, without a doubt, the most significant of all. If you consider his thought and his arguments, you will see that they are filled with fruits drawn from the wisdom of the Orient, from the "logos" of the Greeks, from the cultivation of Roman humanity, and that they are replete with chapters drawn from the dogma of the Christian religion and from the precepts of the law, as formulated by the most eminent doctors. Dante Alighieri, a disciple of Aristotle in philosophy, is akin to Plato in his inclination to contemplate the exemplary reasons of things, to St. Augustine in the power and understanding of history, and is steadfast and faithful to St. Thomas Aquinas in theology, so that his work, among other things, is like a scattered reflection of the Summa Theologiae of the Angelic Doctor. While this is universally and generally true, it is equally true that he was not lightly moved by the authority of St. Augustine, St. Bernard, the Victorines, and St. Bonaventure, nor was he without a certain touch of apocalypticism, as was often the case with Joachim of Fiore, Abbot, who often anticipates new dawns or things that, not yet born, are contained in the womb of the future. The ultimate purpose of the Divine Comedy is deeply rooted in action, and it strives to change and convert. It has not only achieved the goal of being a beautiful poem with pleasing verses and good moral precepts, but also, to the greatest extent, to cleanse man from the root, to raise him from disturbance to wisdom, from anxiety to holiness, from sorrow to happiness, and from the horrific contemplation of the torments of hell to the beatitudes of paradise. The greatest poet himself, in a letter given to Cante Grandi de la Scala, clearly stated this.

[*Latin ed. p. 27*]

The Acts of Pope Paul VI, VI, 27, states: "The end, whether of the whole



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or of a part, could be manifold, namely, proximate and remote; but, omitting subtle investigation, it must be said briefly that the end of the whole and of a part is to remove the living from this life from the state of misery and to lead them to the state of happiness?" If this is so, then the Divine Comedy can be called the itinerary of the mind to God, from the darkness of inexorable reprobation to the purifying tears of amendment, and, gradually, from the brightness of light to a brighter light, from a burning love to a more burning love, ascending to the Fountain of light, love, and eternal sweetness: "Intelligence filled with love, / Love of true good, filled with joy, / Joy that surpasses all sweetness." 9. Truly, poetic reasons are presented as certain documents and warnings, so that one may ascend to God. The order of things, both natural and supernatural, truth and error, sin and grace, good and evil, the works of men and the effects of their works, are observed, considered, and pondered before God, and they become manifest in the perspective of eternity. This ascent, seeking ever deeper and greater things, becomes an epic poem of the inner life, an epic poem of heavenly grace, an epic poem of mystical use and experience, of manifold virtue; it becomes the theology of the mind and the theology of the heart. Vicious habits, serene realms where all stain is wiped away from the soul, arduous heights by which many generations are led on the path to holiness, and those who have exemplified the hallmarks of holiness – such as the praises of St. Francis, St. Dominic, St. Peter Damian, St. Benedict of Norcia, St. Romuald, St. Bernard – all these ascend to the summit for learning. Indeed, those who grasp the salvific meaning of these hundred canticles, these are a hundred steps of a staircase, as Jacob saw in a dream, which ascend from the lowest places to the light of the Most Holy Trinity. At the very top of these steps, urged on by St. Bernard, as to a new and inexperienced pilgrim, in Ep. XIII, 15. Par. XXX, 41-42: "Where light shines brightly, or the mind is filled with love; / True love and filled with perpetual joy; / Joy surpassing all sweetness in its delights" (I. B. Matte, p. 122). 9.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - Commentarium Officiale. With the last of her vows, may the Virgin Mary, ever gracious, be propitious. In Florentino, the poet Maria, who calls the beautiful flower that I always invoke, morning and evening, appears as the administrator of heavenly gifts; she is the shining gate of heaven, which removes the distances between the Creator and creatures, and offers access to Christ and to the contemplation of the Supreme Truth. Therefore, those who, from the lowest depths of the universe, have seen the spiritual lives, one by one, beseech you, through grace, with such virtue that they may, with their eyes lifted up, reach the ultimate salvation. And I, who have never desired to see anything more for myself than I desire for her, offer all my prayers to you, and I pray that they be not few, so that you may loose every cloud of her mortality with your prayers,



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so that the highest joy may be revealed to her.

10, 11, 12. The principal actor is himself the poet, who becomes the image of the human race, which, veiled by constant allegory, leads to the point where it may recognize its own, and may again take the right path of virtue, so that it may be cleansed and purified, and finally united and joined with the Supreme and Highest Good. The Divine Law was given to men, so that, by obeying it, they may attain happiness, either of this earthly life or of the eternal life which they desire, by following the true good, which is inspired by right love, and by avoiding evil, the source of distorted love, cupidity, and wickedness. It is clear that the human race, in peace and tranquility, is most free and easily able to devote itself to its own work, which is almost divine, according to the words: "Thou hast made him a little lower than the angels" (Psalm VIII, 6). This peace, which affects private individuals, families, nations, and human society, is both interior and exterior peace, the peace of individuals.

15, 16 (1 Par. XXIII, 88-89: "O beautiful flower, which I call daily / At sunrise and sunset, venerable name" (I. B. Matte, p. 95). Ibid., 83: "which triumphs in heaven, as it triumphed in the world" (I. B. Matte, p. 95). Par. XXXIII, 22-33: "Now here, from the depths of hell, he who has seen heaven, / Sees each soul individually, and begs you, / And asks for such virtue, that he may be able to raise / His eyes to the place where ultimate salvation is. / And I, who have never desired to see anything more for myself, / As much as I desire for him, I pray you, and I pray that / My very prayers be fulfilled: resolve this mortal cloud for him, / That through you he may see the highest joys" (I. B. Mattè, pp. 133-134). Monarchia, I, IV. 2.

[*Latin ed. p. 29*]

The Acts of Pope Paul VI, section 29: In Larissa and in public affairs, the tranquility of the order is disturbed and shaken, because piety and justice are held in contempt. Therefore, in order that order and salvation may be restored, Faith and Reason, Beatrice and Virgil, the Cross and the Eagle, the Church and the Empire, awakened to the condition in which men are placed on earth, proclaim the message, albeit obscure yet certain, of a new age about to arise. And heaven and earth conspire to echo this Gospel of peace. Indeed, the Divine Comedy is a poem of peace: a mournful lament for peace perpetually lost in the infernal regions; a sweet song of peace, to which hope aspires, is the Purgatory; and Paradise itself is the foretaste of peace fully and perpetually possessed. The Divine Comedy is also a temple of wisdom and love, wisdom indeed that breathes love, and love that is fragrant with wisdom. Who would deny that the divine poet's verses burn with love for men, and from which arises a present and effective exhortation, so that in every condition and state of life, they may become better and be directed towards the goals established for them by the Provident God? From this it follows that the poem concerns itself with



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the salutary reform of all of social life, upholding freedom, which defends itself against the servitude of wickedness, and which urges one to seek and love God, equally using His gifts, whether pertaining to history or to all aspects of life, since Dante confesses the estimation and comprehension of human affairs, whose principal characteristics we believe are to be suitably explained. This, however, leads back to the very highest formula of the discipline of St. Thomas Aquinas, and is distinguished by those who strive to turn all things to the good. It proceeds from certain reasons, namely that Grace does not destroy nature, but heals and perfects it, and that *persona* is the name of dignity. It stands against the traces of certain ascetic or mystical precepts, by which it seemed that contempt of the world was to be sought after as the one perfect form of life. In Dante Alighieri, all that is good for men, that pertains to genius, to morals, to the sense of the soul, to learning and doctrine, to human and civic culture, is not only approved, but also praised.

[*Latin ed. p. 30*]

Acta Apostolicae Sedis - Official Commentary, Volume 30. It is, however, of great importance to note that these good things are given esteem and honor, while he immerses himself in the divine, where the contemplation of heavenly things could completely render earthly elements empty and vain. Moreover, his humanity is defined more fully and perfected in the torrent of divine love; even in the bosom of the brilliant immensity of the heavens, he feels himself held, a faithful messenger of truth and goodness, which is proclaimed by him from the furthest point of our unhappy earth, a place that makes us so ferocious.

Regarding the ancient Greek and Roman traditions, it remains true that he has safeguarded prudent paths for the Christian religion and has often provided allegories, unlike what happened, as they say, in the age of the reborn arts, or rather, at least among many of that era, where human affairs were considered, after setting aside the consideration of God; and thus, human behavior and customs were then influenced and infected with Pelagian vice. It is permissible, briefly and in passing, to touch upon his doctrine regarding political matters. Two powers, the Church and the Empire, are ordained by God to guide men towards the attainment of happiness, one towards the heavenly, and the other towards the earthly; just as these kinds of happiness are distinct from each other, although the latter is subject to the former, so too, within their respective scope and influence, neither yields to the will of the other, and both are free, so that confusion between sacred and profane matters may be avoided. However, they must provide mutual assistance to each other, which, in matters of faith and morals, is the Emperor's ready obedience to the Supreme Pontiff; and both serve the common good of Christianity. The Church, free and unburdened by useless arrogance, devoid of worldly cares, and entirely dedicated to



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preserving truth and fostering its fruits: "They do not consider how much blood has been spilled in the world; They do not consider how pleasing it is to him who humbly explains this." This is certainly far from the institution that Marsilius of Padua...

[*Latin ed. p. 31*]

The Acts of Pope Paul VI, section 31, state that the spirit of wine has been aroused and has grown in this age, leading to the complete separation of the State from the Church. The Emperor, it is said, is appointed, which is most fitting, as he strives to ensure that justice prevails and that greed, the cause of disturbances and wars, is restrained. From this, it follows that a universal monarchy seems necessary. This—outlined in his own words and sentiments from his middle age—demands a supranational authority that ensures the peace and harmony of the nations through a single law. The prediction of the Divine Poet is not to be forgotten, and it may seem deceptive to some, when in this age a certain form of the United Nations Assembly is found, with a broad scope and benefit, which seeks to pertain to the human race. We cannot help but quickly consider what relationship truth, religion, and poetry have with each other, so that we may illuminate this necessity, and we will briefly discuss the art of poetry, as it was for Dante Alighieri, especially since it is often requested that poetry, both in general and individually, be connected with religion. John, at Virgil's tomb, composed an epitaph that praised this man: "Dante, a theologian, not ignorant of any dogma, / whom clear philosophy embraces." This man was honored with the esteemed title of theologian, but the appellation of the greatest poet outweighed it, with which the ages greeted him, a unanimous agreement not long in coming; and his Divine Comedy is now celebrated. Both titles of honor are fitting for him. However, he should not be considered merely a poet, although he is a theologian, but rather a master of the highest song, and for this reason, because he is a theologian endowed with a lofty mind. The dignity and greatness of his poetry, its outstanding praises, are so evident that no twisted arguments are needed to prove them. The summit of the mountain, untouched by the passage of time, needs no lengthy and verbose discussions to demonstrate itself; it is enough to simply behold it with the eyes. As Virgil was a guide to Dante, so...

[*Latin ed. p. 32*]

Acta Apostolicae Sedis - Commentarium Officiale 32. Dante, sicut multi alii, potest esse alter Vergilium, in sacrario artis, praesertim poeticae, mystagogus. Hoc autem debet esse curatum cum diligentia in nostra aetate, qua regressus vitae spiritualis saepe correspondit ad progressionem in rebus oeconomicis et in disciplinis technicorum. Arsinoe laborat: quoties ea est redita ad opiniones tenues et ex uno angulo visa, ad ea quae in



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sententiis singulorum sunt posita, ad ritum Manichaeorum, ut ita dicamus, despiciente naturam rerum, ad risum Cynicorum, ad descriptiones et elationes vitiorum, et, quod attinet ad poetam, tantum lyricam admittit, vel, cum exceptionibus et angustiis, quae sunt steriles, nedum necessariae. Sunt qui, ex philosophiae dogmatibus, quae ipsi invenerunt vel secuti sunt, consequentes, inter versus et prosim, negationem distinctionis orationis; sunt alii qui, licet distinctionem istiusmodi asserant, poesi agnoscunt naturam lyricam ad movendum animam aptam esse, et ex ea petunt tantum eloquium, quod affectus et impetus ingenii promanat, cum contra orationi metro solutae adiudicant rationes logice enucleatas et quae, descripta, scienter definita, in re sita excogitantur. Liquide patet intra in penetrali animi posse inveniri, unde poesis sibi sumat carminum argumenta. At vero, cum dimittit vel adducit rationaliter cogitandi vim, numquam pervenit ad quidquam quod sit logicum, perspicuum, visu tactuque manifestum; atque adeo enascitur gracilis, subobscura, ampullis suffulta verborum et pectoris prodit affectus, qui in vacuos languores evanescunt. Quodsi poetica constructio magnae mensurae reddatur, neque umquam hanc obreminoris ducenda est. Apud veteres, formae, quas summum obtinebant, numeri, epicumpoema et tragedia erant. Illi Platopalmam deferebat, huius vero Aristoteles, qui praestantissimorum artificiorum fastigium ibi situm esse arbitrabatur. Iudicii autem, notas, in gradata pulchritudine et perfectione, quae obtinenda erat, metienda, psychagogia quam maxime ii petebant, scilicet ex explicata potentia, quam auctor sibi proposuerat, animos efficaciter, convenienter, late ducendi. Hanc, 17 17 Plato, Leg. II, 658 d et ss.; Aristoteles, Poetica, 1461b 26 et ss.

[*Latin ed. p. 33*]

Acta Pauli Pp. VI 33. Indeed, the rule of art is prescribed by Horace, which cannot be overlooked: "It is not enough for poems to be beautiful; they must be sweet, and they must move the soul of the listener in whatever way they please." All of these things can be achieved through the proper eloquence of poetry, and especially through that faculty, utterly mysterious and perhaps never fully understood, which we call divine inspiration. Here, reason is not disturbed or disregarded, but rather, it establishes a different way of knowing, a different path to understanding things, and it reveals connections that reason does not perceive. Art requires reason in its initial stages, before the brilliance of inspiration emerges, which then illuminates, clarifies, and simplifies everything that follows; it also requires reason in the subsequent completion of the work, in order to perfect it with skill and ingenuity, so that it may communicate not only ideas, images, and affections, but also the absolute moderation and harmony of various and diverse elements: for to write well is both the beginning and the source of wisdom. 15 19. It follows that a flowing quality is necessarily required, like a magnetic force, in the arrangement and joining of words, in the euphony,



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and in the rhythm. The genius that possesses this quality, whose mind is more divine, and whose voice is destined for greatness, deserves the honor of this name. 20. Now, with Dante Alighieri, it is precisely this fiery force, this inspiration, that is the cause for which his work is animated and elevated to remarkable heights in its vastness: "...for I am one who, when Love inspires me, I know, and in that way I make known what is signified within me." 21. There, all genres of poetry coalesce: there are indeed the epic, the lyric, the didactic, the satirical, the dramatic, and indeed both the static and the dynamic; and this is achieved by continuously combining the various elements, by multiplying them, while preserving the splendid unity of the whole. All of these must result in the expression of the feelings of the soul, and the sounds of the voice: pleasing and warlike, sad and joyful, tedious and full of admiration, in Spires.

18 Horatius, Ars poetica, 99-100; cfr. Epist. II, I, 212-214.

Horatius, Ars poetica, 309.

Id., Satir. I, IV, 43-44.

Purg. XXIV 52-54: «Tunc ego sum quidam, qui quando spirat et intus, / Quomodo dictat Amor significo atque noto» (I. B. Matte, p. 4).

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21

[*Latin ed. p. 34*]

Acts of the Apostolic See - Official Commentary 34, anger, thrice-repeated sorrow, fear, love, entreaty, adoration, honeyed laughter, the joys of supreme blessedness. With his singular style of writing, the greatest poet sings of those things which are more profound and elevated in life, the mysteries of God and men, surpassing in height. Then a great and wondrous thing appears, that source from which the river of eloquence flows, when it is considered that he dares to use the Italian language, then as if a child and a student, experiencing the first attempts at eloquence. He who has never tasted barley bread... and a new sun, with his new genius, describes it thus: "from my nature / I am capable of transformation in all ways," as if a malleable instrument, ready to express, sometimes with noble gravity, sometimes with a certain popular rusticity, sometimes vehemently, sometimes gently, with every color and modulation, whatever affects his soul or his mind in contemplation, anger and the impulses of love, reproaches and praises, the eternal punishment of the damned, the rebukes and the celestial prayers of the saints, visions, dreams, prophecies, councils, the subtleties of philosophy, and the acuteness of theology.

22 With this mention of theology, a question is raised that pertains to it. Some thinkers have asserted that the poetic nature of the Divine Comedy is absent whenever and wherever it is imbued with theology. Others, on the



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other hand, maintain that it shines and flourishes all the more brightly with its own, distinct light. We do not disagree with this judgment, for reasons that apply both generally and specifically to this kind of subject. Who can deny that the sense of religion, the truths of religion, those leaps from the finite to the infinite, have been and always will be a source of water from which high poetry draws its inspiration? Is not this form superior and purer than others? Whenever, in prayer, of which he claims the greatest part, – he prefers to sing than to speak, to paint with colors than to argue, and to sculpt by persuasion – this mystical element produces effects, investigated by the movements of Grace, astonishment, whenever he raises himself to the supreme Beauty, to the Good and the True, which are above human things.

22 23 Conv. I, 13: "Barley bread... and a new sun." Par. V, 99: "My nature / is capable of transformation in all ways."

[*Latin ed. p. 35*]

Acta Pauli Pp. VI 35: The understanding surpasses that which, when explained, yields to the power of speech; rather, the eternal light, which, when seen, kindles love alone, is the most eloquent gift of divine goodness, a reflected image of its glory: it is indeed apparent... day by day, that it is added, as if someone could have adorned the heavens with another sun. Truly, those whose lives are dedicated to contemplation, especially those devoted to poetry, are most pleasing; and in this regard, splendid examples are found in the prophecies of the prophets and the psalms of David.

Indeed, a secret kinship exists between mystics and true poets, and even among those who practice the liberal arts, of which poetry seems to be the mother and source. For the poet, with a prophetic gift in the order of natural things, and with a mystical gift in the order of supernatural things, corresponds; and in both, the psychological course and process are similar; both seek the hidden dwelling of the soul, the aspiration of the spirit, the innermost place of the heart, where the former feel God's presence, while the latter, although not fully understood, yet suspect and perceive, through a certain intuition, the presence of the divine, the gift that constitutes the "generator of species."

Now we seize the opportunity to encourage the study of religious poetry, or hymns, adorned with musical numbers, which in themselves encompass the feelings of the multitude, in interpreting the true voices of nature, in celebrating sacred solemnities and great events, which pass with joy or sorrow, or poetry that brings forth the secrets of the soul in conversation with God, who opens to it the fountain of life and surpasses its nature. For those who believe in Christ, in whose hearts the Word of life dwells as teacher and guide through the grace of faith, it is permissible to attribute to the art of words, when rendered into exquisite sounds, even if simple and unadorned, a singular right. Let them, therefore, cultivate it as a fertile



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field, looking to the example of Dante Alighieri, and those who offer what we present here, with similar reasons, may progress even further.

24 Par. V, 8-9: "That which is seen together is always loved" (I. B. Matte, p. 21). Ibid. I, 61-63: "And soon a day was seen to have been added to a day / as if it had adorned the heavens with a sun" (I. B. Matte, p. 6). Wis 13, 3: "With whose beauty, if they, being delighted, took them to be gods."; cfr. H. Brémond, Prière et poésie, Paris 1926.

25 26

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - Commentarium Officiale. Si in coniunctione eorum, quae ad doctrinam et eorum quae ad poeticae artis principia pertinent, in ipsius opere consideratio intendatur, est sane, quod perspicue appareat mutuum foedus ibi idoneum et validum exsistere. Utrumque elementum minime inordinate est appositum, quamvis uni alterum sit subiectum, sed potius utrumque animantem apteque concinnatam conformationem constituit, haud secus atque in hominis corpore ossa et carnis involucrum: quocirca si alterum cadit, alterum quoque se a lapsu non sustinet; nam pulchritudo ex una compactione consistit. Praeterea utrimque inter theologiam, philosophiamque ac pulchritudinem ibi conectitur mutua ratio, quae hic sita est: cum doctrinae pulchritudo suum ornamentum habitumque quietum cantu dulcedine, tum figuris vel plastices figmentis praebeat, id parat et communit iter, ut illae multis sane numero utilissima praecepta impartiantur. Ea quae alte inquiruntur et subtiliter pertractantur inaccessa evadunt humilioribus hominibus, qui, magna sane multitudine, ipsi quoque veritatis appetunt panem. Verumtamen et hi percipiunt, gustant, probe aestimant pulchritudinis efficacitatem et gratiam; et hac via facilius evenit, ut veritas eis affulgeat eosque emittat. Hoc sibi statuit, hoc altissimi cantus conditor ad rem deduxit, cui pulchritudo facta est ancilla bonitatis et veritatis, bonitas autem materia pulchritudinis. At vero tempus est. Nos finem imponere imparipraeconio laudis Dante Aligherio tributo, ut vehementer commonefamus et concludamus: "Honore afficite altissimum poetam". Quem omnes colant, quia ad omnes is pertinet, catholici nominis decus, oecumenicus vates et humani generis educator: maiore autem diligentia et constantiore sollicitudine ii qui religione, caritate, patria, vitae vicissitudinibus, studiorum cognitione ipsi propinquiores sunt. Ii autem qui strenuiore sunt indoli non solum Divinae Comoediae, praestantissimi operis, exemplum nocturna versent manu, versent diurna, verum etiam altius vestigent quidquid ibi adhuc inexploratum et obscurum manet. Contendant legere singuli totam, non praecipites et praepetes, sed acuta sagacitate et meditata commentatione. Quodsi variis de causis id multis



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contingere nequeat, raro inveniatur.

[*Latin ed. p. 37*]

Acta Pauli PP. VI 37. No one, considering the entirety of his work, his outstanding mind, and the noble aspects of his character, could ignore his significance. We urge the men of our age to perfect their studies and their learning, before such a great mind! Indeed, the secular memory of Dante Alighieri, seven centuries after his birth, draws us to him, a brilliant star to which our eyes are drawn, seeking the path, often obscured by a dark forest, towards that delightful mountain which is the beginning and cause of all joy. 27. As for us, desiring to honor him with appropriate observances in the present celebrations, and wishing to perpetuate this memory, we establish, as stated above, a certain initiative to promote the study of Dante Alighieri in the University of Milan, under the patronage of the Sacred Heart. We entrust the faithful execution of all that we decree in this Motu Proprio to the Venerable Brother Charles Colombo, Bishop in the titular See of Victoriana, President of the Milanese Institute of Joseph Toniolo, and, through him, to our beloved son, Aetius Franceschini, Magnificent Rector of the University of Milan, under the patronage of the Sacred Heart. Furthermore, we declare that these Apostolic Letters, granted by Motu Proprio, shall always be valid and firm, notwithstanding any contrary provisions. Given at Rome, on the seventh day of the month of December, in the feast of Saint Ambrose, Bishop, in the third year of Our Pontificate, PAULUS PP. VI. II. Certain post-conciliar commissions are established. PAULUS PP. VI. FINIS. With the conclusion of the Second Vatican Ecumenical Council, convened and begun by Our Predecessor, the late John XXIII, and continued and concluded by Us, there is no doubt that most excellent benefits have arisen for the Catholic Church; therefore, considering it consonant with Our Apostolic ministry, we now undertake the following. 27. *Inferno*, I, 77-78: "That delightful mountain, the beginning and cause of all joy."

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - We establish and place therein the laws, so that those things which are enacted in that most worthy assembly by Us and promulgated, may be brought to effect as soon as possible. For this purpose, as has been explored, We have established either a Council for the implementation of the Constitution on the Sacred Liturgy, or a Pontifical Council for social communications. Furthermore, concerning the recognition of the Code of Canon Law, Our predecessor, the blessed and revered John XXIII, established a particular Commission, which, according to the prescriptions of the Council, is charged with this task. But since, after these established groups, the sacred Council has issued new decrees, it follows that new groups must also be established, whose study and counsel We shall employ, to provide norms by which those



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decrees may be implemented. For these reasons, by these Apostolic Letters granted *motu proprio*, We decree and order the following:

1. Therefore, in order that studies may be perfected and suitable norms provided, by which the new laws promulgated by the Council may be brought to effect by Our authority, We establish new Commissions, which shall be called post-conciliar.

2. In accordance with the decrees of the Council, the following post-conciliar Commissions are established by Us:

a) The Commission for Bishops and the governance of dioceses;

b) The Commission for Religious;

c) The Commission for Missions;

d) The Commission for Christian education;

e) The Commission for the apostolate of the laity.

3. Each of these Commissions shall deal only with the matter concerning which the corresponding Conciliar Commission was concerned.

4. The Presidents, Vice-Presidents, Members, and Secretary of these Commissions shall be the same as those who held these offices in the corresponding Conciliar Commission. Furthermore, each Commission shall be governed according to what was established in the Order of the Second Vatican Ecumenical Council.

5. Moreover, We establish a Commission, which shall be called the Central Commission, which will oversee all the post-conciliar Commissions.

[*Latin ed. p. 39*]

The Acts, in paragraph 39, direct that Paul, the Pope, shall coordinate the post-conciliar labors, and that the proposals of that body, carefully considered, shall be presented to Us. Furthermore, it shall be the duty of the same Commission to properly interpret the Constitutions and Decrees of the Council, whenever it shall seem necessary or useful. Therefore, this body shall be designated the Central Commission for coordinating the post-conciliar labors and for interpreting the Council's Decrees.

6. This Central Commission shall be presided over, as Our delegates, by the Cardinal Father who was first among the Council during the Presidency of the Council, and by the Cardinal Father who, at the same time, was President of the Commission for coordinating the Council's labors. The members of this Central Commission shall be the Cardinals who were members of the Commission, as We have recently mentioned.

7. This Central Commission shall have its Prelate, called the General Secretary, who shall be assisted by Sub-Secretaries, who shall aid him and perform his duties in his absence or impediment. Whether General Secretaries or Sub-Secretaries shall perform their duties in this Commission, they shall be those who held the same office in the Ecumenical Council.



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They shall also participate in the Central Commission.

8. It also pertains to the General Secretary to not only collect and arrange all the acts and documents of the Council in the general archive, but also to publish those that are to be made public by printing.

9. There shall be Consultants available to the Central Commission, and to the individual post-conciliar Commissions, who, for each question in which they are truly expert, shall be selected by the Commission, with the proposal of the President and the approval of the Supreme Pontiff, preferably from among those who served as experts in the Council.

10. The Commissions shall take all care to ensure that those entrusted with the labors diligently fulfill them, so that the decrees of the Council may be implemented as soon as possible. Once these labors are completed, the Commissions shall come to an end.

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis - Official Commentary 11. For the purpose of providing assistance to those who are adorned with the name of Christian, but who are still, up to this point, not united with the Apostolic See, we confirm the Secretariat for the Promotion of Christian Unity, established by our predecessor, of blessed memory, Pope John XXIII, by Apostolic Letters, by the supreme will of God, on the 5th of June, in the year 1960. This Secretariat will consist of the same individuals who constituted it during the celebration of the Council. Furthermore, to demonstrate the concern with which we are bound towards all men, we have established two other Secretariats, one of which concerns itself with those who are not Christians, and the other with those who do not believe. Whatever has been decreed to us in these Letters, issued by our own initiative, we command to be firm and valid, notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, on the 3rd of January, in the year 1966, the third year of our pontificate. PAUL VI, POPE. APOSTOLIC LETTER Concerning the duties of charity towards the Church of Constantinople! * PAUL VI, POPE. For the sake of posterity. — "And walk in love, as Christ also hath loved us and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness" (Eph. 5, 2): these exhortatory words of the Apostle of the Gentiles are addressed to us, who are called Christians in the name of the Savior, and they move us, especially in this age, which urges us more strongly to expand the boundaries of charity; indeed, our hearts, by the grace of God, are inflamed with the desire to exert every effort to unite those who are called to preserve that unity, as members of Christ. We ourselves, who, by the disposition of divine Providence, hold the Chair of Saint Peter, having comprehended this Lord's command, have, on several occasions... * These Apostolic Letters were read aloud during the



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final public session of the Second Vatican Council.

[*Latin ed. p. 41*]

The Acts of Pope Paul VI, paragraph 41, already indicate that it is our firm intention to seize every opportunity that is useful and opportune for fulfilling the will of the Redeemer. We recall those lamentable events, by which, after not a few disagreements, in the year one thousand five hundred and forty-four, a grave schism arose between the Church of Rome and the Church of Constantinople. Therefore, Saint Gregory the Great, our predecessor, rightly wrote afterwards: "As much as concord benefited at first, so much afterwards did it harm, because on both sides, charity cooled" (Ep. ad Michael. Constantinop. imp., Reg. I, 18, ed. E. Caspar, p. 30). Indeed, it came to the point that the papal legates pronounced a sentence of excommunication against Michael Cerularius, the Patriarch of Constantinople, and two ecclesiastical men, while he and his synod, in turn, imposed a similar censure on them. Now, however, with changed times and dispositions, we are greatly pleased that our venerable brother, Athenagoras I, Patriarch of Constantinople, and his synod, are in the same spirit as we are, namely, that we may be united with each other in charity, "by that sweet and wholesome bond of minds" (cf. St. Augustine, Serm. 350, 3; PL 39, 1534). And desiring to advance further on the path of fraternal love, by which we may be led to perfect unity, and to remove those things that stand in the way and hinder, before the bishops assembled in the Second Vatican Ecumenical Council, we declare that we are deeply grieved by those words and actions that cannot be justified, which were said and done at that time. Furthermore, we wish to remove from the memory of the Church the sentence of excommunication then pronounced, and to remove it from its midst, and we wish it to be covered and obscured by oblivion. We are pleased that it is given to us to perform this office of fraternal charity here in Rome, at the tomb of the Apostle Peter, on this very day, when the same thing is happening in Constantinople, now called Nova Roma, and when the Western and Eastern Churches piously celebrate the memory of Saint Ambrose, their common bishop and doctor. May the Most Merciful God, the author of peace, grant the fruit of this mutual good will and grant that this public testimony of Christian fraternity may happily turn to his glory and the benefit of souls. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the seventh day of the month of December, in the year 1965, in the third year of our pontificate. PAUL VI, POPE.

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis - Commentarium Officiale II. The title and privileges of the Minor Basilica are granted to the church of the Blessed Virgin Mary of the Rosary (known as "Notre-Dame-du-Cap"), in the diocese of Trifluvian, in Canada. PAULUS PP. VI. For the perpetual memory of the



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matter. That evangelical saying, "And he spoke also a parable to them, that we ought always to pray and not to faint,." (Luke 18:1), seems to have been particularly fitting for Saint Dominic, who, as our predecessor Leo XIII, of blessed memory, said, "composed the formula of the Holy Rosary in such a way that both the mysteries of our salvation might be recited in order, and that a mystical exercise of meditation might be joined to this, with a garland woven from the angelic salutation, interspersed with prayer to God and the Father, our Lord Jesus Christ." Thus, the custom of reciting the Rosary, and indeed, "perpetually," began commendably, and this same outpouring of piety towards the Blessed Virgin Mary, so named, has become a source of devotion among Christian peoples. Therefore, it is not surprising that we find such great faith and such works of faith among the inhabitants of the small town of "Cap-de-la-Madeleine," within the territory of the diocese of Trifluvian, in the jurisdiction of Canada. At the end of the 17th century, a small sacred building was erected there in honor of the Virgin Mary of the Rosary, and at the same time, a confraternity of the same name was founded. With the passage of years, Marian piety grew, and took on new growth with the placement of an image of the same Virgin above the altar in 1854, when our predecessor, Pius IX, of blessed memory, solemnly defined the dogma of the Immaculate Conception. Later, through the efforts of priests, or through the multitude of the faithful who came in times of public and private distress, that small building became not only a sanctuary in the same diocese, but also in almost the entire Canadian jurisdiction. Furthermore, with the two coronations of the aforementioned image, in 1904, the fiftieth anniversary of the definition of the dogma, and also, through the hands of our most beloved son, Valerius, Cardinal Priest of the Holy Roman Church, in 1954, the centenary of the promulgation of the same mystery, a new and more spacious temple, dedicated to the Virgin Mary of the Rosary, was built and completed, raised by the contributions of the faithful, so that today it can solemnly celebrate the feast of the Assumption of the Blessed Virgin Mary into Heaven. And so that such piety towards the Virgin Mary among the clergy and the people may not lack a fitting reward, the Venerable Brother George Leo Pelletier, Bishop of Trifluvian, and also in the name of the beloved son, the Provincial Moderator of the Religious Province, and of all...

[*Latin ed. p. 43*]

The Acts of Pope Paul VI, number 43, concerning the Oblates of the Immaculate Mary, to whom the church itself, now called "Notre-Dame-du-Cap," has been entrusted, indicate that We deem it fitting to elevate a new temple, on the same day of consecration, to the dignity of a Minor Basilica. These requests, supported by the most excellent and venerable Father Sebastian Baggio, formerly Our Apostolic Delegate in Canada, now holding the title of Archbishop of Ephesus, having been carefully considered by us,



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We gladly deem them worthy of acceptance. Therefore, after consultation with the Sacred Congregation of Rites, and with certain knowledge and mature deliberation regarding the fullness of Our Apostolic authority, by the force of these letters and perpetually, We dedicate the church dedicated to God in honor of the Blessed Virgin Mary of the Rosary, commonly called "Notre-Dame-du-Cap," located in the city of Trifluvian, which is under its ecclesiastical jurisdiction, and We confer upon it the title and dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of this kind. Notwithstanding any objections to the contrary. We decree, We establish, We decide that these present letters shall remain firm, valid, and effective forever; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything contrary to these things should occur, knowingly or unknowingly, by anyone, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's ring, on the fifteenth day of the month of August, on the feast of the Assumption of the Blessed Virgin Mary into Heaven, in the year 1964, in the second year of Our pontificate. © HAMLETUS I. Card. CICOGNANI, for public affairs of the Church. The cathedral church of Taranto, honored with the title and privileges of a Minor Basilica, PAUL PP. VI. For the perpetual memory of this event. — The city of Xanten, devoted to the study of religion, and illustrious in the annals of history, is commended, since the Roman Pontiffs, St. Gelasius I and St. Gregory the Great, Our predecessors, wrote letters concerning ecclesiastical matters to that city.

[*Latin ed. p. 44*]

44. The Acts of the Apostolic See – an Official Commentary – have been presented. The principal seat of piety is proclaimed to be the chief temple, which, as they believe, has been celebrated since the fourth century. That ancient building, ruined by age, was destroyed in the eleventh century, so that a new church, with a design that admirably combines what they call "Romanesque" and "Norman" architectural styles, might be constructed in the same place. The amplitude of the building also increases the majesty of the House of God, and there are no decorations lacking which move the hearts of those who behold them. Most celebrated is the shrine in which the relics of Saint Cataldus, to whom the temple is dedicated, are piously preserved; it is certainly a varied and precious work, by which this sanctuary shines. The Saint Cáelus, highly venerated by the people of Taranto, is honored here; his statue, adorned with gold and silver, attracts the attention of all. Solemnities are also held in honor of the same Patron, in which the city eagerly participates. Wishing to increase the already flourishing religion with even greater growth, the Venerable Father William of Mola,



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Archbishop of Taranto, requested that we grant the cathedral temple, so distinguished by so much praise, the title and status of a Minor Basilica. Having gladly accepted these requests, We, after consulting with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, and perpetually, consecrate the cathedral church to God in honor of Saint Cataldus, Bishop and Confessor, in Taranto, raising it to the honor and dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, so that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this time forward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-eighth day of the month of October, in the year 1964, in the second year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church.

[*Latin ed. p. 45*]

Acta Pauli PP. VI, 45, IV. The Most Blessed Virgin Mary, commonly called "Nuestra Señora del Rosario de las Lajas," is chosen as the principal Patroness of the diocese of Ipiales.

PAUL VI, POPE. For the perpetual memory of this event.

Heavenly grace aids in the firm establishment of sacred institutions, which, like young trees, are planted in the fertile field of the Catholic Church. Therefore, since a few months ago we established the diocese of Ipiales within the territory of the Colombian Republic, we deem it fitting to declare a Patron for its good and growth. This choice was not difficult, since all the inhabitants of the region, and especially the citizens of the city of "Ipiales," love their most beloved and trustworthy Mother, Our Lady of the Holy Rosary, "de las Lajas," that is, from the rock, and have venerated her for a long time with extraordinary piety and widespread devotion. Many noteworthy things could be said about this matter, such as the temple, skillfully constructed in a beautiful location, or the very image of the Virgin Mary depicted on the rock, from which the common name is derived. Moreover, this devotion to the Most Holy Virgin "de las Lajas" was solemnly confirmed by our predecessor, Pope Pius XII: as the illustrious image was redeemed in the year 1952 with a precious diadem, by the authority of the Petrine Canon Regulars, so two years later, the building itself was elevated to the dignity of a Minor Basilica by Apostolic Letters. Moved by this laudable plan and the desires of public officials,



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the clergy, and all the faithful, the Venerable Brother Michael Angel Arce Vivas, who was the Bishop of Ipiales before being promoted to the See of Popayán, petitioned us to confirm, with our authority, the Most Holy Virgin, distinguished by this name, as the principal Patroness of the entire diocese.

Gladly fulfilling this request, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and with the fullness of our Apostolic authority, by the force of these letters and perpetually, we establish and declare, or confirm, the Most Blessed Virgin Mary, commonly called "Nuestra Señora del Rosario de las Lajas," as the principal Patroness before God in Heaven of the entire diocese of Ipiales, with all the honors and liturgical privileges that properly belong to principal patrons of places.

Notwithstanding any contrary provisions.

These things we decree, we establish, we decide.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Official Commentary. These firm, valid, and efficacious documents shall perpetually exist and remain in force; they shall produce and obtain their full and complete effects; and they shall fully benefit, now and in the future, those to whom they pertain or may pertain; and thus they shall be duly judged and defined; and they shall be rendered null and void from this moment and forever, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-sixth day of the month of April, in the year 1965, in the second year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI for public affairs of the Church. V. Saint Rose of Lima, Virgin, Heavenly Patroness of the Military of the public protection of Peru, is established. PAULUS PP. VI. For the perpetual memory of the matter. — The most beautiful flower, adorned with a multitude of virtues, and rightly held and proclaimed by the Peruvians as Saint Rose of Lima, and since she has brought only ornament to the homeland, it is considered not inappropriate that she should cover it with a strong protection. Therefore, the Military of the public protection of the Peruvian nation have requested this heavenly patronage; for it is certainly their grave duty to ensure that the laws of the established State are observed, that the good of human society is promoted, and that the audacity of the wicked is restrained. Therefore, Our beloved Son, John, Priest of the Holy Roman Church, Cardinal Landázuri Ricketts, Archbishop of Lima, also signifying the wishes of the General Moderator of those soldiers and other members of that body, requested us to declare the most blessed Virgin of Lima, Patroness of the Peruvian Military of the public protection. Granting these requests with a willing heart, We, after consulting with the



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Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, perpetually establish Saint Rose of Lima, Virgin, as the heavenly Patroness among God, of the Military of the public protection of the Peruvian nation, who are commonly known as the Guardia Civil, with all liturgical privileges and honors attached.

[*Latin ed. p. 47*]

Acta, of Pope Paul VI, No. 47, pertain properly to the principal patrons of certain groups or orders. Notwithstanding any contrary circumstances. We decree, establish, and decide that these present letters shall remain forever firm, valid, and efficacious; shall produce and obtain their full and complete effects; and shall fully support those to whom they apply, now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the 29th day of the month of April, in the year 1965, in the second year of Our Pontificate.

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From public affairs

## LETTER I

To His Eminence, Father Aloysius, Cardinal Traglia, Vicar General of the City, on the completion of the fourth century since the founding of the Pontifical Seminary of Rome.

**PAUL PP. VI**

Venerable Brother, greetings and the Apostolic Blessing.

With a joyful heart, We have learned that the Pontifical Roman Seminary is soon to celebrate a truly memorable event, namely, the completion of the fourth century since its founding, by order of Our Predecessor, Pope Pius IV, for the benefit of the Roman diocese. We, who hold a most loving regard for this sacred home of students, are very pleased to learn of this, and We wish to express, through these letters, Our heartfelt congratulations, so that Our voice may not be silent in such great joy, and so that Our testimony of benevolence may not be lacking. And We do this all the more gladly, because it provides Us with a new opportunity to express Our gratitude and appreciation to the Directors of the Seminary, for the excellent work they have done in properly and piously educating the ecclesiastical youth, and also to express to the students with what spirit and with what hope We look upon them, and what the Church expects from them today. It is fitting,



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indeed, to offer the highest praise to God, from whom all good things come.

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis - The official record shows that everything that has benefited this home for candidates to the priesthood since its founding has been propitious, and its growth has been wonderfully advanced. From it, the blessings of the Roman Church have flowed forth, the abundance and number of which it is long to recount. Among these, it is most worthy of remembrance that this sacred institution soon shone as an example in ecclesiastical education, and that it has proven, by actual experience, how provident, salutary, and suited to the needs of the Church that decree concerning Seminaries was, which was promulgated by the Council of Trent, on the fifteenth day of July in the year 1563. From this, many ecclesiastical men have emerged, who, through their apostolic works, their sanctity of morals, and the excellence of their teaching, have left behind a glorious name and memory, which has not yet been extinguished and will always endure. It is pleasing to recall among these our Predecessor, Pope John XXIII, who held this Seminary in high regard, often stating that everything good, praiseworthy, and commendable that he saw seemed to be due, above all, to the ecclesiastical education he received there. It is also pleasing to acknowledge that these praises do not only pertain to past ages, but also justly and deservedly to the present time. For even now, the abundant fruits of salvation derived from it gladden the Church, especially in this venerable City, where we daily experience the diligence, obedience, and piety of so many priests, to whom it is an honor to have received their priestly formation in this noble home. Therefore, it was a wise decision, Venerable Brother, to bring all of these things before the eyes of all at the upcoming celebrations; and we believe that this is not only fitting for the Roman Seminary, but also beneficial and salutary for the good of souls, since it contributes greatly to fostering and promoting a proper appreciation of priestly life. Above all, we are confident that this will be beneficial to the students, if they strive not only to admire, but to imitate the outstanding examples of apostolic zeal and sanctity that will be commemorated on this occasion; that is, if they ensure that the Roman spirit of priestly life, transmitted by their predecessors, which has produced such abundant and salutary fruits, remains intact and flourishes within the walls of the Seminary, and that their own minds are thoroughly imbued with it. Inspired by this spirit, our beloved candidates for the priesthood should hold in high esteem charity, sound doctrine, the Eucharistic and Marian cult, and, in a special way, they should diligently observe religious discipline, which is the hallmark of this Seminary.

[*Latin ed. p. 49*]

The Acts of Pope Paul VI, paragraph 49, does not diminish the freedom



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of the children of God, nor does it detract from human dignity, but rather, as the Second Vatican Council reminds us, "it greatly contributes to acquiring self-mastery, to promoting solid personal maturity, and to forming other dispositions of the mind which greatly aid the ordered and fruitful activity of the Church." Furthermore, following the example of their elders, they should learn to use with wisdom the singular benefit that this venerable city offers them, where, near the Chair of Peter, they are given easier access to feeling connected with the Church and to understanding the voice and admonitions of the Vicar of Christ. This, indeed, requires them to strengthen their Roman faith with greater zeal, as praised by the Apostle of the Gentiles. Secondly, they should strive daily to show greater reverence and piety towards the Supreme Pontiff, as befits those who are being educated as it were under our very eyes. Finally, when the time of their priestly ordination happily arrives during this ecumenical council, let them contemplate with a serious mind this most important hour, in which the Catholic Church seeks new paths and new ways to better bring the message of Christ to men. Therefore, as the greatest events of this Church bear witness today, let them spare no efforts and labors, so that they may one day become worthy ministers of God, as the Ecumenical Synod hopes. These are the things, Venerable Brother, which, given this auspicious occasion, we propose for your most careful consideration. If these things are accomplished, there is no doubt that the Roman Seminary will continue to worthily fulfill the most important task entrusted to it, a task which does not only concern the spiritual needs of this city; for, as St. Bernard warned: "First of all, it is fitting that the clergy should be of the most excellent order, from which the form of the entire clergy proceeds." Strengthened by this hope, we entrust our wishes and our prayers to the Virgin Mary, whom all the students of the Seminary love with great affection and often invoke with the sweetest name of Mother of Confidence; and may she guide us, so that this excellent home for young people may grow in number and virtue, for the greater glory of God and for the honor and increase of the Roman Church. May these heavenly graces be granted, and let this be a pledge of Apostolic Benediction.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Official Commentary. This is the expression which We, Venerable Brother, impart with all sincerity in the Lord to you, and to all the Directors and students of the Major Seminary of Rome. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of November, in the year 1965, the third year of Our Pontificate. PAULUS PP. VI.

To His Eminence, Most Reverend Father Joseph Malula, Archbishop of Leopoldopolis: Most Blessed Father, We wish concord, prosperity, and peace to the people of the Congo. Shall We cease to pay affectionate attention to the events of the Congo, when this Country, besides its own



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qualities, includes a very large number of Our sons, and when the Church has spared neither its efforts nor its best children there? Our thoughts first turn to those regions where tranquility has not yet returned, to those also which still bear the scars of past storms, and finally to the Congo as a whole, which aspires to a social situation rich with hope for the future. May mutual understanding, reciprocal assistance, and courageous collaboration for the common good flourish and strengthen among the Congolese! In particular, may those men who hold positions of responsibility throughout the Congo be eager to expend their best energies in building, upon the foundations of justice and fraternal love, a homeland worthy of its sons! On this feast of Christmas, We address Our fervent prayers for the Congo to the Infant Jesus, Prince of Peace. And We join to these Our warmest wishes that Our Congolese sons cherish peace, a condition indispensable for all progress, that they collaborate with all their compatriots in establishing it firmly for the moral and material advancement of their Country. It is with these sentiments that We grant to you, Venerable Brother, and to all your colleagues in the episcopate, to the clergy, to the religious men and women, and to the beloved Congolese people, especially to those who are in tribulation, the favor of Our particular Apostolic Blessing. From the Vatican, the 22nd of December, 1965. PAULUS PP. VI.

[*Latin ed. p. 51*]

Acts of Pope Paul VI, Session 51. HOMILY delivered by the Supreme Pontiff to the Fathers of the Council, during the celebration of the Mass, in the final public session of the Second Vatican Ecumenical Council, in which the Declaration on Religious Liberty, the Decrees on the Missionary Activity of the Church and on the Ministry and Life of Priests, and the Pastoral Constitution on the Church in the Modern World were approved and promulgated.

Venerable Brothers, today we conclude the Second Vatican Ecumenical Council, and we conclude it with the greatest vigor and effectiveness. This is demonstrated by the frequent attendance of your esteemed persons, by the orderly structure of this assembly, by the legitimate outcome of the Council's labors, and by the conspiracy of minds and wills, as it were. If many questions, raised during the celebration of the Council, still await a fitting resolution, this certainly signifies that the Council does not conclude its labors through exhaustion of its powers, but rather through that very vitality which this universal Synod has aroused, and which, with God's help, will be entirely devoted to resolving those same questions after the Council's conclusion. This Council will leave to posterity an image of the Church such as this hall represents, namely, of holy pastors, who profess the same faith and breathe the same charity; who are united among themselves by prayer, discipline, and zeal; who – which is truly remarkable – all seek the same thing, namely, to dedicate themselves, as Christ, our Master



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and Lord, did, to the life of the Church and the salvation of the world. But this Council will leave to posterity not only an image of the Church, but also its patrimony, its doctrine, and its precepts, that is, the deposit entrusted to it by Christ Himself; which the nations have always contemplated over the course of the centuries, have poured into it as their very sustenance and blood, and have in some way expressed in their customs; which now, illuminated in many respects, is established and ordered in its integrity. This, being alive through the power of divine truth and grace, is to be considered suitable for vivifying any man who receives it piously and nourishes his life with it. Truly, what this Council has been, and what it has accomplished, our...

* December 7, 1965.

[*Latin ed. p. 52*]

The subject of the final meditation would have been the Acts of the Apostolic See – the official record. But this would require too much attention and time; and we dare not, at this most solemn hour, attempt to encompass matters of such importance in a brief summary. We prefer, therefore, to dedicate these weighty moments of time to such reflections, which will simultaneously incline our hearts to humility and elevate them to the highest aspirations. We ask ourselves: what is the religious significance of our Council? With what word do we signify our relationship with God, a relationship which, indeed, explains why the Church exists, what it believes, what it hopes for, what it loves, what it is, and what it does. Can we confess that we have praised God, sought to know and love Him, progressed in the contemplation of Him, rejoiced in His providence, and striven to proclaim Him to men, who look to us as shepherds and teachers of the ways of God? In truth, we sincerely believe that this is also the reason why, following this primary and fundamental purpose, there arose that intention upon which the entire rationale for celebrating the Council was based. Still echoing in this Basilica of Peter are the words spoken by our predecessor, the blessed and revered John XXIII, in the inaugural address of this Council, whom we rightly recognize as the author of this Ecumenical Synod. Then that Pope spoke thus: "What is of the greatest importance for an Ecumenical Council is that the sacred deposit of Christian doctrine be preserved and presented with greater effectiveness... Truly, Christ the Lord pronounced this sentence: Seek first the kingdom of God and his justice. This word first declares that our efforts and thoughts should be directed above all to this." And that intention has, in fact, been fulfilled. In order to properly assess this outcome, it must be carefully considered in what age it occurred. It occurred, indeed, in an age in which, as is evident to all, men are more inclined to the dominion of this world than to the kingdom of God; in an age in which forgetfulness of God has become customary, as if suggested by the very progress of the sciences; in an age in which the primary endeavor of



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human beings, having attained a clearer awareness of themselves and their freedom, strives to vindicate full freedom for itself, subject to no law that transcends the order of nature; in an age in which the tenets of secularism seem to advance with legitimate progress from modern developments, and are held as a most wise norm.

[*Latin ed. p. 53*]

Acts of Pope Paul VI, paragraph 53, concerning how human society ought to be ordered; furthermore, an age in which human reason reaches such a point that it expresses things that are absurd and take away all hope; finally, an age in which the greatest religions of the ethnic peoples are subject to disturbances and changes, which they had never experienced before. Therefore, our Council was held in this age, for the glory of God, in the name of Christ, with the Holy Spirit present, who searches all things, and who even now animates the Church, "that we may know what has been given to us by God?" namely, to make the Church deeply and completely understand human life and the world. Through this Council, the theocentric and, as they say, theological doctrine, concerning human nature and the world, turns the minds of men towards itself, as if challenging those who consider it alien and foreign to the reason of our age; and it claims things that the world, at first, will judge to be absurd, but later, as we are confident, human wisdom and salutary understanding will willingly acknowledge: namely, that God exists. Indeed, God exists; He truly exists; He lives; He is a person; He is provident, endowed with infinite goodness, and indeed, He is good not only in Himself, but above all towards us; He is our Creator, our truth, our happiness; therefore, when man strives to choose God with his mind and heart, by dedicating himself to contemplation, he elicits an act of his mind that should be considered the most noble and perfect; we call it an act from which, even in our times, countless fields of human endeavor can and should attain a degree of dignity. Someone might say that the Council was less involved in discussing divine truths than—and this especially—in considering the Church, its nature, its structure, its ecumenical mission, its apostolic and missionary work. For this ancient religious society, that is, the Church, has striven to think about itself, in order to know itself better, to define itself better, and from this to compose its mind and its precepts. This is true. But this self-recognition was not an end that it proposed to itself alone, nor was it a display of mere earthly intellectual skill. For the Church, turning back to itself, penetrated into the depths of its own conscience, not in order to delight itself in learned investigations, in which it might inquire into religious psychology or the history of its own affairs, nor in order to regain its rights or describe its laws, but in order that, living within itself, and through the Holy Spirit, it might better understand the word of Christ, and that it might more deeply explore the mystery, that is, the plan and



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presence of God around it and within it, and that it might kindle the fire of faith within itself more and more.

[*Latin ed. p. 54*]

The Acts of the Apostolic See – Official Commentary 54, which fosters, that which is the secret force, by which its firmness and wisdom are established, and the fire of love, by which it is impelled to sing praises to God without ceasing, provided that, as Saint Augustine says, to sing is to love. This very and indeed principal religious purpose is clearly evident from the documents of the Council, especially from those which treat of Divine Revelation, of the Liturgy, of the Church, of Priests, of Religious, of the Laity; by which it is shown how pure, how cold, how rich is the spiritual vein, which, through living contact with the Living God, springs forth from the bosom of the Church and is poured forth through it into the barren fields of our land.

But it is not permissible to overlook something of great importance, when we investigate the religious force of this Council: for it was chiefly its purpose to examine the world of this our age. Perhaps the Church, as at the time of this Synod, has never felt itself so drawn to the necessity of knowing, of rightly assessing, of entering into, of serving the society of those who are around it, and of proclaiming the message of the Gospel to it, and of pursuing it, as it were, in its rapid and continuous change. This state of mind, arising from what the Church, in past ages, and especially in this century, has lacked and has been separated from, from profane cultivation of the mind, this state of mind, which no one can deny is inherent in the salvific and primary mission of the Church, prevailed effectively and continuously in the Council. For this reason, some have been led to suspect that in the men and acts of the Synod, that reason which adheres to the doctrine of "relativism" in the external world, in things that are carried on with fleeting haste, in new ways that flourish in human culture, in needs that arise, and in the consideration of others, had unduly and excessively prevailed; and this to the detriment of the fidelity which is due to the doctrines received from the ancients, and to the detriment of the religious mind and will, which ought to be proper to the Council.

Indeed, we do not believe that such harm should be attributed to it, if its true and hidden intentions and its genuine actions are considered. Rather, we wish to point out that the religion of our Council was, above all, charity; and that this most important declared will cannot be overlooked, so that the Council may be considered irreligious, or as having departed from the sacred Gospel, if we remember that Christ Himself teaches us that all will know that we are His disciples, if we have love for one another; and if we also allow these words of the Apostles to resonate within our hearts: "Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation and to keep one's self unspotted



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from this world."

[*Latin ed. p. 55*]

The Acts of Pope Paul VI, number 55, state: "To visit orphans and widows in their tribulation, and to keep oneself uncorrupted from this world." And these others: "He who does not love his brother, whom he sees, how can he love God, whom he does not see?" Indeed, the Church, gathered in Council, directs its utmost consideration—besides itself, and the relationship in which it is joined to God—also to man, to man as he truly presents himself at this time: man, we say, who lives; man, who is dedicated to perfecting himself; man, who not only considers himself worthy, to whom all effort is directed, as to a certain center, but who also does not hesitate to affirm that he is the principle and reason of something. The entire human being, as we might say with the language of more recent times, adorned with countless mental habits, presented himself to the Fathers of the Council, who themselves are men, indeed all Pastors and brothers, endowed with attentive care and loving charity: man, who bravely laments his sorrowful fortunes; man, who, both in the past and in this present time, considers others to be below him, and is therefore always envious and fierce; man, who is displeased with himself, who sheds laughter and tears; man, who is adaptable to all things, easy to be led in any direction; man, who is keenly intent on a single investigation of knowledge; man, who, as such, thinks, loves, sweats in labor, and always directs his mind to something, just as that growing son; man, who must be considered in a certain sacred way, because of the innocence of his infancy, because of the mystery of his poverty, because of the piety that his sufferings inspire; man, who is thus concerned only with himself, and at the same time is beneficial to society; man, who simultaneously praises the past and anticipates the future, dreaming that the future will be happier than the past; man, on the one hand subject to faults, on the other adorned with virtuous morals; and so on. That secular and profane study of humanity, which is of immense magnitude, has finally emerged, and has, as it were, challenged the Council. Religion, that is, the worship of God, who willed to become man, and religion—for it must be understood in this way—that is, the worship of man, who wishes to become God, have come into contact with each other. But what happened? A contest, a battle, an anathema? This certainly could have happened, but it did not occur. The old story of the good Samaritan provides an example: Luke 10:25-37; 1 John 4:20; Genesis 49:22.

[*Latin ed. p. 56*]

56. The Acts of the Apostolic See served as the official record and the standard to which the spiritual deliberations of our Council were directed. For a profound love for mankind permeated the entire Council. The needs of men, which become increasingly pressing as the children of this earth



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grow, occupied the entire attention of this Synodus. At least grant this praise to the Council, you who, in this our age, cultivate humanity, who reject the truths that transcend the nature of things, and yet acknowledge our new pursuit of humanity: for we, indeed we above all others, are cultivators of man. What did this most august assembly perceive in human nature, and what did it strive to learn, illuminated by the light of God? It wished to examine, with all diligence, those two aspects which it always holds most dear: namely, the weakness of man, and also his dignity; then, that supreme evil by which he is afflicted, as if by an incurable disease, and finally, that which remains good in him, distinguished by a singular and wondrous beauty. It is, indeed, openly to be confessed that this Council, when it formed its judgment on man, considered him more in his serene countenance than in his sorrowful one; and that all things were interpreted, indeed, in the best possible light. The Council bestowed much study and admiration upon the men of our age. Errors, indeed, were rejected, as charity and truth demanded; but men, always with due regard for the precept of love, were only warned of their errors. Thus it was that, for the knowledge of the afflictions that break the spirit, salutary remedies full of consolation were presented; so that the Council, not with ominous pronouncements, but with words of hope and confidence, addressed the men of this age. For it embraced all that is good for them, not only with due reverence, but with even greater honor, and it confirmed all their endeavors, and vigorously approved those studies which were brought to a certain wholeness. Consider, therefore – as we suppose some examples – how countless are those who today widely employ words so imbued with the sacred order of rites, that human words are again directed to God, and divine words to men; how the natural inclination of man, as man, to acquire many rights has been confirmed, and even that destiny which surpasses his nature; how those things which he most earnestly desires, namely that he may live in his dignity and with honest freedom, and with the abundance of learning and with a renewed state of social affairs, and with justice and peace, are all presented as if improved and spurred on to greater progress; how, finally, all men are led to the Gospel.

[*Latin ed. p. 57*]

Acts of Pope Paul VI, Book VI, Chapter 57: Those who are called to receive light within themselves, with a voice befitting pastors and sacred ministers. We now speak very briefly of many and most excellent questions, pertaining to the prosperity of the human race, about which action was taken in the Council; and it was not the purpose of the Council to resolve all the more urgent questions of modern life; some of which are deferred for more diligent investigations, which the Church will undertake in the future; and others have been treated too hastily and generally, and therefore admit of more subtle explanations and various effects. Now it



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is fitting to observe that the Church, through its magisterium, although it has not wished to define any doctrine with extraordinary dogmatic pronouncements, nevertheless has presented its doctrine with authority on many questions, to whose norm men today are held to conform their conscience and their manner of acting. Furthermore, the Church, so to speak, has entered into dialogue with the men of our time; and while always retaining its authority and power, it has nevertheless employed a manner of speaking that is easy and friendly, which is proper to pastoral charity. For it wished to be heard and understood by men. Therefore, it did not direct its words only to human intelligence, but used a style of speaking that is commonly used today in discussions, which, because of their connection to the practical life to which they strive, and to the sincere human feelings with which they are affected, have greater power to attract and persuade. The Church, indeed, has spoken with the men of our age, as they are. Another thing, which we consider worthy of consideration, is that this wealth of doctrine is directed solely to serve man, in all aspects of his life, in all his weakness, and in all his need. The Church has, in a certain sense, declared itself the servant of the human race, and indeed at a time when its own magisterium and its own pastoral governance, strengthened and invigorated by the solemn celebrations of the Ecumenical Council, have been endowed with a clearer light and greater strength: nay, the purpose of exercising the ministry has truly taken a prominent place. All that we have said about the Council, and all that we could say further concerning its relevance to human affairs, whether during the Council's celebration, the Church turned away from the cultivation of the modern mind, which is entirely focused on man? It must be said that the Church has not deviated from the right path, but has directed itself in that direction. But those who carefully consider this particular concern, by which the Council considered human and temporal goods, will not fail to recognize that this is the case.

[*Latin ed. p. 58*]

The Acts of the Apostolic See - Official Commentary 58: It must be recognized that pastoral care should be given to that solicitude which the Council wished to express as the hallmark of its endeavors; and they must also acknowledge that this same solicitude is never separated from the true pursuit of religion, whether because of the charity with which it is imbued (for where there is charity, there is God!), or because of the close connection, always affirmed and fostered by the Council, which exists between earthly and temporal goods and truly spiritual, religious, and eternal goods. The Church inclines itself towards man and the world, but at the same time, it is also elevated towards the Kingdom of God. The men of our time, whose minds are driven to measure the importance of things by their advantages, must recognize the great weight and significance of the Ecumenical Council, at least for this reason, that it considered only the benefit



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of mankind. Therefore, no one should ever claim that the Catholic religion is useless, for when it expresses the form of its action most consciously and effectively, that is, when it celebrates an Ecumenical Council, it clearly declares itself to be for the sake of man and to promote his interests. Given these circumstances, it must be admitted that the Catholic religion and human life are joined in a friendly bond, and that both conspire together for a certain common good: namely, that the Catholic religion is for the human race, and that the human race is, in a certain way, for the Catholic religion. Indeed, life is to be understood as being perfected in every way by the exalted doctrine which it conveys about man (for is not man, left to himself, a mystery to himself?), and this doctrine is conveyed precisely because it is drawn from the knowledge which it has of God. For in order that we may truly know man, the whole man, it is necessary first to know God. To demonstrate this, let us recall the fervent words of Saint Catherine of Siena: "In Your nature, eternal God, I recognize my own nature." Therefore, the Catholic religion is life, because it shows the nature of man and his ultimate end, and it attributes a fuller meaning to him; finally, it is life, because it is to be held as the supreme law of life, and because it infuses such a mysterious power into life itself that it truly makes it divine. If, Venerable Brothers and beloved sons, we remember that in the face of every man, especially if it is marked by tears and suffering, we must recognize the face of Christ, the Son of Man; and if in the face of Christ we must recognize the face of the Father.

[*Latin ed. p. 59*]

59 The Acts of Pope Paul VI state: "lestis, secundum illud : Qui videt me, videt et Patrem," that our manner of evaluating human affairs is transformed into Christianity, which is entirely directed towards God as its center; thus, we can also express this in the following way: namely, to know a man is to know God. Therefore, does not this Council, which primarily and diligently focuses on the human mind, propose to this age liberation and consolation, through which we may ascend, as it were, by degrees? Finally, does not the Council teach us, in a simple, new, and solemn way, to love men, just as we love God? We say that we love men, not as instruments, but as, so to speak, the primary end, through which we may reach the ultimate end, which transcends human affairs. Thus, this Council is entirely centered on its religious power, which it encompasses and limits, and it is nothing other than a certain, fervent, and friendly invitation by which the human race is called to discover, through the help of fraternal love, that God from whom it has fallen away, into whom it may turn and rise again, in whom it may remain and stand firm, into whom it may return and revive, in whom it may dwell and live. Indeed, we are sustained by this hope concerning the outcome of this Second Vatican Ecumenical Council and the beginning of the human and religious renewal that it has set before



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itself; we are confident that this will happen to us, Venerable Brothers and Fathers of the Council; we hope that it will also befall the entire human race, which we have learned here to love more and to serve better. Finally, so that these things may happily occur, we again invoke our Patrons, Saints John the Baptist and Joseph, Patrons of the Ecumenical Synod, the holy Apostles Peter and Paul, the foundations and guardians of the Holy Church, and together with them, Saint Ambrose, whose feast day we celebrate today, through whom we join the Eastern and Western Churches, and together we earnestly implore the help of the Blessed Virgin Mary, Mother of Christ, who is also called the Mother of the Church by us, and with one voice, we give thanks to God and proclaim His glory, who is the living and true God, the one and supreme God, the Father, the Son, and the Holy Spirit. Amen. 9 10 John 14:9. St. Augustine, Sol. I, 1, 3; PL 32, 870.

[*Latin ed. p. 60*]

Acts of the Apostolic See - Official Commentary 60

I. Allocution given in the Patriarchal Basilica of Ostia to the Reverend Observers delegated by the Ecumenical Council, sent by Churches separated from the Apostolic See, who gathered at the tomb of the blessed Apostle Paul, to pour out prayers to God with the Fathers of the Council, in order to obtain unity for the Christians.

Gentlemen, Dear Observers, or rather, allow us to call you by the name that has been revived in these four years of the Ecumenical Council: Brothers, brothers and friends in Christ! Here the Council is drawing to a close, and we are about to part. At this moment of farewell, we would like to be the interpreter of the Venerable Conciliar Fathers who have come to surround us here this evening to pray with you and to bid you farewell. Each of you will return to your own residence, and we will be left alone. Allow us to confide in you this intimate impression: your departure creates around us a solitude that we did not know before the Council, and which now saddens us; we would like to always see you with us! This obliges us to reiterate our thanks for your presence at our ecumenical Council. We greatly appreciated this presence; we felt its influence; we admired its nobility, its piety, its patience, its affability. And for this reason, we will retain a grateful memory of your visit; and reflecting on the courtesy of these human and Christian relationships, we will better appreciate the historical significance of your presence, discover its religious content, and examine the mystery of the divine designs that it seems both to conceal and to indicate. And thus, your departure will not end, for us, the spiritual and cordial relationships to which your assistance at the Council has given rise; it will not close, for us, a dialogue silently begun, but rather, it obliges us, on the contrary, to study how we might fruitfully continue it. Friendship



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remains. And this... * [Date: December 4, 1965]

[*Latin ed. p. 61*]

The Acts of Pope Paul VI, page 61, also state that, as the first fruit of the conciliar meeting, there remains the conviction that the great problem of reintegrating into the unity of the visible Church all those who have the happiness and responsibility of calling themselves Christians must be thoroughly studied; and that the time has come to do so. Many of us already knew this; now the number of those who think so has increased, and this is a great advantage. If we wish to summarize the fruits that have ripened, on the occasion and because of the Council, with regard to the question of unity, we can first note the fact of an increased awareness of the existence of the problem itself: a problem that concerns and obliges us all. We can add another fruit, even more precious: the hope that the problem – not today, certainly, but tomorrow – can be resolved; slowly, gradually, loyally, generously. This is a great thing! And it is a sign that other fruits have also ripened: we have learned to know you a little better, and not only as representatives of your respective confessions: through your persons, we have come into contact with Christian communities that live, pray, and act in the name of Christ; with systems of doctrines and religious mentalities; let us say it without fear: with Christian treasures of high value. Far from inspiring in us a feeling of jealousy, this rather increases in us the sense of fraternity and the desire to restore among ourselves the perfect communion willed by Christ. And this leads us to discover even more positive results on the path to our peace: we have recognized certain shortcomings and certain common feelings that were not good; of these, we have asked forgiveness from God and from yourselves; of these, we have discovered the un-Christian root, and we have proposed, for our part, to transform them into sentiments worthy of the school of Christ; we renounce polemics based on prejudice and offense, and we no longer put into play a vain prestige; rather, we seek to keep in mind the repeated exhortations of the Apostle, upon whose tomb we find ourselves this evening: "Let there be no divisions among you, no envy, no anger, no strife, no slander, no evil speaking, no arrogance, no disorder" – We want to resume human relations, serene, benevolent, trusting. 1 1 Corinthians 12:20.

[*Latin ed. p. 62*]

Acta Apostolicae Sedis - Commentarium Officiale 62 Et vos estis sciendi de iisdem gradibus quos in hac parte tentavimus. Sufficiente est meminisse colloquiorum quae, per haec annos, representantes Sanctae Sedis et Nos ipsi, honorem et gaudium habuimus cum tam multis personis ex vobis communitatibus. Praeclara inter omnes fuit illa ineffabilis congressio quae Providentia nobis parata est cum Sanctissimo Patriarcha Athenagora in Jerusalem, ineunte anno praeterito; quae



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congressio secuta est aliae commoventes visitationes, a representantibus diversarum confessionum Christianarum, quae, per saecula, nullum habuerunt contactum cum Ecclesia Catholica, et praesertim cum Sede Apostolica. Haec colloquia fraterna consideramus factum historicum magnae momenti, et volumus in ea videre praesagium progressiorum plus consolatorum. Sed non solum hoc: vos scitis, Fratres, quod ipsum Concilium Nostrum oecumenicum, multis modis, ad vos movit: ab illa consideratione quam Patres Conciliares semper manifestaverunt pro vestra praesentia, quae eis tam cara erat, usque ad effortem unanimum ad vitandum omne verbum quod non esset plenum reverentia erga vos; ab illa gaudia spirituali videndi vestrum ordinis floridum in sollemnitatibus Concilii, usque ad formulam doctrinarum et disciplinarum aptarum ad removendum obstacula et aperiendum vias tam amplas et aplanatas quam possibile, ad meliorem ostentationem illius patrimonii religiosi Christiani quem retinetis et developitis: Ecclesia Catholica Romana, ut videtis, testimonium dedit bonae voluntatis ad vos intellegere et ad se intellegi; non emisit anathematas, sed invitationes; non posuit terminos expectationi suae, neque terminat offerta fraterna ad continuandum colloquium quod eam tenet. Libitum esset, cum Papa Ioanne XXIII, cui creditur meritum huius colloquii rediti confidentis et fraterni, cum vobis, cum aliquibus ex vobis, celebrare congressum decisivum et finalem; sed agnovit hoc esse nimis humanum, et quod ad finem plenae et authenticae communionis pervenire, adhuc multum iter peragendum est, multas preces ad Deum Patrem lucium elevare, multa vigilium sustinere. Aliqua saltem, ad finem Concilii, potuimus assequi: iterum amari coepimus; et fiat Dominus ut, saltem in hoc, mundus cognoscat nos esse – Io. 13, 17.

[*Latin ed. p. 63*]

Indeed, his disciples, because we have restored mutual affection between us. You are about to depart. Do not forget this charity with which the Roman Catholic Church will continue to think of you and to follow you. Do not consider her insensible and proud if she feels it her duty to jealously preserve the "deposit" which she has carried with her from the beginning; and do not accuse her of having distorted or betrayed this deposit, if, in the course of her age-old, scrupulous, and loving meditation upon it, she has discovered treasures of truth and life to which it would be a betrayal to renounce. Consider that it is precisely from Paul, the Apostle of her universality, that she received her first instruction in dogmatic teaching; and you know with what inexorable firmness. And remember that the truth dominates and liberates us all, and also that the truth is near, close to love.

We were told, many years ago, a gracious and symbolic episode from the life of one of the great Eastern thinkers of modern times; and We recount it as Our memory has preserved it. It concerns, as far as We recall, Soloviev.



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He was one day a guest in a monastery and had prolonged until a late hour his spiritual conversation with a pious monk. Wishing, at the end, to return to his cell, he went out into the corridor, upon which opened, all alike and all equally closed, the doors of the cells. In the darkness, he could not identify the door of the cell that had been assigned to him; it was, moreover, impossible, in this darkness, to return to the cell of the monk he had just left, and he did not wish to disturb anyone during the strict monastic silence of the night. And so the philosopher resigned himself to spending the night walking slowly, absorbed in his thoughts, along the corridor of the monastery, which had suddenly become mysterious and inhospitable. The night was long and heavy; but finally it passed, and the first rays of dawn finally allowed the tired philosopher to easily identify the door of his cell, before which he had passed so many times without recognizing it. And he remarked: it is often so with those who seek the truth; they pass close to it during their vigils, without finding it, until a ray of the sun of divine wisdom makes it clear to them as well.

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Official Commentary, easily bringing a consoling discovery. The truth is near. May it please, beloved Brothers, that this ray of divine light may make us all recognize the blessed gate! Such is our desire. And now, at the tomb of Paul, let us pray together. II In the Basilica of Saint Peter, on the day that the Venerable Servant of God, Sarbelus Makhlouf, was enrolled among the Blessed in Heaven. * Great is the joy today in Heaven and on earth for the beatification of Charbel Makhlouf, monk and hermit of the Lebanese Maronite Order! Great is the joy of the East and the West for this son of Lebanon, an admirable flower of sanctity, blossoming on the stem of ancient Eastern monastic traditions and venerated today by the Church of Rome! How could this joy not first exult in the hearts of the sons of Saint Maroun? This is what our venerable Brother, Cardinal Patriarch Paul Pierre Méouchi, affirmed with such force, for which we thank him most sincerely. For the Maronite Order and for Lebanese Catholics, this day is truly a great day. Therefore, it is pleasing to us to also greet the members of the Delegation that the Lebanese Government kindly sent on this occasion, as well as those of the other delegations. We are very grateful for this delicate gesture, and the presence of these personalities inevitably brings to our mind the warm welcome that all of Lebanon, without distinction of race or religion, reserved for us during our stop in Beirut, on our way to Bombay. May all be thanked most heartily. The gathering of so many sons and daughters of the noble Lebanon – a privileged crossroads and a traditional meeting place between Africa, Asia, and Europe – near the glorious tomb of Peter, highlights the importance of the act accomplished today by the Church. Behold, at the conclusion of the Second Vatican Ecumenical Council, a hermit from the Lebanese



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mountains is enrolled among the blessed, the first confessor of the East to be placed on the altars, according to the current procedure of the Catholic Church. What a symbol of the union between the East and the West! What

* On the 5th day of December, in the year 1965.

[*Latin ed. p. 65*]

The Acts of Pope Paul VI, page 65, a sign of ecclesiastical fraternity among Christians throughout the world! What honor, rendered with joy by the Church of Rome to the Maronite Church, and through it, to the Eastern Churches! A new, eminent member of monastic sanctity comes to enrich the entire Christian people through his example and intercession. Example and intercession are now more necessary than ever. The Blessed Charbel, a child of a large family and an orphan at an early age, after spending the first years of his life near his family in his native village, felt the urgent call of the Lord. He then, at night, left his family and entered the monastery of Maifuk, and then that of Annaya. After progressing in virtue during a period of about twenty years of monastic life, he then, at the order of his superiors, devoted himself to the eremitical life. During this time of religious life, he gave an example of a life entirely centered on the celebration of the Mass, on silent prayer before the Blessed Sacrament, and on the heroic practice of the virtues of obedience, poverty, and chastity. We are pleased, after the recent beatification of Jacques Berthieu, a Jesuit missionary and martyr, to preside today over the beatification of a monk entirely devoted to contemplation. After the Council, where so many faithful are rightly concerned about what the Church must do to hasten the coming of the Kingdom of Jesus, it is fitting that the Blessed monk of Annaya should come to remind us of the indispensable role of prayer, of hidden virtues, of mortification. To apostolic works, the Church must join centers of contemplative life, from which praise and intercession rise to God as a sweet fragrance. These are, in the end, the teachings that emerge for each of us from this ceremony. May the Blessed Charbel lead us in his footsteps on the paths of a sanctity in which silent life in the presence of God has its place. May he make us understand, in a world too often fascinated by wealth and comfort, the irreplaceable value of poverty, penance, and asceticism, for freeing the soul in its ascent to God. Certainly, the practice of these virtues varies according to one's state of life and responsibilities, but no Christian can dispense with them if he wishes to follow Our Lord. These are the high lessons that Charbel Makhlouf so opportunely gives us. So that they may be understood and put into practice, We call upon all, through the intercession of this new Blessed, already so venerated, a wide outpouring of graces, and We bless you



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paternally. 5 - A. A. S.

[*Latin ed. p. 66*]

Acta Apostolicae Sedis - Official Commentary 66 III To the Most Eminent Cardinals, Most Reverend Archbishops, Bishops, and other Ordinaries of the Italian Nation, presented before the Most Blessed Father.

* My Lords Cardinals! Venerable Brothers of the Italian Episcopate! The Council, it can be said, is finished; but we do not wish it to dissolve without our meeting with the Italian Bishops, as we have met with those of other countries. Are not the Italian Bishops those most close to Us, locally, canonically, spiritually? This meeting, at the conclusion of this great event, seems to Us a duty of Our apostolic office, as it is a need of the heart. And if we were to indulge the sentiments and thoughts that such a meeting evokes in the soul, we would have much to say, while the time granted to Us is brief, and perhaps this would not be the most opportune occasion. We refrain from comments. We will not speak of how the Council unfolded, of its problems and its conclusions, of the participation of the Italian Episcopate in the Council itself, of your relations with Us in this extraordinary circumstance, of those you have had with the Bishops of other countries, of the echo in Italy and abroad of the actual, or supposed, position of the Italian conciliar Fathers in the ecumenical Synod, and of what the fruits of such a singular and important experience may be. We also refrain from a summary of the facts, the work accomplished, the impressions and judgments on this historical event in the life of the Church, which now concludes; each one is certainly drawn to make this summary for himself; time, recalling memories, will help its clarity, and reflection, the exchange of ideas, attention to the voices of the chronicles and criticism will help to better evaluate the multifaceted significance of our Council. We even refrain from greetings; at least from the forms that they should assume in this circumstance, adorned with thanks, recollections, evaluations, wishes, and cordial expressions. Nevertheless, be assured of Our devoted and affectionate benevolence, particularly sincere in this hour of farewell and return to your respective normal position. And may it be permitted to Us, at the conclusion of this Audience, to strengthen the communion of minds, which now more than ever must unite Us. * December 6th, in the year 1965.

[*Latin ed. p. 67*]

Acts of Pope Paul VI, 67, with the recitation of a prayer to the Lord, from whose goodness we all invoke assistance and blessings. Rather than dwelling on the past, even though it is worthy of evaluation and meditation, let us turn our attention for a moment to the future, to what awaits us, to the common and new duties. Among the many things that this perspective presents to us, a few will now be the subject of my brief words. The first



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thing, it seems to us, is the "post-conciliar conscience." We ourselves must preach it to ourselves, since we must all strive to instill it in others, in the clergy and the faithful. Has the Council ended, and does everything return to as it was before? Appearances and habits will answer "yes." But the spirit of the Council will answer "no." Something, and not a small thing, must be new for us—indeed, especially for us. The changes in so many external forms? Yes, but that is not what we are referring to now. We are referring to our way of considering the Church, a way that the Council has filled with so many thoughts, theological, spiritual, and practical themes, duties, and consolations, as to demand from us a new fervor, a new love, almost a new spirit. In saying this, we do not wish to imply that in excellent, zealous, and holy pastors, such as yourselves, there is a lack of awareness and fervor; we know well how much you love and are faithful to the Church; but we believe that the Council can and should enrich our service to the Church with new concepts and energies. Above all, let us read and reread the "Dogmatic Constitution on the Church" and the "Decree on the Pastoral Office of Bishops in the Church": from this will result for us a more vivid awareness of the nature and mission of the Church, and a more stimulating understanding of the pastoral ministry, not only with regard to canonical provisions, but also for the spirituality that must animate it. In any case, venerable brothers, what follows the Council is not a period of ordinary administration, nor, much less, of rest or of easy ministry; but a period of more intense work, if possible; certainly of more demanding effort: may the Lord help us! For it is a matter of putting into effect the decrees of the Council. This is obvious. But we must have conviction and purpose in this regard. The pastoral effectiveness of a Council does not depend only on the wisdom and authority of its laws; it also depends, and above all, on the docility and alacrity with which those laws are applied. Let Saint Charles Borromeo teach us. And in this regard, we recall that from our humble and loyal acceptance, without afterthought and without tacit or explicit reservations, of the conciliar norms...

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - Commentarium Officiale: Quod ad nos pertinet, acceptatio Clericorum et Fidelium pendebit. Si sumus devoti illius Magistri ecclesiastici, qui in nobis personificatur et ab nobis exercitur, nos ipsi primum debemus dociliter aderere ad ea quae Concilium statuit, et mentem et actionem conformare ad illius inspiratam et indiscutibilem auctoritatem. Non intendimus recensere normas conciliarias quae ad nos pertinent, neque enumerare quaestiones practicas quae ad ministerium nostrum pertinent. Permittimus nobis, ad hunc finem, recordari ea quae habuimus occasionem ad vos proponere in nostro oratione die la aprilis anni praeteriti. In hoc momento, limitamur ad paucas observationes aliae generis, quae magis ad animum nostrum pertinent, quam ad res externas.



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Hic est unum: de nostra auctoritate episcopali, post Concilium. Facta, tendentiae, verba, theoriae, quae signum temporis portant, non solum hanc aut illam auctoritatem impugnant, sed ipsum principium auctoritatis. Omnes scimus quomodo haec aura disfavoris erga auctoritatem, quamvis sacra et legitima, penetravit, hic et illic, etiam in ambitu ecclesiastico. At, videtur nobis quod auctoritas episcopalis ex Concilio emergit, in sua divina institutione vindicata, in sua insostituibili functione confirmata, in suis pastoralibus potestate magistri, sanctificationis et gubernationis aucta, in sua extensione ad Ecclesiam universalem per communionem collegialem honorata, in sua collocatione hierarchica perspicita, in sua corresponsabilitate fraterna cum aliis Episcopis erga necessitates universales et particulares Ecclesiae consolata, et magis associata in spiritu subordinae unionis et solidariae collaborationis cum capite Ecclesiae, centro constitutivo Collegii episcopalis. Necessarium erit descriptionem doctrinarium organicam figurae Episcopi, qualem Concilium, resumens et evolvens elementa theologica et canonica traditionaria, delineavit; habemus occasionem humiliter Domino gratias agere pro electione nostra, et continuo cogitare naturam et gravitatem officiorum nostrorum: haec meditatio, renovata et aprofundata in longis et laboriosis sessionibus in aula conciliaria, debebit semper conscientiam nostram episcopalem nutrire; et non est dubium quod auctoritas, quae nobis confertur, hanc conscientiam characterizabit, et ministerio nostro dignitatem et vim tribuit. Sed qualis est stilus huius auctoritatis? Aspectus humani, quibus ea ornat: aristocraticus, democraticus? Hae non sunt termini apti ad figuram Episcopi; ea pronuntiamus ad commodandum studium eius quod indagamus. Plus ad questionem respondens est, autem,

[*Latin ed. p. 69*]

Acts of Pope Paul VI, p. 69, concerning the comparison between the different historical expressions of episcopal authority: Who does not see, for example, how, in times past, especially when the pastoral authority was associated with temporal authority (the pastoral staff and the sword: who does not remember?), the insignia of the Bishop were those of superiority, of exteriority, of honor, and sometimes those of privilege, of arbitrary power, and of ostentation? And yet, such insignia did not cause scandal; on the contrary, the people delighted in admiring their Bishop adorned with grandeur, power, splendor, and majesty. But today, it is not so, and it cannot be so. The people, far from admiring, are astonished and scandalized if the Bishop appears adorned with excessive and anachronistic insignia of his dignity, and they appeal to the Gospel. And fortunately, today none of us would be able to obtain and display such excessive insignia: Bishops are poor; we know this very well: they have difficulty in leading even the most modest life with a minimum of decency. Let there remain, yes, possibly a sober and dignified decorum, the office demands it; but how much we



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have left of the exterior and of the worldly, we thank God!

What, then, qualifies the exercise of episcopal authority today? Venerable Brothers: it is the sense of responsibility! A sense of responsibility that is ever clearer and more terrifying. The sense of those famous words of Saint Paul: "qui episcopatum desiderat," etc., seems to denote rather the sacrifice than the satisfaction of he who undertakes this most serious office. And that it must be so, says, besides the voice of the Divine Master, the voice of the times in which we live, in which to be a Bishop is the most demanding, the most arduous, and, humanly speaking, sometimes the most ungrateful and dangerous thing. If the sense of responsibility characterizes the authority of the Bishop today, a second sense invests it, now so clearly proclaimed: that of service. This too is preached to us by Jesus the Master: "Filius hominis non venit ministrari sed ministrare!" And if this is so, a feeling that has always pervaded the sacred ministry, from within, becomes manifest in the exercise that is now entrusted to the Bishop; a feeling, better said, a virtue, a spirit, that permeates and vivifies the work of the Pastor, and is, as you know, love. Love must shine forth today. The canonical relationship between Bishop, clergy, and faithful must be vivified by charity, in a way, as we said, that is transparent. The Bishop must appear as father, teacher, educator, corrector, consoler, friend, counselor: Pastor, in a word.

1. Cf. Lk. 22:35.

2. 1 Tim. 3:1.

3. Matth. 20:28; Lk. 22:27.

4. Phil. 2:1.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - Commentarium Officiale. From Albert: if this is so, another characteristic of ecclesiastical life becomes evident: communion; which means direct, full, and virtuous human contact with the community. Especially with the Priests. With the Priests: oh, you, excellent and venerable Brothers, you immediately understand, and perhaps have already understood, that drawing closer to the Priests is becoming the style of the exercise of episcopal authority today; formerly, it was said: *maiestas a longe!* Today, the opposite! Not to diminish the prestige and vigor of authority, but rather to place it in the heart of its functions. And the heart are Our Priests: to listen to them, to inform them, to consult them, to exhort them; these are elementary, but fruitful forms of that conversation which an increased sense of community must establish between the Bishop and his Priests. Then, the care for them! Especially if they are poor, if they are sick, if they are wavering, if they have fallen! And among all, allow us to recommend the young Clergy. We know of the provisions already in place in this regard; we praise them and strongly recommend them. This, to us,



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seems like a new approach, the spirit of the Council. There are certainly many other points that deserve mention and reflection: but time is short and the discourse is becoming lengthy. We will only briefly mention, and at the point that seems most important to us: the proper religious formation of both the Clergy and the faithful. The Council has given us a magnificent and very rich constitution on the sacred Liturgy. It is now superfluous to describe it. We will only recall one thing: it does not aim only at the reform of the sacred rites; it aims to bring our education and our religious expression to the essential: to the divine word, to dogma, to the sacrament, to the mystical body, to prayer understood and expressed by the entire community, to Christ, to God, to the Most Holy Trinity. What is first in the objective reality of revelation must return to being first in the subjective devotion of religious life. Especially in the formation of the students of the Seminaries. These are themes that are now well known; but they will require many comments and developments. The Council opens this path to us: it leads to the religious renewal of our time, to the preservation of the faith and religious practice of our people, to the positive and constructive effectiveness of our ministry, to the apologia of our holy Church, to the glory of Christ and of God. Here we will stop. Perhaps to your pleasure! But to our regret, because we have many themes and very serious matters to discuss with you: the religious instruction of the people and especially that in the schools, the Catholic Action and the training of the faithful in Christian witness and in the apostolate, the ever-recurring problem of the press.

[*Latin ed. p. 71*]

The Acts of Pope Paul VI, page 71, concern the Catholic faith, the morality of spectacles, literature, public and private life, and so forth. On each of these points, the Council would have much to say. And what of the other points, which directly concern the Italian Episcopate? The Episcopal Conference: we know that a new statute has been prepared, and We shall be pleased to examine it, and certainly to give it Our approval. The organization of the Dioceses: you know that studies, investigations, and projects of great importance are underway! But of all this, we must speak, if it please God, and as it should be, on another occasion in the future. On this most felicitous and unique occasion of the conclusion of the ecumenical Council, let it suffice that We express Our devoted affection, Our fraternal wishes, the assurance of Our spiritual communion (this morning We celebrated the Holy Mass for you and for your respective Dioceses), the request for your benevolent adherence and collaboration, and finally, with all Our heart, and in the name of that Christ Whom We represent, invoking the protection of the Most Holy Mary, We impart Our Apostolic Blessing.

In the Sistine Chapel, addressed to the Most Blessed Father, to the Most Excellent Princes, and to the Most Excellent Gentlemen, extraordinary rep-



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resentatives sent by the Governments and by International Councils, to participate in the solemnity of the conclusion of the Second Vatican Ecumenical Council.

* Excellencies, Gentlemen, representatives of the Extraordinary Missions, this incomparable sanctuary of art and piety, which has welcomed the most varied audiences for half a millennium, is today, thanks to you, witness to a spectacle of rare magnitude and of a singularly significant character. As the Second Vatican Ecumenical Council draws to a close, more than eighty nations delegate highly qualified individuals to attend the closing ceremonies and to attest, by their presence, the interest they take and the importance they attach to this event.

* December 7th, 1965.

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis - Commentarium Officiale. Et pourtant, on pourrait penser: en quoi la politique de ce monde, même dans son sens le plus noble et le plus élevé, peut-elle être intéressée par un Concile? Ne s'agit-il pas là d'un acte de la vie de l'Église, et donc d'un phénomène de caractère purement spirituel et religieux? L'Église se recueille, se consulte, s'examine; elle rassemble ses énergies, ajuste ses modes de penser et d'agir; elle procède à un "renouvellement", mais à un renouvellement avant tout intérieur, qui intéresse les relations du chrétien avec son Dieu. Certes. Mais qui ne voit l'immense portée sociale d'un tel événement? Si des millions de catholiques à travers le monde adoptent à un moment donné, sur tel ou tel problème, une même attitude, qui pourrait nier les répercussions d'un tel fait sur la société tout entière? Et l'histoire est là, d'ailleurs, pour attester l'influence des Conciles, non seulement dans l'histoire ecclésiastique, mais dans l'histoire générale des hommes et des peuples. Le but premier de ces vastes assemblées est bien toujours le renouvellement intérieur de chaque catholique et le renouveau de tout le corps social qu'est l'Église. Mais la conséquence en est un influx nouveau apporté à toute la famille humaine. Que cet influx s'exerce, par exemple, dans le sens de l'affirmation de l'égalité entre les races, de la collaboration entre les classes, de la paix entre les nations: il est facile de mesurer l'immense bienfait qui peut en résulter pour le genre humain tout entier. Votre présence ici, Messieurs, prouve précisément que les détenteurs du Pouvoir temporel en ce monde ont compris la portée du Concile et qu'ils y sont attentifs. Réciproquement, l'Église est attentive aux problèmes de ce monde, mais elle les considère sous l'angle qui est le sien. Elle saisit, par exemple, combien il importe aujourd'hui, pour le sort de l'humanité, que toutes les énergies soient orientées dans le sens de la paix. Mais elle sait que le dynamisme de la paix peut manifester toute sa force si seulement il est alimenté de l'intérieur par une profonde et véritable conversion des cœurs, et elle s'emploie à l'obtenir: ce fut un des principaux buts du Concile qui s'achève sous vos yeux. Il a traité,



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certes, selon son programme, des questions de foi, de morale, de discipline, de gouvernement, d'organisation ecclésiastique; mais ce qui l'inspirait en tout cela, c'était avant tout le souci de revenir aux sources très pures de l'Évangile, pour y puiser un renouveau de vie et une nouvelle ardeur à mettre en pratique le message du Christ, qui est un message d'amour et de paix. N'était-ce pas déjà une prédication vivante, ce Concile? un spectacle.

[*Latin ed. p. 73*]

Acts of Pope Paul VI, p. 73: It is astonishing to behold the love and peace of this assembly of two thousand conciliar fathers, who have come from the five continents, gathered around the Bishop of Rome, to seek fraternally, through study and prayer, the means of proclaiming anew to the world the liberating message of the Gospel? Was it not an even more astonishing sight, the concord and unity of so many men, coming from such diverse backgrounds, belonging to nations marked by such different cultures, traditions, ways of life, and social forms? From this peaceful and serene encounter of so many diversities, as you know, emerged, after a long and patient labor, texts of great spiritual, theological, and human richness, promulgated by Us after they had garnered the support of the vast majority, and often, almost unanimous approval. These texts, gentlemen, are undoubtedly already partially known to you. You will notice, upon studying them more closely, that the Temporal Power and its relationship with the Spiritual Power are mentioned on more than one occasion. The Church of the twentieth century, the Church that emerges renewed from these conciliar sessions, appears above all concerned with the true good of men. It presents itself to the world, not to dominate it, but to serve it. In the various fields – familial, social, economic, political, international – it strives to offer a just judgment on situations and problems; to discern general principles of solution, which are in conformity with the moral law inscribed in the heart of man; to identify the perils that are germinating in the vast transformations of the modern world, and to bring them to the attention of all those in authority: this is the subject of the pastoral constitution on the Church in the modern world, which will undoubtedly go down in history as one of the major documents of this Council. In the declaration on non-Christian religions, the Church invites its children to consider the positive values contained in all beliefs, and to remove from their hearts feelings of aversion towards one people or another, feelings that are not in accordance with the spirit of the Gospel. It is easy to see the happy consequences that can result from this for social peace. In this light, the Church regards with great sympathy all that public authorities accomplish in the various countries for the temporal well-being of humanity, and it



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professes the most sincere respect.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Official Commentary concerning the authority of the State. And it embraces, in a Declaration which will undoubtedly remain as one of the great documents of this Council, the universally felt aspiration today for civil and social freedom in religious matters. Let no one be forced to believe; but let no one either be prevented from believing and professing his faith, a fundamental right of the human person, recognized, moreover, today, at least in theory, if not always in practice, by the vast majority of legislations. With the same spirit, the Church requests that Governments – and this is the subject of a paragraph in the Decree on the Pastoral Office of Bishops – grant it full and complete freedom in the choice and appointment of its pastors. This clearer delimitation of competencies and respective spheres cannot fail, in the estimation of the Church, to be advantageous to both powers. Indeed, whatever judgment one may form on the historical situations that have occurred in the past for certain nations, the Church today asks for nothing for herself other than the freedom to proclaim the Gospel. Her internal dynamism, the origin of which is not in her, but above her, enables her to fulfill her mission among men, provided that she is given the means to do so. In doing so, the Church, far from presenting herself as a competitor or adversary to the State, on the contrary, eminently contributes, by acting according to her own principles, to the common good, which is the object and raison d'être of temporal power. Thus, her attitude benefits the State as much as it benefits herself. Gentlemen, many statesmen are today convinced of this and maintain feelings of esteem and friendship towards the Church. And you will allow us to see a brilliant and moving testimony of this in the welcome that the highest assembly of representatives of the peoples of the world, that of the United Nations, reserved for our humble person when We recently decided, in the name of the Council and the entire Church, to offer it the support of our moral authority. The almost unanimous agreement of public opinion, added to that of the Governors, has been, let us tell you, a powerful encouragement in our task. We say this in the sincerity of our heart: We do not ask...

[*Latin ed. p. 75*]

Acts of Pope Pius VI, 75, concerning aiding those whom you represent here in all that may contribute to the good of humanity. The hour is too grave to seek to evade the duties which the present state of the world imposes upon every man of heart. To all, We offer Our aid. And in return, We say to them: We are confident that you will always grant to the Church the freedom of which she is in need, and that, far from hindering the implementation of conciliar decisions, you will, on the contrary, be eager to



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promote them as much as you can. Be assured: your nations will be the first to feel the benefit. At the moment of taking leave of you, Gentlemen, allow Us to express Our sentiments of profound gratitude for your presence here: gratitude for which We ask you to kindly act as interpreters before the Governments which have mandated you. Upon you, upon yourselves, upon your families, upon your nations, and upon all of humankind, We implore, in this very moment, the protection from on High and the abundance of divine blessings.

To those who interfered with the meeting, v.d. "Parliamentary Conference of the Association of the European Economic Community and the African and Malagasy States associated with this Community."

Gentlemen, We are pleased to welcome members of the Parliamentary Conference of the Association of the European Economic Community and the African and Malagasy States associated with this Community, to Our residence. To each of you, Our greetings of welcome; to each, in opening the doors of Our house, We wish to say what a visitor to Siena can read on an archway in that city: "Cor magis tibi Sena pandit" – more than Our door, it is Our heart that We desire to open to you! It is a single and unique greeting that We address to you all, to you who form this new Parliament, this original Assembly within which the voices of different peoples and continents resound.

December 9th, in the year of Our Lord 1865.

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Commentarium Officiale. Europa et Africa! Duo continentes, uterque dives in historia et cultura, uterque affligens gravibus problematibus. Solutio horum problematum facilitabitur per investigationem continuam concordiae fraternae et per cooperationem activam, quae libertatem et dignitatem uniuscuique reveretur. Quidquid in praeteritum accidit, futurum est quod firmiter aedificari debet. Ideo convenit diligenter studere quae res fieri oportet, hodie et cras, ad bonum populorum Europae et Africae. Cur mensurare opes et divitias, cum quod maxime momenti est, est nectere vincula, non solum boni vicinitatis, sed etiam, et praesertim, fructiferae cooperationis? Conatus et successus qui in opere collaborationis inter Communitatem Oeconomicam Europaeam, Civitates Africae et Madagascar sociatas, obtineri sunt, confirmant opportunitatem et iustitiam magnae initiae quae facta est. Ecclesia, ut scitis, semper omnia quae ad incrementum pacis et cooperationis inter populos conferre possunt, suscepit. Et cum nationes Europae – praesertim illae quarum inter se relationes olim marcarunt pugnae et bellorum fratricidarum – intellexerunt necessitatem, omni periculo, finis imponendi violentiae et odii, et promovendi progressum et bonum commune per pacta et concordias reciproca, Ecclesia hanc novam dispositionem laudavit et de ea gaudebat. Futurum Europae et Africae inscribitur in progressu illius quae iam incip-



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iebantur. Difficultates quidem in hac via non desunt, sed longe ab provocando dispariationem, solum renovatum courage suscitare possunt ad eas superandas. Ergo, audacter ad futurum procedendum est. Et vobis hodie haec verba dicere volumus, quae nobis ad repraesentantes Nationum Unitarum, durante itinere nostro ad Novum Eboracum, dicebantur: "Aedificium quod aedificasti nunquam amplius in ruinas cadere debet: perficiendum est et ad necessitates quae historia mundi praebet accommodandum." Hae necessitates sunt quae ad communionem semper magis strictam inter nationes et continentes quae omnia coniungunt. Et vos hoc bene intellexeristis: haec est causa praesentiae vestrae simul hoc mane. Vobis dicimus: valde sensimus actionem vestram. Tantae sunt vincula quae inter populos vestros necte sunt, et vincula ad quae Ecclesia Catholica, ut scitis, non est aliena. Inter vos et nos est reciprocitas donorum, et iter pacificum.

[*Latin ed. p. 77*]

Acts of Pope Paul VI, 11. The Church, with great enthusiasm, applauds all that contributes to civil and social progress, and she herself works towards it in her own way. Her message of love and peace, as We stated just last Tuesday to the representatives of more than eighty nations who came to attend the closing of the Ecumenical Council, – is at the service of the true good of men. And she encourages all that brings hearts closer together and unites wills to build a peaceful world in which each people may find its rightful place in the concert of nations. In the path of progressive and organic development that you have chosen, each must give, and all must receive, in a solidarity that is ever increasing. May your generous efforts, Gentlemen, inspire the fruitful collaboration of all men of good will, and may they meet with the success they deserve. This is our most fervent wish. And, as We offer you our respectful greetings, We invoke upon all those who work for the development of Africa and the unity of Europe, for the disinterested and reciprocal collaboration between Africa and Europe, and for the peace of the world, the abundance of divine assistance, as a pledge of which We grant you Our special Apostolic Blessing. VI To the Most Excellent Sir Henry Ponce y Carbo, Envoy of the Military Ordinariate of Ecuador, who presents to the Supreme Pontiff the letters accrediting him. * Your Excellency, Ambassador: Upon receiving from your hands the Credentials that accredit you as Extraordinary and Plenipotentiary Ambassador of Ecuador to the Holy See, We have heard from your lips the kind words with which you wished to accompany this ceremony. We thank you most sincerely for them. You recalled Our journey to the United Nations, highlighting the ideals of peace and fraternity that gave it origin and life. Indeed, these are the sentiments that animate the Church's relations with the peoples: in this way, she is simply fulfilling her mission. * December 20,



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1965.

[*Latin ed. p. 78*]

The Acts of the Apostolic See - Official Commentary 78, entrusted by Christ to the Apostles and their successors with the task of distributing among men the message of solidarity and love contained in the Gospel. How greatly we rejoice to turn our thoughts to your beautiful country at this moment! We contemplate with admiration its rare beauties, its snow-capped peaks, all that fascination which the Creator has sown in its Andean plateaus, in its fertile soil, in its turbulent rivers. But above all, what inspires our respect and praise is its history, laden with the glories which you have so aptly enumerated in a brief summary. If in the past of Ecuador there were moments of struggle, of distress, of tension, the fruits in the fields of culture, of the arts, and especially of Christian virtue – with the heroic deeds recorded by the Church in the Album of the Saints – must surely conceal spiritual values whose further cultivation is entrusted to the men of today and tomorrow, in the hopeful prospect of new harvests. We are particularly pleased to recall the achievements that the Ecclesiastical Hierarchy, with the collaboration of the Catholic laity, carries out in service of the country, both in the field of education and in that of social institutions, especially in favor of the most needy. To the venerable Episcopate, with the most worthy Cardinal De la Torre, and to the lay apostles, recognition and encouragement are due. We wish you a happy stay in the fulfillment of the elevated mission entrusted to you: we are certain that the exceptional qualities that honor your person, as well as the exquisite preparation and experience accumulated in the exercise of previous positions in teaching, in public administration, and in the representation of the interests of the country in the international arena, will have a new and brilliant outcome, contributing to strengthening the cordial relations that unite Ecuador with the Holy See. Count on our benevolence for this. Finally, we ask you to convey our greetings to the Most Excellent Governing Board, together with the fervent wishes that we express for the greatness of your nation. To the beloved Ecuadorian people and its authorities, in particular to Your Excellency, goes our Apostolic Blessing.

[*Latin ed. p. 79*]

Acts of Pope Paul VI, 79, VII. To the Most Reverend Fathers, Cardinals, to the Prelates of the Roman Curia, and to the noble assembly devoted to the Pontifical Court, on the occasion of the feast of the Nativity of our Lord Jesus Christ, auspicious and blessed greetings are offered through the Most Reverend Dean of the Sacred College, the Most Blessed Father.

* Your Eminence, Cardinal! We are pleased and grateful for the Christmas greetings that you, a worthy interpreter of the sentiments of the Sacred College, the Prelature, and the Roman Curia, express to Us. We gladly



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accept them, with heartfelt emotion, always mindful of the insignificance of Our person, which does not attribute them to Ourselves, but to Our apostolic office, and therefore to the Church, and to Christ, to whom is all honor and glory; and therefore, We appreciate all the more the grace that inspires them, and the transcendent intention to which they are directed.

We gladly say this, because they attest to the goodness of hearts from which they originate; we gladly say this, because they comfort Us with an expression of adherence, of fidelity, and of cooperation, which We could not desire more dearly, more validly, or more profitably, for the grave and complex ministry entrusted to Us; and we gladly say this, because these greetings demonstrate an understanding of the moment that We have lived and are about to live, and of the new tasks that await the customary and faithful, but perhaps more arduous, efforts of those who render their services to the Holy See; and finally, we gladly say this, because the courteous expressions that We have heard are a pledge of this renewed dedication, not only of time and effort, but also of spiritual communion, of charity, and of prayer. Such greetings, full of meaning and value, greetings that are promises, greetings that are clothed in supernatural goodness and efficacy, cannot but be very pleasing to Us. For this reason, We gladly accept them, and gladly reciprocate them.

The holy feast of Christmas, which is the occasion for them, also offers Us an abundance of sentiments and blessings, which We, in turn, devoutly and cordially offer to you, Your Eminence, Cardinal, to the Sacred College, and to all worthy persons, present and absent, who join in this auspicious expression.

You also speak to Us of events. We should, among others, mention those that concern this Sacred College, such as the creation of new Cardinals, some of whom were chosen with a broader criterion on December 23, 1965.

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis - An official commentary, in order to increase the representation of the Sacred College itself; and we cannot forget the losses it has suffered temporally with the pious death of some Cardinals, truly worthy of remembrance, such as Cardinals Gertier, Micara, Our Vicar for the diocese of Roma, Meyer, Fossati, Bevilacqua: these are figures to whom we owe our grateful and devoted remembrance and our pious prayers. Furthermore, other events deserve particular mention: Our journey to Pisa for the national Eucharistic Congress, which was followed by Our Encyclical Mysterium Fidei; and then the other journey, to which you, Lord Cardinal, have alluded, that truly remarkable event in every respect, which offered us the opportunity to bring a message of encouragement and peace to the Assembly of the United Nations in New York, on October 4th last; you, along with other eminent colleagues chosen to reflect the universality of the Church, were at our side, and it was fitting



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that you gave such an event a testimony worthy of its importance. We shall also remain silent, for the moment, regarding the journeys undertaken by Our Legates, Cardinals Antoniutti and Cento, one to Manila, the other to Fatima; many beautiful things could be said; equally deserving of mention is the visit of Our Cardinal Secretary, Cardinal Cicognani, to Florence last November, to honor the centennial anniversary of the birth of Dante; five hundred conciliar Fathers attended the solemn commemoration, at which, on Our behalf, the monogram of Christ was placed on the baptistery, where Dante became a Christian; nor do we wish to omit mentioning the gift of a gold cross, placed on the tomb of the Poet in Ravenna, which until now lacked such a sign of religion and hope. Dante deserved such signs of our admiration and veneration; indeed, we shall say that his memory will receive another sign to keep it alive and flourishing: in the coming days, we will publish a "Motu proprio," by which we will provide for the establishment, at Our discretion, within the Catholic University of the Sacred Heart, of a Chair of Dantean Philology. But the list of memorable events of the past year would not be complete; we shall leave it incomplete in order to briefly turn our thoughts to the event that surpasses them all, that is, the fourth and final session of the ecumenical Council, to which you, Lord Cardinal, have also dedicated your attention in your words. You have soberly, but accurately, outlined its external course; and that would be enough to provoke us to comments, reflections, comparisons, internal explorations, and judgments, which, after the great conciliar moment, we feel arising in our spirit; but...

[*Latin ed. p. 81*]

Acta Pauli PP. VI, 81: This is the opportune moment to dwell upon this attractive and complex consideration. What Providence has permitted us to accomplish will, and not so much through our efforts, but through the thoughtful study of learned men, will receive its judgment and its history from our successors. We are still too close to the Council, which has just concluded, to undertake even a cursory examination of it, which requires a certain degree of perspective. It suffices for us now to offer this illustrious assembly a twofold observation. The first concerns the absolutely positive character of the Council; that is to say, the Council proceeded in a most regular manner; it faithfully followed the criteria and themes, broadly indicated from the very moment of its convocation by our lamented and venerated Predecessor, John XXIII; it was characterized by the universal presence of the Catholic hierarchy, by the seriousness and gravity of the topics discussed, by the freedom of judgment and debate, by charity, faith, and piety, both of the Fathers of the Council and of the ceremonies and discussions; it was crowned by the, one might say, unanimity of its deliberations and by the doctrinal and normative richness of its concluding documents: it is a new patrimony of examples, of teachings, of decrees, of



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programs, and of hopes, which the Council entrusts to the Church. The final days of the ecumenical Synod gave us a heightened awareness of this. We must profoundly thank the Lord for it. The other observation concerns the challenging nature of the Council's conclusions. It was not, nor should it have been, a transformative Council, as some external critics, not always aware of the nature of the Church and the divine essence of the Catholic religion, might have wished; nor was it radically reformatory, as other Councils, for other times and for different needs than our own, have sought to be; but, yes, our Council was a renewing one: what an abundance of religious doctrine, what a wealth of ecclesiastical traditions, what a quantity of spiritual experiences the Council has, in a certain sense, unearthed and translated into terms of extraordinary modern interest! And we can add, in certain doctrinal and practical points, the Council has also been innovative, deriving, with faithful consistency, from the genuine sources of Holy Scripture and sound theology, certain criteria and precepts, which, to the praise of God and for the benefit of the mission of the Church, we can say are new. This legacy of the Council constitutes an obligation. While the Church has, to some extent, shed outdated and secondary canonical norms, it has taken on new duties. The Council has not inaugurated a period of dogmatic and moral uncertainty, of indifference.

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis – A commentary, superficially imbued with religious irenicism, marked by organizational laxity; on the contrary, it has desired to initiate a period of greater fervor, of greater communal cohesion, of greater cultural depth, of greater adherence to the Gospel, of greater pastoral charity, of greater ecclesial spirituality. And if this desired increase in Christian life is to be rightly promoted in the spirit of freedom, characteristic of the citizens of the Kingdom of God, this does not authorize anyone to evade the obligation of responding to the demands of the Christian vocation, but rather it invites each one to embrace these demands with growing awareness, with spontaneous love, with personal fidelity, with intimate contentment. Even Our Roman Curia, relieved of many particular concerns due to the already initiated decentralization of not a few canonical functions, will probably not be able to reduce its personnel; so numerous are the activities within the Church that require a central focus and unified guidance, and so numerous are the projections of new organizational developments that the Council itself has suggested; new work, new responsibilities, new training, new personnel will certainly, despite every good intention of simplification, bring about further increases and new duties. And We are certain that the Roman Curia, as it has so excellently fulfilled its obligations thus far, serving both the Apostolic See and the entire Catholic Church, made more open and more experienced by the great experience of the ecumenical Council, and wisely reformed according to the needs, will



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be able to effectively address the problems of the post-conciliar period; and this not only through new organizational and professional efficiency, but also through a heightened spirit, cultivating with increased zeal the virtues proper to its mission: love and imitation of Christ, selfless dedication to the service of the Holy See and of the entire Church, competence in its unique tasks, and knowledge of history and of life. May this be the post-Council, for whose happy and fruitful fulfillment We offer Our wishes; Our Christmas wishes. How edifying and consoling it is for Us to know, and almost to see, that the entire Hierarchy, emerging from the Council, is already at work to infuse the People of God with the treasures of wisdom and piety, with which the Council has enriched it! How much joy do We find in the news of the filial, almost impatient, willingness of the beautiful diocesan and parish communities, of the religious families, of the Catholic associations, to give effective application to the Council! How much confidence is born in Our heart when We think that the Jubilee, which We...

[*Latin ed. p. 83*]

The Apostolic Letter *Pauli Pp. VI 83*, promulgated to infuse throughout the entire Catholic Church the vivifying spirit of the Council, will receive a wide and thoughtful welcome in countless souls! What hope that this wave of religious fervor may also reach those faithful, with whom it is not easy, due to tenacious oppositions still existing in certain countries, to freely communicate, and that it may bring to them also the joy of Catholic communion! What profound and paternal desire it makes Us hope that, through this singular Jubilee, so many children, distant and misguided, may be present at the honor and joy of reconciliation with the Mother Church, children whom We remember and love ever more! And what vow then arises in Our heart: that, as a result of the Council, the world may grow in justice, in well-being, in brotherhood, and in peace! Behold, let this universal vow of supernatural grace and of natural prosperity be raised by Us to the Lord for the imminent Nativity; and may the Sacred College and the entire Roman Curia, may Our beloved diocese of Rome, may the entire Catholic family, and may the whole world benefit from "the kindness and the humanity of our Savior God," in whose name We impart to all Our Apostolic Blessing.

*In the Sistine Chapel, addressed to the Most Excellent Men and the Assembly of Legates at the Apostolic See, who were present on the night of the Nativity of Our Lord Jesus Christ, with their families, after the Holy Mass celebrated by the Most Blessed Father.*

*This holy night brings before our minds the ever-new, ever-suggestive, and, indeed, inexhaustible meditation on the fundamental mystery of all Christianity: God became man! "If anyone," says St. Thomas Aquinas, "considers with attention and piety the mystery of the Incarnation, he will find there a depth of wisdom such that it surpasses all human knowledge" (Si



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quis diligenter et pie incarnationis mysteria consideret, inveniet tantam sapientiae profunditatem quod omnem humanam cognitionem excedat).*

Indeed, to say: God, is to say greatness, power, infinite holiness; to say: man, is to say smallness, weakness, misery. Between these two terms, the distance seems impossible to bridge, the gulf...

[*Latin ed. p. 84*]

Acta Apostolicae Sedis - Official Commentary 84, which seems impossible to reconcile. And behold, in Christ, these two are no longer separate. The same person lives simultaneously in the divine nature and in the human nature of Christ. The Father of Heaven can say, "This is my beloved Son," as can, in turn, the Virgin Mother, addressing the Child in the manger, whom she has just brought forth. Ineffable mystery of union: what was separated is united, what seemed incompatible draws near, the extremes are merged into one: two distinct natures – the human and the divine – in one person, that of the God-Man. This is the entirety of the theology of the Incarnation, the foundation and synthesis of all Christianity. The initial miracle accomplished in Christ has its mysterious continuation in this earthly realm, until the end of time, in the "mystical Body" of Christ, the great family of all who believe in Him. For it is each man who must be united with God: "God became man," says St. Augustine beautifully, "so that man might become God." This is indeed the divine plan, revealed in the mystery of Christmas. And the history of the Church throughout the centuries is the history of the realization of this plan. In the Incarnation, God bound Himself to man with such strong ties that they will prove capable of surpassing all others, even those formed by flesh and blood, even those that attach man to what is most precious to him in this world: life. Here, in Rome, does not everything speak to us of the courage of the Christian martyrs of the early centuries? Men, women, even children, testify before the executioner that to separate themselves from God through abjuration would be for them a far greater misfortune than to lose their lives. They sacrifice it, in order to remain united with God. When the sword of the Roman persecutor ceased to rage, it was in solitude that great Christian souls sought God. They leave their families, they renounce founding one, in order to better unite themselves with God. The aureole of virginity is sought with the same fervor as that of martyrdom. The daily offering of oneself in monastic life has come to take the place of the bloody sacrifice offered once. And in the thousand forms of consecrated life, this union of man with God, loved above all things, will continue to manifest itself through the centuries and until our own day. The Church will also raise up legions of saints in the world; alongside her martyrs, her...

[*Latin ed. p. 85*]

Acts of Pope Paul VI, p. 85: She will have the immense family of her



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holy women, mothers of families and widows; in every age and in every country, she will raise up a multitude of exemplary faithful, and so many Christian homes, all of which will bear witness to what man can achieve in uniting himself with God, when he has understood what God has done to unite Himself with man. The Incarnation, a sublime model and principle of the union of man with God, has also proven to be a marvelous factor in civilization. Who, more than the Apostles of the Incarnate God, has contributed through the ages to elevating peoples, and to revealing to them, besides the greatness of God, their own dignity? In the society where the leaven of Christianity penetrates, its moral level gradually rises, and its horizon expands to the dimensions of the world: for what seemed to concern only the relationship of man with God is revealed as the most powerful factor of union among men themselves. The unifying virtue of Christian faith acts within families and within peoples. It breaks down the barriers of castes, races, and nations. The faith that unites man with God unites man with man in a common ideal, a common effort, a common hope. The faith in the Incarnate God, penetrating throughout the centuries the various cultures, purifying them, enriching them, transforming them, what an endless subject of meditation! It is human intelligence raised above itself; it is human philosophy receiving the complement of divine light as a brighter light on its path. And is it not also faith that inspired Michelangelo to create the masterpieces inscribed on the ceiling of this chapel, which inspire admiration in men, from generation to generation? Moreover, this enrichment of culture is at the same time an astonishing principle of union: a Christian civilization that matures in a country is the entry of that country into the great family where the same faith unites minds, hearts, and wills. One would never finish if one were to detail these marvelous developments that mark the history of civilization. And what is all of this, ultimately, but the consequence of the Incarnation? From these vast frescoes that the history of the Church could evoke in the mind, one must return to man, who is the subject and the craftsman of it. It is within man, in his soul, in his psychology, that one must try to grasp the harmonies of faith and intelligence.

[*Latin ed. p. 86*]

Acta Apostolicae Sedis - Official Commentary 86. The Incarnation may at first seem a burden too heavy for human understanding. Saint Thomas states it plainly: of all the divine works, it is the one that surpasses human reason the most; for, he says, nothing more admirable can be conceived (The mystery of the Incarnation, among divine works, most exceeds reason: for nothing more admirable can be conceived). Indeed, who would have imagined that God could one day become man? But this sublime truth does not dazzle the mind that receives it humbly; rather, it illuminates it with a new and superior light. In this light, man understands his destiny,



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he sees the reason for his existence, the possibility of escaping his misery, of attaining the goal of his efforts. He also sees the value of creatures, the help or obstacle they can constitute for him in his journey towards God. Here also, and indeed first of all, the mystery of Christmas exerts its unifying action. And, by scrutinizing it more deeply, the believer finds not merely one explanation among others of the destiny of man, but the definitive explanation: there is only one Christ, there is only one salvation! And this salvation, far from being reserved for a privileged nation, is offered to all. The soul of the believer then feels permeated by a sense of universal brotherhood; it understands what constitutes the true unity of destiny of humanity, as it exists in the divine plan that the Incarnation reveals to us. It grasps the fundamental principle of union of man with God and of men with each other; for the believer, Christmas has become what it is: more than a mystery of union, a mystery of unity.

5. And from where does this mystery originate, where does it have its source? Let us say it in a word that explains everything: it is the effect of love. This divine means of unifying the human race around God made man is not, and cannot be, a determination imposed by force, from which one could not escape. Therefore, faith is offered, and not imposed. God respects his creation too much, which he made free, and not a slave. If faith and intelligence are friends, how much more so are faith and freedom! What value would an love be that is based on constraint and not on choice? Thus, the Child of the manger reveals the final word of the mystery: God became incarnate because he loved man and willed to save him. One can accept or reject love. But if one accepts it, it brings to the heart a peace and a joy indescribable: Pax hominibus bonae voluntatis. Summa contra Gentiles, 4, 27.

[*Latin ed. p. 87*]

Acts of Pope Paul VI, page 87. May God grant that He may open our minds and hearts this night, so that, "having known God visibly, we may be drawn by Him to the love of things invisible": *ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur!* Amen.

## 4. RADIO ADDRESS

To the faithful of Milan, as the solemn celebrations draw to a close, marking the exact four hundredth anniversary since St. Charles Borromeo, appointed Archbishop of Milan, entered that city.

*Milanesi! Dearest Milanese! We are with you, spiritually with you, to honor St. Charles in the commemoration of the four hundredth anniversary of his arrival from Rome to Milan as an incomparable and formidable shepherd of souls, a teacher of the people, a reformer of laws and customs, a builder of monuments and works, a stupendous model of heroic



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sanctity. We are with you, delighted to witness such a solemn celebration, and, remembering that We ourselves had hoped to participate in it, we now admire its happy success in the religious piety that inspires it, in the participation of the city's authorities and the population, which makes it morally united, in the Ambrosian style of outward simplicity and spiritual energy, which distinguishes it. We are with you, all faithful and citizens of Milan, in sincere veneration of such a great saint, We who had the inestimable fortune and the tremendous responsibility of, for many years, being his successors and heirs on his exalted episcopal chair; and now, called to the primacy of St. Peter, no less than before, we are his sincere admirers and humble followers. Therefore, Milanese, always dear to us, We, though personally and officially separated from this city, from your company and from the honor of being ministers of the Gospel and fellow citizens in sentiments and works, are still and always with you in heart to honor St. Charles. No less than Our venerated predecessor of dear and pious memory, John XXIII, devoted to St. Charles, We always cherish his memory, as a light that guides and comforts Our apostolate.*

*Roman Missal, Preface of Christmas.*

*November 4, 1965.*

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Commentarium Officiale. Ad ministerium eius semper cogitamus virtutem inexhaustam exempli sacerdotalis eius. Itaque hodie, sicut saepe cum inter vos eramus in hac dilectissima archidioecesi, cogitabimus Nos ipsos, et vos qui Nos auditatis, quaenam sint ea quae Sanctum Carolum nunc faciant dignissimum gloriae et memoriae pro populo, ut Milanesibus, omnino absorptum in febrili studio operis moderni, et ita disposito ad conformandum se ingenio temporis, non solum sequendo, sed etiam aperiendo, mirabiles et vehementes mutationes eius; sed etiam quaenam rationes omnes, et quasi nos oboediant, ad honorandum Sanctum Carolum invitant. Vos certamente et egregie haec omnia repensastis. Voca authorissima ea explicavit et illustravit. Bene facietis ea meminisse et meditari. Sed nunc, in hoc momento communicationis spiritualis, non possumus abstrahi ab necessitate faciendi summariae reductionis, quae ea omnia ad principale redigant. Quid est igitur ratio principalis, qua carum et debitum est nobis Sanctum Carolum exaltare? Persona eius? Ita, certe. Sed illa est ab hoc saeculo nostra separata per quattuor saecula, in aliis temporibus, in aliis circumstantiis. Figura eius historica est grandissima, sed ad praeteritum pertinet; cur ergo ad praesentem? Non est commemoratio historica vestra. Opera eius? Ita, certe. Sed quid manet hodie de opere eius? Manet multum; sed non omnia, et pars illius operis gigantesca et multiformis absorpta est transformationibus societatis modernae, et pars supervitat in consideratione et imitatione eorum qui eam meminerunt, sed non tam in efficacia originali. Quid ergo? Est affectus traditionalis et de-



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votus populi consueti eum venerari, amare, orare, qui hodie exprimitur? Ita, cultus quem Ecclesia sanctorum suis tribuit saecula provocat, et manet patrimonio spirituali et florenti communitatis religiosa, cui lex est mirabilis concordia generationis cum altera. Sed pro Carolo non solum habemus cultum religiosum; habemus cultum sicut ad magistrum adhuc vivum et praesentem. Praesens, cur? Quia principium, quod nucleum fecundum vitae eius prodigiosae format, hodie, sicut tunc, sicut semper, est hodiernum; immo hodie plus quam umquam hoc principium meminisse et vivere debet; est principium quod affirmat fidem esse legem vitae. Ab Christo usque scimus quod ita est. Fides, quam Christus nobis tulit, est lux vitae, est fermentum vitae, est spes vitae, est salus vitae; et propterea fides testatur se esse necessitatem supremum, valorem.

[*Latin ed. p. 89*]

From the writings of Paul VI, Homily 89, first, there is the greatest joy; the true beauty of life, the true dignity of man, the true freedom of the spirit, the true peace of conscience, the true harmony of family and communal life, all draw strength and splendor from faith. Faith, as Saint Paul taught, is the principle of life, as Saint Charles preached; it is not a superfluous legacy of the fathers, nor a mere ornament of the Christian name, nor a passive observance of religious habits, but the fundamental criterion of a genuine conception of life; it is the stimulus, the ferment, the root, the commitment, the energy of a way of life, a regenerated way of life, which Saint Charles proclaimed, instilled, and desired to be. He was strong, tireless, authoritative, and powerful; powerful in his voice, in his commands, in his example, in his sacrifice, in his love; a true Shepherd, who ultimately succeeds in making, in remaking, his scattered people into a new people, a strong and good people, a hardworking and orderly people, an educated and conscious people, a Christian people: the Milanese people.

And so great was the wisdom and strength of that regeneration, that it still forms the foundation of your inner sentiment; and today, in remembrance of Saint Charles and his pastoral work, it arises and repeats: yes, faith, our Catholic faith, still desires to penetrate, to purify, to strengthen, and to sanctify our present life, that is, our culture, our activity, our way of loving and feeling. Still today, beloved Milanese? Is this a mere question? Is it a problem? Yes, a problem that pervades, shakes, and revives everything; but for you today, more than a problem, it is a promise, a response: faith, yes, the faith of Saint Charles will be ours! And Saint Charles certainly helps you, today as then, he encourages and blesses you. Do you not see in yourselves the signs of his protection? The very fact that today, so numerous, so united, so fervent, you celebrate the memory of the Saint's arrival among you, is it not a sign that he wishes to always remain among you? You have among you one who worthily represents him and continues his salutary work, your Archbishop and our Cardinal Giovanni Colombo; follow him,



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and you will follow Saint Charles. These are the memories, the hopes, the intentions of a great day; we strengthen them with our blessing, which is also that of Saint Ambrose and Saint Charles, fortified by that of the Roman Saints Peter and Paul. We give it to you, Milanese people! To the Clergy, to the Authorities, to the entire People, in the name of the Lord.

Homily I, 17. Compare, for example, Homily XXI, Sassi, vol. I, p. 139.

[*Latin ed. p. 90*]

To all the Catholic faithful of the world, to our Christian brothers, and to all men: for the celebration of the solemnity of the Nativity of our Lord Jesus Christ.

* To all our children! To all our holy and beloved Catholic Church, scattered throughout the world and united in the same communion of faith and charity! To all our Christian brothers, whom we always hope to greet as perfect participants in the same wonderful communion! To all men of this earth!

* We address our greetings to you for Christmas. Whatever can spring from our heart that is more sincere, more cordial, and more propitious is for you! Our wish, as it raises its voice to be heard by each of you, so it increases in intensity and value to be grateful and beneficial to you. Christmas does not admit of mediocrity of sentiments, and We allow Christmas to fill our heart with its spirit, so that We may pour upon you, not only its humble gift of affection, but that immense and ineffable gift of the mystery of light and grace of Christmas itself. To be understood immediately, We will tell you that We consider Christmas as the encounter, the great encounter, the historical encounter, the decisive encounter of God with humanity. Whoever has faith knows this, and rejoices. Let everyone else listen and reflect.

Two itineraries that meet.

Still echoing within us are the moving voices of the sacred Liturgy of Advent, which present Christmas as the culmination of two long and very different itineraries that meet; the mysterious itinerary of God, who descends the abyssal steps of His transcendence, and who finally emerges from the cloud, ever more luminous, of prophecies, and who approaches in a new, supernatural way, to our land, to our history; and who finally arrives in the unexpected humility of Bethlehem and in the pure innocence of Mary on our earthly side; He becomes man; He is Christ. And the other itinerary, ours, tortuous and laborious, without a precise goal.

* December 23, 1965.

[*Latin ed. p. 91*]

Acts of Pope Paul VI, paragraph 91, by itself, but then spurred on by a vague and poignant hope, a hope surpassing our natural powers, the hope of reaching God, the hope of discovering Him in man, the hope of encountering Him, as one encounters on a road a traveling pilgrim, a known



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friend, a brother of one's own blood, a teacher of one's own language, a liberator who can accomplish all things, a Savior. Listen to the voice of the liturgy: "Behold, I see the power of God coming, and a cloud covering the whole earth. Go to Him, and say to Him: Declare to us, if you are truly He who is to reign..." How many things could we say about these historical and spiritual journeys, of which the Old Testament has described the traces; and how many, likewise, about the ways in which this wonderful spiritual encounter still takes place? We should first describe the scenes of the Gospel and endlessly comment on their meaning, their exemplary nature, their definitive language, their perennial and universal value. We all know that this encounter of God with humanity was not a simple, external, and transient contact, but rather a union, a vital union, a stable union, a union of the divine nature with the human nature, a substantial union, hypostatic, as the Fathers of our faith said, a union by which the Word of God, in His infinite and eternal Person, made His own the human nature conceived in the most pure womb of the Virgin Mary, thus becoming the man Jesus Christ, true God and true man, who, as man, was born, lived, taught, suffered, died, and rose again, without ceasing to be the God that He was, but becoming the man that we know and as we are. The Council, the Church, and the world. Well: the memory of this encounter is Christmas. Indeed: the continuation of this encounter must be. And this thought of ours is strengthened by the reflection that we seem to grasp in the event celebrated in recent years, and just concluded, that is, the Second Vatican Ecumenical Council. The Council, too, was an encounter. A double encounter: of the Church with itself; of the Church with the world. In the Council, the encounter of the Church with itself was indeed accomplished. Truly a great and beneficial encounter. We could limit our consideration to the external aspect of the event:

[*Latin ed. p. 92*]

It is a matter of little consequence that all the pastors of the great Catholic family should meet, get to know one another, love one another, and finally, in reality, not only spiritually, but also experientially, through the vision, the greeting, the conversation, the communal prayer, and the most heartfelt charity. What could be more Christian than this encounter? But now, our thoughts turn more deeply to the meaning and efficacy of the Council: the Church, as we said, encountered itself; its own faith, its doctrine, its steadfastness, its mission, its apostolic and missionary energy, its wealth of wisdom and grace, its ability to draw new treasures from its inexhaustible inner reserves, its eagerness to understand, to serve, and to save the world. The Church, therefore, in this reflected act, encountered not only itself, but Christ; Christ, whom it carries with it; it felt again the commitment to faithfully penetrate all things with His word and will, and almost to inebriate and exalt itself with it; it felt the Spirit of Christ flowing back



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into itself, and the evangelical message rising to its lips, the need to renew its proclamation, for itself, for all men. The Church has become young again. It has felt itself reborn. And let us remember, Brothers, this marvelous and new encounter that the Council has brought to it with Christ. Let us remember: not indulging in the "misunderstood renewal," already deplored by our venerated predecessor John XXII, 2 not seeking to absorb the "spirit of the age," or placing its trust in the infirm ideologies of the profane world, or succumbing to some erroneous mentality through a pretended historical fatalism, and not even contenting itself with making some practical adjustments to some of its secondary canonical norms, but by seeking to find Christ within itself, by encountering Him more consciously, the Church can today celebrate a new and recurring Christmas. And then, the encounter of the Church with the world. This aspect of the Ecumenical Council has been noted by all. The Church, in a certain sense, has come out of itself to encounter the men of our time, with the enormous and astonishing novelties of the modern world, and with the growing needs of a large part of the world's population, such as hunger; of physical nourishment and spiritual nourishment. It has clothed itself in a more expansive pastoral charity; and it could do no other. 2 A. A. S. LIV, 1962, p. 675.

[*Latin ed. p. 93*]

Acts, Paul VI, 93. The evangelical image of the shepherd who seeks, who pursues, who strives to find the lost sheep, dominated the Council. The awareness that humanity, all of humanity, depicted with Arcadian simplicity by the wandering lamb, belongs to Him, belongs to the Church, filled the spirit of the Council; yes, humanity belongs to the Church, by a universal divine mandate; the Church understood, once again, what tremendous law is contained in the name that authentically distinguishes it: Catholic; it means that its mission, its responsibility, its heart, have no boundaries. Therefore, the Church must embrace humanity; by duty, which knows no weariness and heroically overcomes every difficulty; by the right of love, for the Church cannot exempt itself, – whether humanity is foreign, resistant, or hostile, – from loving it, this humanity for whom Christ shed His blood; and also by a certain historical kinship: did not the Church largely generate that civilization which the world now finds to be true and embraces? Furthermore, by a mysterious hope that certain major phenomena of contemporary history seem to confirm: such as the search for truth and freedom, the necessary path towards unity, the need for brotherhood and peace; these are goods that only acquire fullness of life in the light of the Gospel. A message of friendship to the peoples. Therefore, the conciliar Church is seeking encounters. So zealous of its discipline and its mysteries, it has begun to invite witnesses and disseminators of social information, and to allow them to be seen and heard; to provide them with information. But even more: the conciliar Church has produced an encounter, one that has



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not occurred for centuries and seemed impossible to realize: it has humbly and cordially called near Brothers Christians who have long been separated from its communion; to recompose, at least in its human and elementary fabric, a torn fabric: that of mutual knowledge, respect, trust, and of an initial conversation. And then, the peoples, the world. The Church desires to meet with the world. We cannot, at this point, forget Our journey to New York, invited to speak to the Assembly of the United Nations; and we cannot help but recall the extraordinary encounter of Our humble person with the Representatives of the nations gathered there. An encounter,

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Commentarium Officiale. Quod nobis videretur historicum et symbolicum, et quod certamente exprimebat intentionem principalem Concilii: ad populos ferre nuntium amicitiae et pacis. Memoriam huius momenti conservamus propter plenitudinem eius mirabilem, et volumus hanc festivam occasionem uti ad iterum gratiam nostram devotam eam qui nos illuc invitaverat et tam benigne accipiebat, exprimere; ad illam Congregationem et singulos eius memores pacis vota nostra renovare; et ad populum Civitatum Foederatarum, quem tunc habuimus honorem et gaudium, iterum salutare.

Summum bonum pacis. Ecce primus aspectus quod praesentia Ecclesiae assumit, quae homines quaerit, ut nuntius pacis. Hoc etiam ex natura rerum patet. Non estne pax primum salutum quod qui in nomine Christi agunt, sicut Resurrectus ipse fecit, proferre possunt: "Pax vobis!"? Et non estne primum opus quod Ecclesia, posita in medio mundi, explicare potest: pacem afferre, ad pacem hortari, ad pacem docere? Est enim pax primum et supremum bonum societatis; supponit justitiam, libertatem, ordinem; et reddit possibile omne aliud bonum vitae humanae.

Itaque, statim, in hoc ipso momento, iterum apologia pacis faciemus. Pacem faciemus, non solum quia pax est bonum excellentissimum, sed etiam quia hodie est bonum in periculo. Ad novos propositos, quos tragicae experientiae ultimae belli inspiraverant, redibunt vetera et radicata tendentia nationalistica vel novae ideologiae subvertendi et praedominandi; arma, semper plus potentia et terrore, fiunt, ita dicere licet, sola garantia pacis infidae et precaria, cui caret sensus fraternitatis humanae et iustitiae inter populos.

Fratres homines! Audite veraciter nuntium pacis, quod Nativitas ad homines redit, qui adhuc sunt obiectum benevolentiae divinae. Verificate directionem vestrorum passuum! Fortasse iterum errare incipitis! Sistite et reflectite. Vera sapientia est in pace; et vera pax est in foedere amoris. Nemo debet restringere amorem ad pacem intra terminos proprii interesse et ambitionis. Nemo debet incipere violare tranquillitatem alterius, insidiis subdolis et disordibus artificiosis. Nemo debet coargere proximum (hodie omnes sumus proximi!) ad se defendendum armis, et nemo debet abstinere



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a negotiatione aequa et leali ad restituendum ordinem et amicitiam. Pacem aedificare oportet in revisione.

[*Latin ed. p. 95*]

Acts of Pope Paul VI, p. 95: With courageous resolve, we confront the flawed ideologies of selfishness, strife, and hegemony. It is necessary to know how to forgive and to begin a new history, in which relationships between men are not governed by power and force, nor solely by economic advantage or the degree of civil development, but by a higher concept of equality and solidarity, which, ultimately, only the divine Fatherhood, revealed by Christ, demonstrates to be logical, easy, and blessed.

An Offering Without Ambitions of Domination or Wealth: We say these great things with a simple and humble tone. For, Brothers, this is another aspect of the encounter that the Church of the Council offers to the world. She knows that she carries a treasure of infinite value, of truth and salvation, which impels her to come to meet you; but observe: she comes to you without any pride, without claiming any privilege for herself. She does not seek to compete, but willingly recognizes, encourages, and blesses the great values of your culture and your progress; she has no ambition, neither of domination nor of wealth; if she asks for anything, it is for the freedom of her inner faith and the freedom to proclaim it outwardly; but she does not impose herself on anyone, indeed, she wants the supreme responsibility and the decisive choice of consciences, even in the face of religious truth, to be respected and protected.

The encounter of the Church with the modern world has been described in admirable pages of the latest Constitution of the Council: every intelligent person, every honest soul, must know those pages; they bring the Church into the midst of contemporary life, not to enslave society, nor to disturb the autonomous and honest development of its activities, but to illuminate, support, and console it.

We believe that these pages mark the point of encounter between Christ and modern man, and constitute the message of Christmas for this year of grace to the contemporary world: here we recall them to document the content of our wishes, which we wish to be not only verbal and sentimental, but a Christian offering of positive and disinterested service for the peace and prosperity of humanity, and for its hope in the transcendent destiny of salvation and happiness, opened to men by that Christ, whose humble and glorious Nativity we celebrate.

Brothers, children, and all men of good will, in the name of Him, Christ our Lord, may this our Christmas greeting be with you, and with it our Apostolic Blessing.

[*Latin ed. p. 96*]

Acts of the Apostolic See - Official Commentary 96 III. To all the Chris-



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tian faithful and to all men, on the feast of the Nativity of our Lord Jesus Christ, before the Supreme Pontiff imparted the Apostolic Blessing *Urbi et Orbi*. Brothers! Sons! Faithful! And you all who listen to Me! It seems to Us, addressing Our words to you from this loggia which offers this incomparable view, almost a symbol of a horizon that embraces all of Christendom, indeed all of humanity, that, commenting to you on the mystery of the Nativity of Christ, after having celebrated, in the circle of your presence and of spiritual communion, the Holy Mass of this so beloved, so popular feast, it seems to Us that an invitation, almost a call, a cry, We must address to you: *Venite!* Come! You are expected. Come, for you are known, you are loved! Come, for something wonderfully good is prepared for you! We shall also repeat the heavenly message of the Angel on that fateful night in Bethlehem: "Behold, I bring you good news of great joy which shall be to all the people; for this day is born for you a Savior, who is Christ the Lord!" Therefore: *Adeste, fideles!* Come, ye faithful! We shall say with the pastoral song of the crib. Our invitation today is especially addressed to you, children, to you, young people! For you are eager for joy and for life! And Christ is the joy, Christ is the life; Christ is the true hero that you dream of; Christ is the true friend that you seek. Come, and know Him; and then love Him and follow Him. But Our invitation extends, and seeks to reach all men, to those who think and seek first. The word of the Prophet: "Come, all you who are thirsty, come to the fountain; and if you have no money (merits and strength, that is), come." And then to those who work and who suffer. The words of Christ Himself: "Come to Me, all you who are weary and burdened, and I will give you rest."

[*Latin ed. p. 97*]

Acts of Pope Paul VI, 97, 3: "The afflicted, and I will comfort you." We know very well the difficulties that the modern man encounters, both within himself and outside of himself, in performing a true act of faith, in believing in God, in accepting Jesus Christ, and in joining himself to the Church; but at this moment, it seems to Us that Our invitation acquires a special persuasive virtue; because of the affectionate humility with which it is spoken; because of the frank and sincere authority that qualifies it, not Our own, but that of Him, the Master, Christ-light, Christ-bread of life; because of the confirmation that you yourselves, men of today, provide, demonstrating with your wise and tragic experiences that "there is no other name under heaven, (except that of Christ), from which we can expect salvation"; and finally, because of the human emphasis that this invitation has taken on in the voice of the ecumenical Council, which, from this very place, has launched it to the world; the same invitation that We now, on this most human occasion of Christmas, address to you: "Come!" Christ is for you; He is especially for you, men of our century!

And Our invitation wishes to echo even further, to the Peoples of the



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earth, adopting the prophecy of the ancient Isaiah: "Come, let us go up to the mountain of the Lord... He will teach us His ways... And He will judge the nations, and He will arbitrate between the multitudes of peoples; and then they will beat their swords into plowshares, and their spears into sickles; and nation shall not lift up sword against nation, neither shall they ever again practice war."

"Come!" It is the invitation to Christ! It is the invitation to peace! Christ and peace! Will the world one day understand what profound and unique relationship composes this binomial: Christ and peace? Will it understand how this binomial resolves itself into the equation of the Apostle Paul: Christ "is our peace"? Perhaps. This is the hope of the world, of civilization. Perhaps; because even today, in honor of the Nativity of Christ, where a deadly struggle rages, a truce is extended; a noble and generous truce, full of new and consoling hopes. We are all the more pleased, knowing that this pause in hostilities has been granted as a result of the appeal that We were making, just a few days ago, in the name of Christmas, in Our Sunday words addressed to this very square. We give praise to those who, accepting that Our exhortation, demonstrate, to their own honor and to the comfort of so many anxious and afflicted hearts, that they have in themselves.

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis - Commentarium Officiale. With a lofty spirit, a feeling of religious piety, and a sincere desire for justice and peace. Shall we not, therefore, on this day which Christ has made sacred to life and peace, repeat Our invitation? O wise men and powerful men, o young men and suffering men, come, come to the Nativity of Christ; come and seek; seek and find in the Gospel, in the good news announced for the Nativity, that which is indispensable to the prosperity and peace of humanity. And that is: the knowledge of man, the true knowledge of his nature and his destiny; the law for man, which above all other laws must govern every conscience and every community, the law of love; and therefore, brotherhood, solidarity, collaboration, peace; and then, the energy for man to accomplish the never-ending task of that civilization, which does not suffocate its citizens, and does not collapse under the weight and burden of its own greatness; the mysterious energy which only faith can provide. Come, come all of you; and may you all receive, as a sign of these desires, and as a pledge of their efficacy, Our Apostolic Blessing. In Our voice, and in Our gesture, it is Christ the Lord who grants it to you.

[*Latin ed. p. 99*]

Sacred Congregational Acts.

## SACRED CONGREGATION CONSISTORIAL.



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## I. PROVISIONS FOR CHURCHES.

Most Holy Lord Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Congregation Consistorial, provided for the following churches, each with a new pastor, as follows:

On November 12, 1965:

— To the titular episcopal Church of Tamata, the Reverend Franciscus Musiel, vice-official of the tribunal of the diocese of Czestochowa, whom He appointed as Auxiliary to the Most Reverend Stephen Barela, Bishop of the same diocese.

On December 2:

— To the metropolitan Church of Parahyba, the Most Reverend Joseph Maria Pires, formerly Bishop of Arassuaí.

On December 3:

— To the cathedral Church of Przemyśl, the Reverend Ignatium Tokarczuk, from the archdiocese of Lviv, a doctor at the Catholic University of Lublin.

On December 4:

— To the cathedral Church of Villarrica, the Most Reverend Philip James Benitez Avalos, formerly the titular Bishop of Chersonesus in Europe.

— To the cathedral Church of the Most Holy Conception in Paraguay, the Most Reverend Hannibal Maricevich Fleitas, formerly the titular Bishop of Diocletia in Palestine.

— To the titular episcopal Church of Castellana of Tingit, the Most Reverend Augustine Rodríguez, formerly Bishop of Villarrica, whom He appointed as Vicar Castrense in the Republic of Paraguay.

— To the titular episcopal Church of Volita, the Reverend Peter Plesca, from the clergy of the diocese of Jassy.

On December 6:

— To the metropolitan Church of Trujillo, the Most Reverend Charles Maria Jürgens Byrne, formerly Archbishop of Cuzco.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - Official Commentary, December 1st. — To the Cathedral Church of Viviers, the Most Reverend Father John Hermil, formerly the titular Bishop of Marida. — To the Cathedral Church of Beja, the Most Reverend Father Emmanuel dos Santos Rocha, formerly the titular Archbishop of Mitylene, to whom the archiepiscopal title is retained personally. — To the titular episcopal Church of Bamaccora, the Most Reverend Father Alfred Couderc, formerly the Bishop of Viviers. December 20th. — To the newly erected "nullius" Prefecture of Candimendensi, the Most Reverend Father Vidon M. Casullo, the titular Bishop of Uzès. — To the titular episcopal Church of Zamensi Minori, the Reverend Father



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Francis Panal Ramírez, formerly the Bishop of La Vega. December 29th. — To the titular episcopal Church of Castra Severiana, the Reverend Father Joseph Maritano, a member of the Pontifical Institute for Foreign Missions, whom he appointed as the Prelate and Pastor of the "nullius" Prefecture of Macapá. December 31st. — To the titular episcopal Church of Zallata, the Reverend Father Hamilcar Pasini, the General Vicar of the Diocese of Parma, whom he appointed as an Auxiliary to the Most Reverend Father Evasio Colli, the Archbishop-Bishop of the same diocese.

PORTALEGRE-CASTELO BRANCO - COIMBRA DECREE: Concerning the alteration of the boundaries of the dioceses, diligently considering the spiritual good of the Christian faithful, the Most Reverend Fathers Augustine Joachim Lopes de Moura, Bishop of Portalegre-Castelo Branco, and Ernest Sena de Oliveira, Archbishop-Bishop of Coimbra, recently presented petitions to the Apostolic See, requesting that the boundaries of their Churches be somewhat altered and more suitably arranged. The Sacred Consistorial Congregation, with the favorable opinion of the Most Reverend Father Maximilian de Furstenberg, Archbishop with the title of Palatine and Apostolic Nuncio in Lusitania, having approved such a petition for the benefit of souls, considered the prayers presented to them to be acceptable.

[*Latin ed. p. 101*]

The Sacred Consistorial Congregation, 101. Therefore, supplementing what is necessary, with the consent of those who have an interest, or are presumed to have one, this Consistorial Decree, having the same validity as if Apostolic Letters had been issued under the seal, separates from the diocese of Portalegre-Castelo Branco the places commonly called "Maria Gomes, Travessa, porto de Lage," which, although belonging to the parish of "Alvaro," are located on the other side of the river "Rio Zêzere," and permanently annexes them to the diocese of Coimbra. With these changes made, the river, which we mentioned above, will mark the boundaries of both dioceses in that place. To carry out these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Maximilian de Furstenberg, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation of submitting to this Sacred Congregation, as soon as possible, a certified copy of the completed execution. All contrary decrees notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 11th of October, 1965. CHARLES L., Cardinal CONPALONIERI, Secretary, No. 83. Franciscus Carpino, Archbishop ad titulo Serdicensis, Assessor III.

OF THE DIOCESES OF TERAMO AND ASCOLI IN PICENO. DECREE Concerning the change of boundaries. In order that the administration of souls may be more easily managed, the Most Reverend Lords, Stanislaus



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Hamilcar Battistelli, Bishop of Teramo and Hatriensis, and Marcellus Morgante, Bishop of Ascoli in Piceno, recently requested the Apostolic See to arrange the boundaries of their Churches more appropriately. The Sacred Consistorial Congregation, having approved these changes, which are intended for the good of souls, by virtue of special powers granted to it,

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - An Official Commentary, granted by Our Most Holy Lord Pope Paul VI through Divine Providence, deemed it fitting to receive the presented petitions. Therefore, with the understanding that it serves the interests of those concerned, or those presumed to be concerned, and with their consent, the present Consistorial Decree, which shall have the same validity as if Apostolic Letters had been issued under the papal seal, separates from the diocese of Teramo the parish dedicated to the honor of the Blessed Virgin Mary, assumed into Heaven, and the Apostle Paul, located in the municipality commonly known as "Monsampolo del Tronto," and permanently attaches it to the diocese of Ascoli Piceno; conversely, it separates from the diocese of Ascoli Piceno the parishes of the Blessed Virgin Mary, assumed into Heaven, and of Saint John the Baptist, located in the places called "Leofara" and "Macchia da Sole," and existing in the municipality of "Vallecastellana," and permanently joins them to the diocese of Teramo, together with all rights, goods, and obligations pertaining to them; thus, the boundaries of both dioceses are altered in this manner. To carry out these matters, the Sacred Consistorial Congregation appoints the aforementioned Most Reverend Monsignor Marcello Morgante, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, to effect the aforementioned purpose, imposing upon him the obligation to submit the authentic copy of the completed act to the same Sacred Congregation as soon as possible. All contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 17th of November, 1965. CAROLUS Cardinal CONFALONIERI, Under-Secretary. L. © S. 83 Franciscus Carpino, Archbishop titular of Serdiceri, Assessor.

[*Latin ed. p. 103*]

The Sacred Congregation of Rites 103. THE SACRED CONGREGATION OF RITES OF GLASGOW. Concerning the canonization of the Blessed John Ogilvie, Martyr, a professed priest of the Society of Jesus. REGARDING THE DOUBT: Whether a commission should be appointed for the resumption of the cause, in the case and for the purpose mentioned. The Church of God has always rejoiced to see itself progress, strengthened by the blood of martyrs, according to the words of Tertullian: "The more you destroy us, the more we increase; the blood of the Christians is



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seed" (Apologeticum, 50, 15). Throughout every age, heroes of every condition and status have been killed for the faith of Christ and for the spread of His Kingdom, bravely resisting their persecutors. Among these illustrious martyrs of Christ, John Ogilvie, a professed priest of the Society of Jesus, rightly merits to be numbered, who in Scotland suffered a cruel martyrdom on May 10th of the year 1618, for the defense of the primacy of the Roman Pontiff. Pope Pius XI, of blessed memory, solemnly enrolled him in the catalogue of the blessed in the patriarchal Basilica of the Vatican on December 22nd of the year 1929. Afterwards, the entire land of Scotland, with particular fervor, persecuted this defender of the Catholic faith. Now, as the number of benefits received through his intercession by the Christian faithful increases daily, and some of these seem to present the appearance of true miracles, diligent men have begun to consider the resumption of the cause of Blessed John Ogilvie, which has been earnestly requested by the Most Reverend Prelates of Scotland, under the guidance of the Archbishop of Glasgow, as well as by many illustrious Cardinals, other distinguished men, and the entire clergy and faithful people of Catholic Scotland, from our Most Holy Father Pope Paul VI. With the assistance of the Reverend Father Paul Molinari, S.J., the General Postulator, and the Reverend and Most Reverend Cardinal Heard,

[*Latin ed. p. 104*]

Acts of the Apostolic See - Official Commentary 104. The proponent, in the Ordinary Congregation of Sacred Rites, held on the 25th of May of this year in the Apostolic Palace at the Vatican, proposed the following question for discussion: Whether a commission should be signed for the resumption of the cause of the Blessed John Ogilvie, Martyr, in the case and for the purpose in question. The Most Eminent Fathers Cardinals, entrusted with the safeguarding of sacred rites, after the report of the aforementioned proponent, and after hearing the votes of the Official Prelates, having carefully considered the matter, judged it advisable to sign the commission, if it pleases the Most Holy [Father]. All of which having been reported to our Most Holy Lord Pope Paul VI by the undersigned Secretary of the Congregation of Sacred Rites, His Holiness, with paternal benevolence, deigned to sign the commission for the resumption of the cause of the Blessed John Ogilvie, Martyr, in the case and for the purpose in question. Rome, on the 8th of July of the year 1965. ARCADIUS M. Card. LARRAONA, Prefect. L. Ei s. Ferdinandus Antonelli, O. F. M., Secretary.

[*Latin ed. p. 105*]

Acts of the Sacred Apostolic Penitentiary, 105.

## SACRED APOSTOLIC PENITENTIARY.

DECLARATION Concerning Extraordinary Jubilee Indulgences.



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Since many Ordinary pastors have presented questions or doubts concerning the jubilee indulgences granted by the Apostolic Constitution "Mirificus eventus," the Sacred Apostolic Penitentiary, by express mandate of His Holiness, Pope Paul, of blessed memory, in order to remove all hesitations in explaining said Constitution, declares that confessed Christians, having received Holy Communion and praying according to the will of the Supreme Pontiff, can obtain a plenary indulgence as follows:

1. Whenever they have attended at least three of the institutions established by the decrees of the Second Vatican Council, held in any church or suitable place.

2. Whenever they have devoutly attended at least three sacred missions in any church.

3. Whenever they have devoutly attended the Eucharistic Sacrifice, celebrated with some solemnity by any Bishop in the cathedral church or in another church designated by the Ordinary of the place, in accordance with the decree of the Sacred Apostolic Penitentiary of December 20, 1965.

4. Once only, during the time of the extraordinary jubilee, if they have piously visited the cathedral church or another church, as mentioned above, designated by the Ordinary of the place, and there, using any legitimate formula, have renewed their profession of faith.

5. If they have received the Papal Blessing, once on a special occasion, conferred by the Bishop of the place or by his Coadjutor.

[*Latin ed. p. 106*]

Acts of the Apostolic See - Official Commentary 106, that they may receive, with pious minds, either from an Auxiliary Bishop or from another Bishop duly delegated. It is fitting that the local Ordinary, if, besides the cathedral church, he wishes to designate one or more churches for gaining Jubilarian Indulgences, should choose those which are the most important in the diocese, such as the parish church of a certain vicariate or a renowned sanctuary. Moreover, it is most fitting that the institutions concerning the decrees of the Ecumenical Council, which are to be carried out commendably in each parish church or other suitable place, should be combined with a pilgrimage to the cathedral church or to another church designated by the local Ordinary as mentioned above, to which the faithful of the same place or order should, as far as possible, come together. All confessors, by virtue of canon 935 of the Code of Canon Law, can change the pious works, of which we have spoken above, which are prescribed for acquiring Jubilarian Indulgences, for the benefit of the faithful who, due to a legitimate impediment, are unable to perform them. Given in Rome, from the Sacred Apostolic Penitentiary, on the 5th of January, 1966. 83 F. Card. CENTO, Major Penitentiary L. E S. I. Sessolo, Regent SACRED ROMAN ROTA. Citations from the date of tale 1 in NOVAE AURELIAE, concerning



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the Nullity of Marriage (Edwards - Bleem). Since in the aforementioned case the actual domicile of the party concerned, or of the Lady Anieta Bleem, is unknown, we summon her to appear, either in person or through a duly appointed procurator.

[*Latin ed. p. 107*]

The Sacred Roman Rota, number 107, before the Tribunal of the Most Holy Roman Rota (Rome, Piazza della Cancelleria, 1), on the thirtieth day of March, in the year 1966, at the tenth hour, for the agreement or signing of the following doubt: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the parish priests, and the faithful, who have knowledge of the current residence of the aforementioned Lady Anieta Bleem, must take care to ensure that she is duly notified of this edictal citation.

* Joseph Palazzini, From the Chancery of the Tribunal of the Most Holy Rota, on the twenty-first day of December, in the year 1965. Victorious Palestro, Notary.

* The place of the current residence of Mrs. Anieta Bleem, the defendant in this cause, is unknown; therefore, we summon her to appear, in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Most Holy Roman Rota (Rome, Palazzo della Cancelleria) on March 30, 1966, at 10 o'clock, for the agreement or signing of the doubt reported below: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Anieta Bleem, must, as far as possible, inform her of this present citation.

CHICAGENSIS. Concerning the Nullity of Marriage (Toede - Nichols). Since the actual place of residence of Mrs. Janice Nichols, involved in the aforementioned cause, is unknown, we summon her to appear before this Apostolic Tribunal (Piazza della Cancelleria, 1 - Rome), either in person or through a legitimately constituted procurator, on March 30, 1966, at 10 o'clock, for the agreement or signing of the doubt: Does the nullity of the marriage exist, in this case?

[*Latin ed. p. 108*]

108 Acts of the Apostolic See - Official Record for Ordinaries of places, pastors, and the faithful, who have knowledge of the current residence of the aforementioned Lady Janice Mchols, must ensure that she is duly informed of this official citation. * Joseph Palazzini, Clerk from the Chancery of the Sacred Roman Rota, on the 10th day of the month of January in the year 1966. Victor Palestro, Notary.

It being unknown the current place of residence of Madame Janice Mchols, the defendant in this cause, we summon her to appear, either in person or through a legitimately constituted attorney, at the seat of the



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Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on March 30, 1966, at 10 o'clock, to resolve or confirm the doubt reported below: Does it appear that the marriage is null?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Janice Mchols, must, insofar as possible, inform her of this present citation.

**III CHICAGO.**

Regarding the Nullity of Marriage (Perri - Thomas).

Since the current place of residence of Mr. Paul Thomas, the defendant in the aforementioned cause, is unknown, we summon him to appear before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), either in person or through a legitimately constituted attorney, on April 20, 1966, at 10 o'clock, for the resolution or confirmation of the doubt: Does it appear that the marriage is null in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the current residence of the aforementioned Mr. Paul Thomas, must ensure that he is duly informed of this official citation.

* Ovidius Bejan, Clerk from the Chancery of the Tribunal of the Sacred Roman Rota, on the 12th day of the month of January in the year 1966. Victor Palestro, Notary.

[*Latin ed. p. 109*]

The Sacred Roman Rota, number 109. Since the present whereabouts of Mr. Paul Thomas, the defendant in this cause, are unknown to us, we summon him to appear, either in person or through a duly constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Roma, Palazzo della Cancelleria) on April 20, 1966, at 10 o'clock, to resolve or agree upon the doubt reported below: Is there evidence of the nullity of the marriage in this case? The Ordinary pastors of the places, the parish priests, and the faithful who have knowledge of the residence of said Paul Thomas, should, insofar as possible, inform him of this summons.

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, Monday, December 20, 1965. His Holiness Pope Paul VI received, in a solemn Audience, His Excellency Mr. Enrique Ponce y Carbo, Extraordinary and Plenipotentiary Ambassador of the Republic of Ecuador, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. Tuesday, December 21, 1965, the Ordinary Session of the Holy Congregation of Rites was held in the Palace of Congregations, in which the Eminent and Reverend Cardinals and the Reverend Officials discussed:



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1. The resumption of the Cause for the canonization of the Blessed Elizabeth Anna Bayley, widow Seton, foundress of the Congregation of the Sisters of Charity of Saint Joseph in America;

2. The introduction of the Cause for the beatification of the Servant of God, Brother Albert (Adam Chmielowski), foundress of the Congregation of the Brothers and Sisters of the Third Order of Saint Francis, servants of the poor;

3. The introduction of the Cause for the beatification of the Servant of God, Giuseppina Mcoli, of the Daughters of Charity of Saint Vincent de' Paul.

Furthermore, they examined the reports of the theological censors regarding the writings of the Servants of God:

1. Bernardino Dal Vago of Portogruaro, General Minister of the Order of the Friars Minor, titular Archbishop of Sardica;

2. Ferdinando Maria Baccilieri, priest, of the Third Order of the Servants of Mary, parish priest of Galeazza Pepoli, foundress of the Mantellate Sisters of the Order of the Servants of Mary;

3. Silvio Gallotti, secular priest;

4. Giuseppe Toniolo, professor at the University of Pisa (writings recently discovered).

Tuesday, January 11, 1966, in the Palace of Congregations, in the presence of the Eminent and Reverend Cardinal Paolo Giobbe, Promoter or Relator of the Cause of the Servant of God, Maria Teresa della Croce, foundress of the Tertiary Carmelite Sisters of Saint Teresa, the Preparatory Session of the Holy Congregation of Rites was held, in which the Reverend Officials and theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, January 25, 1966, in the Apostolic Palace of the Vatican, the Preparatory Session of the Holy Congregation of Rites was held, in which the Eminent and Reverend Cardinals and the Reverend Officials and theological Consultors...

[*Latin ed. p. 111*]

From the Roman Curia Diary, number 111, discussions were held concerning the virtues of the Servant of God, Mary Magdalene de Bengy, Viscountess de Bonnault d'Houët, foundress of the Congregation of the Faithful Companions of Jesus. The same Eminent Cardinals and Reverend Prelate Officials also discussed: 1. the confirmation of the cult of the Servant of God Adelaide, Virgin of the Order of Saint Benedict, Abbess of the Monastery of Vilich, who died circa 1015; 2. the resumption of the cause for canonization of the Blessed John Nepomucene Neumann, of the Congregation of the Most Holy Redeemer, Bishop of Philadelphia, and Luigi Guanella, priest, founder of the Congregation of the Servants of



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Charity and the Daughters of Saint Mary of Providence.

## SECRETARY OF STATE – APPOINTMENTS

By Apostolic Briefs, the Holy Father Paul VI, happily reigning, deigned to appoint:

December 7, 1965. His Excellency, Reverend Monsignor Salvatore Pappalardo, titular Archbishop of Mileto, Apostolic Pro-Nuncio to Indonesia.

January 4, 1966. His Excellency, Reverend Monsignor Lino Zanini, titular Archbishop of Adrianopolis of the Euxine, Apostolic Pro-Nuncio to the United Arab Republic.

By Apostolic Briefs, the Holy Father Paul VI, happily reigning, deigned to appoint:

Apostolic Protonotaries *ad instar participantium*:

December 13, 1964. Monsignor Michele J. Carnicke (Bridgeport).

June 14, 1965. Monsignor Riccardo A. Clark (Syracuse).

June 18, 1965. Monsignor Giovanni H. Harrington (New York).

July 2, 1965. Monsignor Salvatore Celauro (New York).

July 17, 1965. Monsignor Leone G. Brust (Milwaukee).

July 17, 1965. Monsignor Giacomo E. Kelly (Milwaukee).

July 17, 1965. Monsignor Francesco Schneider (Milwaukee).

July 26, 1965. Monsignor Guglielmo F. Garvin (Bismarck).

July 26, 1965. Monsignor Giorgio P. Aberle (Bismarck).

September 23, 1965. Monsignor Giovanni P. Connery (Philadelphia).

September 23, 1965. Monsignor Giovanni J. Daly (Philadelphia).

September 23, 1965. Monsignor Filippo E. Donahue (Philadelphia).

September 23, 1965. Monsignor Giovanni H. Donnelly (Philadelphia).

September 23, 1965. Monsignor Tommaso J. Kelley (Philadelphia).

September 23, 1965. Monsignor Pietro J. Klekotka (Philadelphia).

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - Official Commentary, September 23, 1965. Monsignor Lallou, William J. (Philadelphia). Monsignor Lawton, Howard P. (Philadelphia). Monsignor Sefton, John J. (Philadelphia). Monsignor Tolino, John V. (Philadelphia). October 4th: Monsignor Hansberry, Thomas S. (Manchester). November 5th: Monsignor Boyd, Charles T. (Saint John, New Brunswick). November 8th: Monsignor Piras, Bachisio (Alghero). November 15th: Monsignor Marras, Giuseppe (Oristano). The Holy Father, Paul VI, deigned to establish a Commission for the revision of the Vulgate, composed as follows: PRESIDENT: His Eminence, the Most Reverend Cardinal Bea, Augustine, President of the Secretariat for Christian Unity. MEMBERS: The Reverend Monsignor Garofalo, Salvatore.



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The Reverend Monsignor Zedda, Claudio. The Reverend Fathers: Penna, Angelo, of the Regular Canons of the Lateran Palace; Wambacq, Benjamin, of the Premonstratensians; Gribomont, John, of the Benedictines; Duncker, Peter, of the Preachers; Kerrigan, Alexander, of the Franciscan Order; Mac Kenzie, Rodrigo, of the Society of Jesus; Braga, Charles, of the Congregation of the Mission; Koch, Robert, of the Redemptorists; Reverend Castellino, Don Giorgio, of the Salesians. SECRETARY: The Reverend Monsignor Rossano, Peter. NECROLOGY: July 8, 1965. Monsignor Niemira, Charles, titular Bishop of Tavium. December 1st: Monsignor Albers, Joseph Henry, Bishop of Lansing. January 4, 1966. Monsignor González Arbeláez, Juan Manuel, titular Archbishop of Ossirinco. January 12th: Monsignor Hurtado y García, Manuel, Bishop of Tarazona. January 16th: Monsignor Clabaut, Armand, titular Bishop of Troade. January 27th: Monsignor Scheerer, Aloysius Louis, Bishop of Multan.

[*Latin ed. p. 113*]

Year and Volume LVIII, February 28, 1966, No. 2. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC LETTERS ISSUED BY MOTU PROPRIO.

I. A series of Sacred Assemblies is instituted in Rome, within the Basilica Liberiana, to be held annually.

PAUL PP. VI announces, by Divine mandate: "Going into the whole world, to preach the Gospel to every creature, is undoubtedly the primary and most important duty of the apostolic office." Indeed, in the dissemination of this most sacred Gospel, there is no doubt that it also contains the beginning of that dialogue which the Catholic Church must enter into with the people of our time, a dialogue greatly encouraged by the recently concluded Second Vatican Council. This dialogue, as is manifest, pertains above all to giving a fitting and charitable response to the people of this age, who are anxious about so many and such questions, which are generated by the marvelous progress of doctrines and technical matters, and which are presented to their minds and consciences, while their spirits and desires seek that truth which may one day bring them salvation and joy.

VERBI DEI 1. 1 Mark 16:15.

- A. A. S.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - Official Commentary. Now, considering with you the most suitable way, in this venerable City, in a particular manner entrusted to Our pastoral solicitude, it seemed opportune to order a series of such discourses to be held each year, for various groups of learned men; who, for clear reasons, flourish in number and authority in Romae. Therefore, after carefully considering the matter, We decree that, each year,



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during the forty days, grave and erudite discourses be delivered daily, either in the Basilica or on a more suitable day of each week, by a new speaker. And We earnestly call upon Our beloved sons, who belong to the most distinguished orders of citizens in the City, and who excel either in disciplines, in the cultivation of intellect, in the study of law, or in the administration of public affairs, or in the exercise of liberal professions, to attend these. For this purpose, We establish a fitting place for these discourses, namely the Patriarchal Basilica of Liberius in the Exquiliis, because it is situated in the center of the City, it is a most illustrious monument of art, and it is very dear to all the Christian faithful of the Romans, who are accustomed to venerate the image of the Most Holy Virgin Mary, known as "Salus Populi Romani," in this ancient temple. Therefore, We hope that, if the citizens of Romae respond piously to Our exhortation, a most excellent benefit for the people will result from this Our institution, a benefit which, in a certain way, is granted to Us. Whatever has been decreed by Us in these Letters, granted by Our own motion, We command that all these things be firm and valid, notwithstanding any contrary things. Given in Romae, at Saint Peter's, on the twenty-fifth day of the month of January, in the Conversion of Saint PAUL the Apostle, in the year 1966, the third year of Our Pontificate. PAULUS PP. VI.

[*Latin ed. p. 115*]

Acts of Pope Paul VI, 115, II. The organization of the Roman diocese is better adapted to the needs of our time. POPE PAUL VI. We believe that the dignity of the city of Rome, as far as religious matters are concerned, has nowhere been more clearly celebrated than in the words of our most holy predecessor, Leo, where we read: "Most blessed Peter, the prince of the Apostolic Order, destined for the city of Rome, as a light of truth, which was revealed for the salvation of all nations, more effectively diffused itself from the very head throughout the entire body of the world." For, according to the opinion of that same predecessor, Rome, which had been the teacher of error, became a disciple of truth, and was raised to such glory that the holy people, the chosen people, the priestly and royal city, through the sacred See of the blessed Peter, presided over the divine religion more widely than over earthly dominion.

From these most weighty words, or, more truly, from these sentiments and judgments, it is clear that, just as the successors of the blessed Peter, the bishops of the Roman people, have certain duties, so too does the people itself have particular duties, which are just and necessary. Therefore, it is not surprising that, throughout the course of the centuries, this very care has always been present among our predecessors, so that they might provide for the safety and holiness of the Roman flock, which Christ himself has entrusted to them; and so that, by providing nourishment from the divine doctrine, they might defend and foster the Christian faith of that flock; so



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that it may never be said, as Paul the Apostle proclaimed when the Church was born in Rome: "For your faith is proclaimed throughout the whole world."*

It would be too lengthy to recount in detail all the examples of this pastoral industry of the Supreme Pontiffs throughout the past ages; therefore, we shall limit our remarks to those who lived in this century. Of these, it is just to mention:

1. St. Leo the Great, Sermon LXXXIII, On the Nativity of the Apostles Peter and Paul, PL, LIV, 323.

2. Cf. ibid., 321.

3. Cf. ibid., 322.

* Romans 1:8.

[*Latin ed. p. 116*]

The Acts of the Apostolic See - Official Commentary 116 confirms that they have always, for the benefit of the converted and for the reasons of the times, served the needs of their diocese with eager diligence: whether moved by sentiments of religious piety, or more appropriately described by the sacred rites of divine worship, or by the diligent discipline of morals, or by the expansion and development of parishes. It is fitting to remember first Our Predecessor, Saint Pius X, who restored the ecclesiastical jurisdiction of Rome under the authority of a Cardinal exercising his office in the city, and who, by Apostolic Letters dated January 1st, 1912, more clearly defined the functions, duties, and powers of the Official Vicariate of the City; then Benedict XV, to whom it was dear, by Apostolic Letters of April 20th, 1917, appropriately modified, even in view of the changed circumstances of the time, what had been established in the aforementioned Constitution by his predecessor; then Pius XI, who, and after the initial agreements of 1929 between this Apostolic See and Italy, entrusted the religious care of the Christian faithful of the Vatican City to a special Delegate; and who, with his authority, commanded the Roman diocese; and increased the number of churches, in order to fulfill the duties of the parishes; then Pius XII, to whom this must be commended, who not only took care to build new sacred buildings and establish new parishes, but also extended the jurisdiction of the Roman diocese to the neighboring dioceses of Tusculum, Porto, and St. Rufina, and to the diocese of Ostia; finally, John XXIII, who, besides many other things done for the good of the Roman people, convened the first Synod of the Roman diocese, the acts of which, when collected in a volume, are to be considered entirely worthy of the diligent concern and the sacred pastor, whether for the sake of piety or of constant solicitude. Now, moved by the many examples of Our Predecessors, and by the singular benevolence with which We regard this Our distinguished colleague, We are certainly moved to never cease inquiring into the religious needs, which



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increase daily. Furthermore, We consider it Our duty...

[*Latin ed. p. 117*]

Acts of Pope Paul VI, 117: We desire to leave nothing untried and unattempted, so that every opportunity may be afforded to the Christian faithful of this City to fulfill the laws and regulations which the Second Vatican Ecumenical Council, concluded two months ago, brought forth, and which We ourselves have promulgated. Indeed, it is most fitting that the Roman diocese, along with other matters, should, above all others throughout the entire world, set an example. Therefore, since We believe that the proper organization of offices greatly contributes to the correct administration of the work of this Holy See, and since those who are appointed by Our name and authority for this purpose are to be considered, We, considering the acts of the First Roman Synod, articles 11-18, decree the following:

8. We desire that all that is established in article 11 regarding the territory of the Roman diocese; concerning the ordinary power of the Cardinal Vicar and his Vicegerents in the City; and concerning the jurisdiction of the General Vicar in the Vatican City, or of the Cardinal Archpriest of St. Peter in the Basilica and in the Canonica, remain firm.

11. Furthermore, We command that the prescriptions contained in articles 12-13-14 of the same acts remain firm; and

111. Altering in part, and amplifying in part, the statutes of the First Roman Synod, article 15, paragraph 2, We prescribe the following:

1. We decree that the territory of the Roman diocese, subject to the jurisdiction of the Cardinal Vicar, be divided into five parts: of which the first region shall constitute that area contained within the ancient walls, which is popularly called the historical center; and the other regions shall be those surrounding that territory, whose boundaries are defined by the Appian Way, the Tiburtina, the Cassia, and, as the people commonly call it, Magliana, leading to the center;

2. However, this division must be understood in a broad, rather than a restrictive, sense; so that any parochial territory that may extend to several defined parts, shall...

[*Latin ed. p. 118*]

Acts of the Apostolic See - Official Commentary 118, it must be considered to pertain to the territory in which its parish church is situated; 3. The care of the first part is entrusted to the Vice-Chancellor of the Prelate; the others, however, and each one, are entrusted to an Auxiliary Bishop, whom the Cardinal Vicar shall designate by his decree; 4. Saving the ordinary jurisdiction of the Vice-Chancellor, and the delegated authority of all and each Auxiliary Bishops throughout the entire Roman diocese (except for the Vatican City), each of these Prelates shall primarily and, as it were, habitually, concern themselves with the territory assigned to them; 5. We



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delegate to the Auxiliary Bishops, once and for all, the power to administer the sacraments and sacramentals throughout the entire territory of the diocese, to assist at marriages and to bless, according to the prescribed norms of canon 1096 § 1 of the Code of Canon Law, notwithstanding, and finally, to perform all other things which the Cardinal Vicar, by his decree, shall establish, either permanently or for a specific occasion. Having stated and decreed all of these things, we earnestly beseech Christ Jesus, the Prince of Pastors, to deign to approve these Our resolutions with His favor and guidance. Furthermore, whatever has been decreed to Us by these letters *motu proprio*, We command that all of these things be firm and valid, notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, on the day of the month of February, in the feast of the Purification of the Blessed Virgin Mary, in the third year of Our Pontificate. PAUL VI PP. 9 Cf. J. Peter, 5, 4.

[*Latin ed. p. 119*]

Acts of Pope Paul VI, 119. On the Use of the Pontifical Altar in the Patriarchal Basilicas of Rome. PAUL VI, Pope, clearly indicates that the use of the pontifical altar in the patriarchal basilicas, whether in Rome or elsewhere, signifies the special honor due to those basilicas, as they pertain to the Supreme Pontiff by a particular title. From this singular right, as is well known, only one Supreme Pontiff can perform the sacred rites at the primary altar of these basilicas; and no one else is permitted to do so, except with the permission of the Pontiff himself. This privilege, it seems, arose from ancient custom, whereby the principal altar of the sacred edifice was attributed to one bishop, where his episcopal chair was located; for this reason, so that it might be clearly demonstrated, that all the faithful of the diocese should come together in one faith, and adhere to one pastor, and be united around one altar; as St. Ignatius of Antioch wrote: "For our Lord Jesus Christ is one, and one cup in the unity of His blood, and one altar, as is one bishop with the presbytery and deacons, my fellow servants."

**PARTICULAR RIGHT.**

From ancient custom, the altars of the basilicas, which belonged to the Patriarchate, that is, to the seat of the Supreme Pontiff, were added to those of the Supreme Pontiff in Rome. These were also designated by the name of the Patriarchate in ancient writings and monuments. However, this discipline was not initially as strict as it is today. In the fifth century, our predecessor, Pope Symplicius, decreed that, in the basilicas of St. Peter, St. Paul, and St. Lawrence, priests holding titles from certain regions of the city should perform the sacred rites each week; which was later extended



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to other basilicas as well.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Commentarium Officiale. We know that the practice began at the Basilica of Saint Mary Major. Furthermore, it is established that, since the ninth century, the Divine Cult, arranged as we have said, was customarily performed by VII Cardinals, priests, in each of the four Patriarchal Basilicas. In the Basilica of the Lateran, these sacred weekly rites were celebrated by VII Cardinals, Bishops, who were prelates of sees located near Rome. Our predecessor of blessed memory, Pope Stephen III, bestowed upon them that privilege, as we have already mentioned, so that each day, sacred functions might be performed over the altar of Saint Peter. 5 6 However, with the passage of time and the addition of circumstances, it came to pass that the discipline, by which the use of the Pontifical altar was reserved to the Supreme Pontiff, was more strictly enforced, and it acquired the ultimate legal form that our predecessor of blessed memory, Pope Benedict XIV, established, and which the Code of Canon Law adopted. 7 Nevertheless, circumstances and times now seem to require us to grant a certain relaxation of this privilege in the Roman Patriarchal Basilicas. First, we believe it is fitting that, on the more solemn days of the Church's feasts, when, of course, a larger number of the Christian people gather in the temple, the Sacred rites be performed in a prominent and central location in these Basilicas; so that, as the Second Vatican Ecumenical Council desired, the altar truly be the center, to which the attention of the entire congregation of the faithful spontaneously turns. * Secondly, in our time, many Catholic gatherings or conventions are held in Rome for various reasons, in which, as a rule, a large number of people participate; and these people, at least once, are brought into the sacred building, of great capacity, to participate in the Divine services. Furthermore, today, larger groups of Christians from all over the world come to Rome more frequently than before, for reasons of piety; and it is necessary to provide them with a clearly visible altar, so that they may, above all, visit the Patriarchal Basilicas and participate in the Sacred rites there. 5 Cf. lib. comm. Descriptio Lateranensis Ecclesiae. Cf. lib. comm. Liber Pontificalis, p. 478. Cf. Fontes Codicis Iuris Canonici. Instruction for the proper implementation of the Constitution on the Sacred Liturgy, published on September 26, 1964, n. 91. 6 7 8

[*Latin ed. p. 121*]

Acta Pauli PP. VI 121. Wherefore, altering the existing law in some respects, We grant that, besides the Roman Pontiff, the Eucharistic Sacrifice may also be celebrated at the Pontifical Altar in other cases, but under the following conditions:

1. It is clear that no concession regarding this matter will be granted with



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respect to that Basilica, nor on those days, in which the Supreme Pontiff Himself has determined to perform sacred functions. This, for obvious reasons, may occur more frequently in the Basilica of Saint Peter, so permission to celebrate the Sacred Rite at the Pontifical Altar of this Basilica will be granted less frequently.

2. Our concession of this kind applies only to the Patriarchal Basilicas located in Rome: that is, to the Archbasilica of the Lateran, and to the Basilicas of Saint Peter, Saint Paul, Saint Mary Major, and Saint Lawrence outside the walls.

3. Only the following may enjoy this concession:

a) In each of their respective Basilicas, the Archpriest of the Basilica, or, if the Archpriest is absent or hindered, the Bishop who performs his duties, or one delegated by him;

b) In the Archbasilica of the Lateran, the Cardinal Vicar of the City, or the Bishop who performs his duties;

c) In the Basilica of Saint Paul, the Abbot who presides over that temple;

d) In the Basilica of Saint Lawrence outside the walls, the commendatory Abbot, as he is called;

e) In any Patriarchal Basilica of Rome, any Bishop who leads a large number of pilgrims.

4. Regarding these Patriarchal Basilicas of Rome, it is Our intention in no way to diminish the privileges with which certain Prelates already enjoy, on certain festive days.

5. The reason for which this permission is granted must always be due to the most frequent gathering of the faithful: either on account of solemn feasts of the Church of the first class; or on account of gatherings and conventions, held for various reasons; or on account of a large pilgrimage brought to Rome.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - Official Commentary 5. However, lest concessions give rise to further concessions, we deem it necessary that these concessions be granted only by that person who governs the Patriarchal Basilica. Whatever has been decreed to us in these letters by our own initiative, we command that all of these things be firm and valid, notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, on the eighth day of the month of February, in the year 1966, the third year of Our Pontificate. PAUL VI. APOSTOLIC CONSTITUTIONS I BHAGALPURENSIS The Apostolic Prefecture of Bhagalpur is raised to the rank of a diocese, retaining the same name. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Since, by the grace of God and through the efforts of the generous members of the Third Order Regular of Saint Francis, the Apostolic Prefecture of Bhagalpur, founded nine years



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ago, has grown and flourished, and we have gladly received the proposal made by the esteemed Son, John Boccella, General Minister of that Order, to lower that Apostolic Prefecture to the rank of a diocese; for it is hoped that, with greater felicity, the Catholic faith will be increased in that region, so that "For the rest, brethren, pray for us that the word of God may run and may be glorified, even as among you." (2 Thessalonians 3:1). Therefore, with the agreement of the Sacred Congregation for the Propagation of the Faith and with Our own supreme apostolic authority, We raise the Apostolic Prefecture of Bhagalpur to the rank of a diocese, retaining the same name and boundaries, and We make it a suffragan of the Metropolitan See of Calcutta. The Bishop shall establish his seat in the city called Bhagalpur, and the episcopal chair shall be in the temple located there, dedicated in honor of the Immaculate Mother of God, which...

[*Latin ed. p. 123*]

Acta Pauli PP. VI, 123, namely, we grant to the cathedral church its dignity, along with the rights and privileges which pertain to such sacred buildings. Furthermore, the Bishop of Novae shall possess appropriate rights and all obligations connected with his office, among which we mention the obligation of choosing diocesan consultors, according to the law, who will assist him with counsel and aid, should circumstances, whether of time or place, prevent the establishment of a Chapter of Canons. The Bishop shall also see to it that, as soon as possible, a seminary be built, for the instruction of young men called to the priesthood. These Letters shall be put into effect by the venerable Brother James Robert Knox, Archbishop with the title of Melitene, and Apostolic Delegate in India, or by whomever he may designate. However, if at the time of execution another Apostolic Delegate is present in India, he shall carry out these mandates. We will and desire that this Constitution be effective now and in the future; in such a way that those things which are decreed by it be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the efficacy of this Constitution, shall be able to take effect, since we derogate from all such things through it. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the copies and exemplars of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and are also signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the eleventh day of the month of January, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our pontificate.

IACOBUS A. Card. COPELLO

**GREGORIUS P. Card. AGAGIANIAN**



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Secretaries of the Holy Roman Church
Prefect of the Congregation for the Propagation of the Faith
Francis Tinello, Regent of the Apostolic Chancery
© Iosephus Rossi, Bishop in title of Palmyrenus, Apostolic Protonotary
Caesar Federici, Apostolic Protonotary
*In Ap. Cane, tab., vol. CXVII, n. 51.*

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Official Commentary II. IBARRENSIS (TULCANENSIS). After certain territories were detached from the diocese of Ibarra, a new diocese was established from them, to be called "Tulcanensis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event:

The weighty duty of governing the entire Church, which we have received along with the Roman episcopate, certainly requires that we devise plans for it in every way, and that we pursue those measures which are joined with the good of the Christians. Therefore, with a willing heart, we have received the prayers of the venerable Brother Alfredi Bruniera, holding the title of Archbishop of Claudiopolitanus in Honoriade and Apostolic Nuncio in the Republic of Ecuador, who, concerned for the welfare of souls, and after having heard the venerable Brother Silvium Aloisium Haro Alvear, Bishop of the diocese of Ibarra, petitioned the Apostolic See that a new cathedral church be established from certain territories detached from that same diocese; and concerning this, we decree and command the following today.

We separate from the diocese of Ibarra the entire territory which is commonly known as the civil province of Carchi, and from these we establish a new diocese to be called "Theanensem," and to be bounded by the same limits as the province which we have mentioned. The episcopal see of the newly established Church will be in the city of Tulcan, commonly called by that name; and the bishop's chair will be in the curial temple in that same city, dedicated to God in honor of the Archangel Saint Michael, which we elevate to the dignity of a cathedral church, granting it appropriate privileges. The bishop, in addition to possessing just rights and privileges, will also be bound by obligations and duties which belong to him by common law. Among these, we declare the following: he will be subject, together with his diocese, to the metropolitan jurisdiction of the Archbishop of Quito, as a suffragan; for the college of canons, which will be established by other appropriate letters, he will choose diocesan consultants to assist him in the determination of legal norms; and, at the very least, a seminary must be built as soon as possible, in which boys will be received and formed who are called by the instinct of God to the priesthood, and of whom the best



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and most promising, when they have grown, will be sent to Rome to the Pontifical College.

[*Latin ed. p. 125*]

The Acts of Pope Paul VI, VI, 125, concern the establishment of a Latin American theological and philosophical institute. The episcopal table of the Diocese of Tulcán shall be funded by voluntary contributions from the faithful, revenues of the Curia, and a portion of the assets that accrue to it according to Canon 1500 of the Code of Canon Law. Furthermore, We decree that, once these Letters have been put into effect, the priests of that Church shall be considered assigned to its territory, where they legitimately hold office or benefice; and the other clerics and seminarians shall be considered to reside there, where they have a legitimate domicile. Finally, all acts and documents pertaining in any way to the new diocese shall be transmitted from the Diocese of Ibarra to the Curia of Tulcán, to be religiously preserved in a designated archive. All of these matters shall be overseen by the venerable Father Alfred Bruniera, whom We have mentioned, or by a person delegated by him, who must nevertheless hold an ecclesiastical office. If, at the time of execution, another person is serving as the Apostolic Nuncio in the Republic of Ecuador, that person shall carry out Our mandates. Whoever completes this task shall order that appropriate documents be drawn up and sent to the Sacred Congregation for the Consistory as soon as possible, duly signed and sealed. We will and order that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed by it, and thus it shall obtain its full force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to take effect, since We hereby repeal all such prescriptions. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person holding an ecclesiastical office and are also signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the seventeenth day of the month of March, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate. For the Holy Roman Church: Hamlet I. Card. CICOGNANI, Secretary of State. Charles Card. CONPALONIERI, Secretary of the Sacred Congregation for the Consistory. Francis Tinello, Apostolic Secretary. Francis H. Ferretti, Apostolic Chamberlain, Protonotary. John Calieri, Apostolic Chamberlain, Protonotary. In Ap. Cane, vol. CXVII, n. 91.

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - Official Commentary III. CHUNCHEONENSIS (VONIUENSIS). After certain territories were detached from the



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Church of Chuncheon, a new diocese is founded in Korea, to be called "Voniuensis." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the propagation of the Faith, which arises from the words of Christ, "But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." (Acts 1:8), strongly impels Us to establish and promote those means by which the true religion may be announced among the nations, without which it is impossible to please God (cf. Hebrews 11:6). Therefore, since Venerable Brothers, Our Cardinals of the Sacred Congregation for the Propagation of the Christian Faith, having considered the opinion of Venerable Brother Anthony Del Giudice, Archbishop with the title of Hierapolis and Apostolic Delegate in Korea, have judged that the progress of the Christian faith would be greatly promoted if a new diocese were founded there, We, with a willing spirit, considering either the increase in the number of the faithful or the good supply of priests, accept such a plan. Therefore, with all Our authority and apostolic power, We confirm the aforementioned matters and decree the following. We separate the entire territory from the diocese of Chuncheon, which includes the civil districts commonly known as Won Seong, Yeong Wol, Sam Cheok, Jeong Seong, and Ul-jin, and from it We constitute a new diocese, the Voniuensis, to be named after the principal city, which shall be governed and administered by the secular clergy. The Bishop shall establish the seat of the new diocese in the city called Won-ju, and the cathedral shall be in the temple there dedicated to the Most Holy Mother of Divine Grace, which We elevate to the dignity of a cathedral church, with its rights and privileges. Furthermore, the aforementioned Bishop, as is fitting, shall enjoy all the rights and privileges with which Bishops residing throughout the world are endowed, and shall be subject to corresponding obligations. Moreover, the diocese of Voniuensis, and its Bishop, shall be subject to the metropolitan See of Seoul as a suffragan. As for the governance and administration, those things shall be observed which the Code of Canon Law establishes, and the special laws which the Sacred Congregation of the Faith prescribes.

[*Latin ed. p. 127*]

Acts of Pope Paul VI, section 127, concerning the Propagation of the Faith. We permit that, considering the circumstances of places and times, instead of Canons, Diocesan Consultors be chosen by the Bishop, who will assist him with counsel and aid. Furthermore, the Most Reverend Brother Anthony Del Giudice, whom we have mentioned, or through another, having made the necessary arrangements, will see to the execution of what we have commanded in these letters. And when the matter is completed, he will order the same documents to be written down and will promptly



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send true copies to the Sacred Congregation for the Propagation of the Faith. If, at that time, another presides over the Apostolic Delegation in Korea, he shall carry out what we have ordered. We will and desire that this Constitution be effective now and in the future; indeed, so that what has been decreed through it may be religiously observed by those to whom it pertains, and thus obtain its force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of this Constitution, since through it we abolish all such. Moreover, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or written by hand, which bear the seal of a man established in ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were shown. Given in Rome, at St. Peter's, on the twenty-second day of the month of March, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate.

JAMES A. Cardinal COPPOLLA, Secretary of State.

GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith.

FRANCIS TINIELLO, Regent of the Apostolic Chancery.

Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary.

John Calieri, Apostolic Protonotary.

In the Apostolic Chancery, table, volume CXVII, number 18.

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Official Commentary IV. GULUENSIS (MOROTOENSIS). From the Gulu diocese, a territory known in the vernacular language as Karamoja, is separated, and it is constituted as a diocese, to be called "Morotoensis." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Since Christ, the divine Redeemer and Savior of mankind, who was about to ascend into heaven, commanded His apostles to go throughout the entire world and to proclaim eternal life to all, from that time onward, the Church, the mother of Christians, the heiress of the promises of Christ, has never failed to send forth heralds of the truth to all peoples, so that, following one another, they might announce, spread, and inscribe in their hearts, as if in marble, the most holy faith of Christ. Therefore, since the Catholic faith has made considerable progress in the Ugandan district known as Karamoja, and the venerable Father John Baptist Cesana, Bishop of Gulu, in whose territory that region of Karamoja is located, has considered it fitting to establish a new diocese from it, We, approving these plans, have determined the following, but not before first seeking the opinion of the venerable Brother Vidon, Master of Theology, Archbishop with the title of Tuscamia, and Apostolic Delegate in Eastern Africa, and also of our venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith.



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We detach the district of Karamoja from the Gulu diocese, and from it We establish a new diocese, to be called Morotoensis, and We entrust it to the Fathers of the Congregation of the Most Sacred Heart of Jesus, to whom the Gulu Church itself has been entrusted; and We make this new diocese a suffragan of the metropolitan See of Rubaga. The Bishop to whom the governance of this diocese is assigned shall place his episcopal seat in the city of Moroto, and his cathedral in the larger church of that city, where he will teach and perform the sacred rites. Furthermore, he will establish a college of Canons, to increase the splendor of the ceremonies and to have advisors available in more serious matters. However, if this cannot be done immediately...

[*Latin ed. p. 129*]

129 The acts of Pope Paul VI may designate diocesan consultants, whom he may employ in place of Canons. Similarly, let a seminary be established, at least a smaller one, to receive boys called to the priesthood, and let this be done with the utmost care. As for the remaining matters, namely, the administration, the election of a Capitular Vicar in the event of a vacancy, and other things, let the laws of Canon Law be strictly observed. Furthermore, after these Letters of Ours have been put into effect, the documents and acts pertaining to the new diocese must be sent with great care to its episcopal curia, and let they be religiously preserved in its archives. Finally, We desire that these Letters of Ours be put into effect by the venerable Father Vidone, Master of Theology, or by someone whom he may delegate. Moreover, let the acts and documents be drawn up, and let true copies thereof be promptly sent to the Sacred Congregation for the Propagation of the Faith. We will and order that this Constitution be effective now and in the future; so that those things which have been decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to take effect, since We hereby repeal all such things. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, as would be given if the original were presented. Given at Rome, at St. Peter's, on the twenty-second day of the month of March, in the year of Our Lord one thousand nine hundred and sixty-fifth, in the second year of Our pontificate. For the Holy Roman Church, B. Hamlet, Secretary of State. Cardinal CICOGNANI. Cardinal CONFALONIERI, Prefect of the Second Congregation for the Consistorial Affairs. Franciscus Tinello, Apostolic Secretary. Ioannes Calieri, Protonotary Apostolic. Sylvius Romani, Protonotary Apostolic. At the Apostolic Palace, in the table, volume CVII, number



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999. A. A. S.

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER. I. A new Congregation of the Sacred Order of Cîteaux is established in Vietnam, under the title "S. Familiae." PAULUS PP. VI. For the perpetual memory of this event. The monastic discipline, which, by the grace of God, has flourished in the Church from the earliest times of the Christian religion, is also preserved and cultivated in our own age, even in those lands which have recently received the message of the Gospel, bearing abundant fruits of holiness, and giving witness to the virtue of souls amidst the errors of this century. This has happily occurred in Vietnam, a region of Greater Asia, where, in the year 1918, even before the order of ecclesiastical government was fully and publicly restored, a zealous priest, understanding the German custom as a good and necessary thing for the nation and the Church, founded a monastery at the place known as Phuoc-son, and gathered disciples who would live a religious life according to the Rule of St. Benedict and according to the distinguished tradition of the Cistercian Order. This house, with the approval of the Apostolic See, began to grow joyfully, and was united with the same Sacred Order, after consultation with the General Chapter. Later, as the number of religious increased, other houses were also established, so that at present, four houses of the Cistercian Family are found in that region. For this reason, the General Abbacy Chapter considered it necessary to request this from the Apostolic See, so that the aforementioned monasteries would be united into a particular Congregation, which would enjoy its own proper organization. Therefore, when our beloved son, Sighard Kleiner, Abbot General of the Sacred Order of Cîteaux, made supplications to Us on this matter, and because it is Our desire to help all religious institutions in every way, and especially those which dedicate themselves to the sacred service of the liturgy, prayer, and divine worship, We have, with a most benevolent spirit, decided to grant this request, confident that, with the establishment of this Congregation, the religious life in Vietnam will flourish. After consultations with Our beloved son, Hildebrando S. R. E. Presbyter Card. Antoniutti, Prefect of the Congregation for Religious, and after careful consideration of all $\text{all the rest of the families, families and families apart, and their women apart.}$ by the authority of Our Apostolic power, We hereby decree that the Abbeys of the Blessed Virgin Mary of Phuoc-son in the diocese of Saigon, and the Blessed Virgin...

[*Latin ed. p. 131*]

We erect and establish, in Vietnam, a particular Congregation of the Holy Order of Cistercians, to be called "of the Holy Family," with the patronage of the same, together with its monasteries and convents, to be founded by



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them in the future, and their monks and brothers, along with all goods, rights, and privileges, which they enjoy, in the aforementioned Congregation, with the same rank and form as other Congregations of the same Order. Furthermore, by these letters and Our authority, We decree and define that the Congregation thus erected by Us shall be governed according to the norms of the Cistercian Statutes and particular Constitutions, which, adapted to the circumstances of the place and persons, shall be drawn up as soon as possible and presented to the Holy Congregation for approval. All contrary things to the contrary notwithstanding. These things We decree, We establish, We ordain, and We declare that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and We fully support the Cistercian Congregation thus erected by Us, now and in the future; and it shall be duly judged and defined; and that whatever is done to the contrary, concerning these matters, by anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment.

Given at Rome, at St. Peter's, under the Fisherman's ring, on the sixth day of the month of October, in the year 1964, in the second year of Our Pontificate.

**B. HAMLETUS I.**

Card. CICOGXANI

Apostolic Nuncio in the People's Republic of China.

**PAUL VI, POPE.**

For the perpetual memory of the matter. — How much benefit arises from public offices concerning the relations between this Apostolic See and the States is known to no one, and has long been proven by practice. Since, therefore, it has seemed opportune to the Apostolic See and the People's Republic of China to be joined together by such public ties, We, by Our own motion, with certain knowledge and mature deliberation,

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - Official Commentary: Concerning the fullness of Apostolic power, by these Letters, We establish and constitute an Apostolic Nunciature in the Republic of Kenya, with its seat in the city of Nairobi. Therefore, We grant to this Nunciature, thus established by Us, all and singular offices, privileges, and immunities which are proper to such Legations. Notwithstanding any contrary provisions. We decree, We establish, We determine that these present Letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that We shall fully support this Legation, thus constituted,



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now and in the future; and that it shall be duly judged and defined; and that, from this moment and forever, anything to the contrary concerning these matters, attempted by anyone, whether knowingly or unknowingly, shall be null and void. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of October, in the year 1965, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI: The Apostolic Internunciate in Indonesia is raised to the rank of Apostolic Nuncio. PAULUS PP. VI: For the perpetual memory of the matter. — In order to render the reasons for public relations between this Apostolic See and the Indonesian State, to which, until now, the Sacred Prelate has been sent as a legate, merely bearing the title of Internuncio, more firm and more fruitful, We have deemed it fitting to adorn this same office with a higher degree of honor. Therefore, We, by Our own motion, with certain knowledge and mature deliberation, We establish and constitute the Indonesian Apostolic Internunciature as an Apostolic Nunciature, retaining the same title, and We grant to this Nunciature, thus established by Us, all and singular rights, privileges, honors, prerogatives, immunities, which are proper to such Legations, confident that this shall be a testament of Our intention to promote the faith. We decree, We establish, We determine that these present Letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that We shall fully support the Indonesian Apostolic Nunciature, thus established by Us, now and in the future; and that it shall be duly...

[*Latin ed. p. 133*]

Acta Pauli PP. VI, 133: It is to be judged and defined; and it shall be void from now on and of no effect, if anything contrary to these things should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the seventh day of December, in the year 1965, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, appointed Apostolic Nuncio to the State of Malta for ecclesiastical affairs. PAUL PP. VI, for the perpetual memory of the matter. – Considering the inhabitants of the island of Malta, who have always distinguished themselves in their devotion to the Christian religion, whose origins are traced back to the preaching of the Apostle to the Gentiles, it seemed fitting to this Apostolic See and to the public authority of the same island, now that the nation has recently become self-governing, to establish bonds of mutual and legitimate friendship, for the happy progress of both religious and civil affairs. Therefore, aware of the importance of the matter and consulting Our Apostolic office, We have decided to establish Our Legation there. And so, by Our own authority, with full knowledge and mature deliberation, and by the force of these letters, We erect and establish an Apostolic Nunciature in the State of Malta, and We grant to



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it all and each of the offices, privileges, and exemptions that are proper to such Legations. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that We shall fully support this Legation established by Us, now and in the future; and that it shall be duly judged and defined; and that it shall be void from now on and of no effect, if anything contrary to these things should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fifteenth day of December, in the year 1965, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, appointed for ecclesiastical affairs.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Official Commentary. The Apostolic Nunciature at Pakistan is established by PAUL PP. VI. For the perpetual memory of these things. — Since all these matters are of no small utility for strengthening and making more fruitful the public relations between this Apostolic See and the States, we are accustomed to establish them with due deliberation. Therefore, since the Sacred Legation of Pakistan, which was established by our predecessor, Pope Pius XII, of blessed memory, through similar letters dated October 1, 1951, sealed with the Fisherman's Ring, has been directed until now by an ecclesiastical man, merely bearing the title of Nuncio, and appears to be ready to be raised to a higher rank, we have decided to carry out this matter promptly and publicly, namely, by publishing a decree of our authority. Therefore, by our own motion, with certain knowledge and mature deliberation, by the force of these letters and by our own authority, we erect and establish the Apostolic Nunciature at Pakistan, confirming also the seat at Karachi; and we grant to this Nunciature, thus erected by us, all and each of the rights, privileges, honors, prerogatives, and indulgences which are proper to such Legations, with the certain hope that this will be a means of promoting the cause of religion. These things we decree, establish, and ordain, so that these present letters shall forever remain valid and effective; and shall have their full and complete effect and obtain their intended purpose; and that the Apostolic Nunciature of Pakistan, thus erected by us, shall fully and completely support, and shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared invalid from now on and of no effect. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-seventh day of December, in the third year of our pontificate, 1965. © HAMLETUS



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I. Card. CICOGNANI, concerning public affairs of the Church.

[*Latin ed. p. 135*]

Acts of Pope Paul VI, VI, 135. LETTER To the Most Excellent Sir, Ambassador of the United Nations, concerning the new assembly convened in Geneva, which diminishes the military apparatus.

Monsieur le Secrétaire Général,

You know with what attention We follow the efforts of the Organization of the United Nations in favor of peace. At the very moment when the "Committee of Eighteen for Disarmament" is about to resume its activities in Geneva, We wish to address to you a pressing appeal, inspired by the desire to see the work of this Committee lead to a positive and concrete result, and thus mark a new stage towards the realization of disarmament, so unanimously awaited and desired.

We feel encouraged in this endeavor by the recent declaration of more than two thousand Catholic bishops gathered in Rome in the ecumenical Council. We are also encouraged by the response that Our appeal from Bombay has found with the Commission for Disarmament, and by the favorable reception given, in world opinion, to Our address to the United Nations.

In raising Our voice in favor of the great cause of disarmament, We are aware that We are faithfully following the path traced by Our predecessors. And to mention only the most recent, it is known with what lucidity Pope Pius XII confronted the problem from the very first Christmas of the war of his pontificate. Calling for the order that would conform to the law, which would succeed the ruins of the war, he said: "That the order thus established may have the tranquility and duration which are the foundations of a true peace, the nations must be freed from the burdensome servitude of the arms race and from the danger that material force, instead of serving to guarantee the law, may on the contrary be a tyrannical instrument of its violation. Conclusions of peace which would not attribute fundamental importance to a mutually agreed, organic, and progressive disarmament, both in the practical and spiritual order, and which would not strive to realize it faithfully, would sooner or later reveal their inconsistency and precariousness."

"Justice, wisdom, and a sense of humanity..." (A. A. 8. v. XXXII (1940) p. 10).

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - Commentarium, et Johannes XXIII in memorabili encyclica Pacem in Terris, postulaverunt ut currus armatorum sistatur; postulaverunt disarmamento debite perfecto, consensu facto, et efficacibus observationibus adjuncto. Cum in hoc loco intervenientes, Nos quidem non intendimus problematis difficultatem ignorare, nec difficultates



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ingentes quas organizationes qualificatae Nationum Unitarum, ab initio, cum constantia et peritia sustinuerunt, quae iuste laudantur. Sed negare non possumus: quotquot dies transmittuntur, eo clarius apparet nullus pacis stabilis inter homines constituetur, donec non fuerit effecta reductio generalis et observata armatorum. Quotquot dies transmittuntur, eo etiam gravius et dramaticius fit contrastus inter immensitatem summarium quae in fabricandis armis consumuntur, et angustiam materialem ingentem et crescentem plus quam dimidiae humanitatis, quae adhuc exspectat ut necessitates eius fundamentales satisfaciantur. Nos confidimus, Domine Secretarius Generalis, ut hanc nostram interventionem accipiatis ut testimonium estimationis quae Nos ad auctoritatem Organizationis Nationum Unitarum et ad altam capacitatem membrorum "Comitatus Decem Octo" habemus. Volumus etiam ut in hoc audiatis sonum ardentis spei hominum huius temporis, cuius gratia, nomine Concilii oecumenici quod recenter in Roma habuit locum, Nos putavimus posse et debere vobis interpretes fieri. His sententiis, vota formamus pro pleno successu proximae deliberationis Genevensis, et invocationem dirigimus super eas et super eos qui in illis participabuntur, benedictionem Dei Omnipotentis. Ex Vaticano, die 24 Ianuarii 1966. PAULUS PP. VI.

[*Latin ed. p. 137*]

Acts of Pope Paul VI, VI, 137, ADDRESSES I, Delivered in the Vatican Basilica, on the feast of the Epiphany of the Lord, on which the Supreme Pontiff conferred the Order of the Priesthood upon sixty-two students from the Pontifical Urbanian College of the Congregation for the Propagation of the Faith.

* Brothers and dearest sons! It is fitting, at this point in the great rite, to pause and meditate. The Gospel, which we have heard, and the event which preceded its reading, are such themes for the thought of those who understand them, that they could absorb our attention and fix it, as in a spell, in a consideration, in a contemplation, without end. We shall not remain here for long, but it is well to begin this new life – for it is a new life that you are inaugurating here: the priestly life – with this admonition: here, you must reflect; here, you must understand; here, you must nourish and satisfy an inner study of interminable duration. This hour, in a certain sense, is worth all those that will follow; to the memory of this hour you must return in order to understand the direction, the value, the greatness of the state of life into which you have now entered. Let us now try to bring some order to our impressions and our ideas.

1. First of all, let us look at what is most familiar and most obvious to us; let us look at the fact. The fact is before our eyes. It is a priestly ordination, performed by the Pope, for the first time in the history of the Church in this form and in this measure, in the greatest basilica in the world, over the tomb of that fisherman of Galilee, to whom Jesus changed the name of



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Simon to that programmatic name of Peter, for sixty-two young Deacons, belonging to twenty-three of those countries that we call mission lands, to indicate the special condition of principle, of effort, of heroism, of risk, of innocence, of humility, and of evangelical charity in which the Church finds itself there; and this ordination, performed immediately after the close of the Ecumenical Council, almost to reveal its spirit, to confirm its hopes, to initiate its application, to foreshadow its fruits; this ordination, we say, was performed on the feast of the Epiphany, the wonderful feast that makes us celebrate the revelation in history, and * On the 6th of the month of January, in the year 1966.

[*Latin ed. p. 138*]

Acta Apostolicae Sedis - Official Commentary 138, concerning the human aspect of the invisible and ineffable God, a light offered from a clearly defined center: Israel yesterday according to the flesh, Israel today according to the spirit, an offering no longer to a single nation, but to all the Gentiles, to all of humanity, drawn by that light to the unity of faith and salvation, to form in Christ the new messianic people, the people of God, the holy Church. Every circumstance of this event, you see, is important, is unique, is significant; it takes on the value of a symbol; it appears permeated by that "spirit of prophecy," which is characteristic of the life of the Church, and which would allow us to relate this event to other memorable and decisive events, such as the Epiphany, the calling of the apostles, Pentecost, and certain dates in the history of the Church. You can remember and reflect; for here, everything is worthy of remembrance, everything speaks, everything is richer in meaning than we can comprehend.

2. Among all the circumstances of this scene, your recent ordination stands supreme. You have all become priests. My dearest children, my brothers (for this title is now confirmed to you by the sacrament received): are you, in this moment of emotion and spiritual exaltation, able to grasp, with a single spiritual glance, what has happened? Perhaps, remembering the remarkable words of Saint Paul: "Be filled with all the fullness that comes from God... that you may have power, according to the riches of his glory, to understand... what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge..." / perhaps, I say, measuring with the eye of the soul these mysterious dimensions that now surround you, you can grasp in summary what has happened, what you have become, what proportions and what duties your life now assumes. It seems to us that four orders of new relationships converge upon each of you. Just as one who is placed in authority, at the helm of a ship, immediately realizes that a new world surrounds him, new functions, new duties, a new awareness. First, consider: the relationship with God, how full, direct, and qualifying it has become; each of you is chosen for conversation with God, for knowledge of God, for exclusive



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love and service of God: *Dominus pars*; you know this very well; now this is true, this is real. Each of you is an "man of God, *homo Dei*"; he is within the mysterious embrace of his penetrating, sanctifying rays; to such an extent that divine powers are communicated to you. The ordination, you...

[*Latin ed. p. 139*]

Acts of Pope Paul VI, 139: "You know that it is the conferral of new, transcendent, divine powers that make your ministry the living instrument of God's supernatural action. There is cause for wonder. But behold, another report calls your attention: it is the new relationship that you now have with the Church, and with your Bishop in particular; from this day forward, you are no longer available for any activity that is not his service; you have become collaborators, co-responsible parties, and executors of the ministry, the teaching, and the pastoral governance of the Bishop; do you realize that you have renounced everything, even your own freedom, to be at the orders of the Pastor, faithful, diligent, and devoted interpreters of his will? And this relationship extends to another: you are destined for the People of God, and for a twofold purpose, which alone is sufficient to make the meditation on the priesthood endless: for, by putting on the person of Christ, you will in some way exercise his mission as mediator; you will be interpreters of the word of God, dispensers of the mysteries of God to the people; and you will be interpreters of the people's own prayer, bearers of their offerings, assimilated to the same fates: of sorrow, of sin, of penance, of holiness, before God! Through this exalted and humbled role in an extremely sacred function, another of your relationships is revealed, one that encompasses the others and realizes them fully: the relationship with Christ; a relationship that seems to identify your very being with Him: *sacerdos alter Christus*. And it is this vital relationship that penetrates our being in such a way as to fill it with grace, with powers, with duties, and to obligate us to make the imitation of Christ the program of our lives, an intimate, progressive, and strengthening imitation.

My sons and my brothers! This meditation, as we said, would never end. If we interrupt it here, we must urge you to continue it every day of your lives and in every condition in which it unfolds. Be conscious of what you are; be conscious of the vocation to which you have been called; be conscious of the dignity and the powers that you carry with you; be conscious of the purpose for which you are ordained Priests of Christ; not for yourselves, not for any human interest, but for the Church of God, for the salvation of souls; be conscious of the difficulties that your state and your activity will encounter; you are bearers of the cross of Christ; and



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finally, be conscious of the moral and spiritual needs of..."

[*Latin ed. p. 140*]

Acts of the Apostolic See - Official Commentary 140, in the world in which you are destined to live; listen to the voice of history, the voice of the peoples, the voice of souls, the voice of your countrymen, which, perhaps not always clearly expressed, proceeds from their dignity, from their destination to the Gospel, from their very needs; in short, have a consciousness of the love that has been bestowed upon you, and which must flow from you to the men you will meet on your journey. Hear: a word of Christ, which We now make Our own, and may it say everything to you: "As the Father hath sent me, so I send you." This is the mission: go, and bring Christ and His Gospel to the whole world. Go humbly and strongly; now you are priests, now you are missionaries.

4. Most blessed are the words of the Father, spoken after the completion of the Rite, before imparting the Apostolic Blessing to those present. We shall now give Our Blessing, in conclusion of this memorable rite. We give it with intention. We give it first to your Urban College of the Propagation of the Faith, to the Superiors and Masters who have prepared you for this great day, to the Sacred Congregation of the Propagation of the Faith, to the Cardinal Prefect and to Monsignor Secretary, whom we see present here, to all those who here in Rome, or in your respective Dioceses, or in the schools which you have attended, have guided you in your scholastic and ecclesiastical formation. A particular intention directs Our Blessing to your Bishops: may your ordination be a perpetual source of consolation for them and of help for their ministry. May the Brothers of your Priesthood, both of today and of tomorrow, be blessed; may you yourselves bring them Our blessing; and so to all the faithful who will be the object of your pastoral care; to all your friends and countrymen. A special blessing, moreover, we reserve for your respective families, some of whom we see represented here; they certainly have merit in your vocation and in your education; they are close to you with sacred and most noble affections, which your offering to the service of Christ draws towards the one love that directs your life; they will certainly be partakers of the graces with which the Lord has filled your lives; to them let the expression of Our gratitude, Our wishes, and Our Blessing be given. And then this Blessing extends to all those who, in person or in spirit, are present at this great and sacred hour: may the grace of the Lord be with each and with all; may it be upon your countries, upon all the missions, and upon the whole Church.

John 20:21.

[*Latin ed. p. 141*]

Acts of Pope Paul VI, 141, II. To the Most Excellent Gentlemen, members of the delegation assembled at the Apostolic See, happy and auspicious



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greetings are offered at the beginning of the new year to the Blessed Father.

"Your Excellencies, Gentlemen of the Diplomatic Corps, allow us first to thank your distinguished Dean, His Excellency, Baron Poswick, for the words, as is customary, so elevated and respectful, with which he has interpreted your sentiments to Us. This annual meeting for the exchange of New Year's greetings is always rich in meaning and emotion for Us. Through your persons, it brings Us into contact with the numerous and very diverse nations that you represent here; exceeding even the bounds of your company, as your Dean so aptly noted, it makes present to Us, as it were, the great aspirations of all humanity, and invites Us to reflect on the response that the Church can offer. The experience of the years that have passed has confirmed with brilliance that this response of the Church does not fall on deaf ears today; it is, in many sectors, awaited and heeded. We need only look to the vast echo that was aroused last autumn by Our address to the United Nations, and, very recently, by Our interventions in favor of peace in Vietnam. Perhaps even more significant – and this is what We would like to discuss with you today – is the attention with which public opinion, for more than three years, has followed the debates and decisions of the Second Vatican Ecumenical Council. What, then, was so particular about this Council? And to what extent do its results concern the lives of the peoples that you represent? Councils, as you know, are by definition essentially religious events, and primarily concerned with the internal renewal of the life of the Church. The Church, so to speak, makes its examination of conscience, in accordance with both the immutable principles of conduct that it derives from its divine Founder, and the *<(signs of the times)>* that it discerns as significant manifestations of this world to which it has received the mission of bringing the message of salvation.

* January 8, 1966.

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - Commentarium Officiale. The Council which has just concluded had this particular characteristic: thanks to the progress of technology and the vast development of social communications, the Church has carried out this reform, this "renewal of life," this "aggiornamento," in public and, so to speak, before the eyes of the world, using the term which so aptly expresses the happy intuition that Our Predecessor, the lamented Pope John XXIII, had. Thus, the world was able to perceive directly this kind of "awakening" of the Church, to take note of it, to follow its successive phases, and to speculate on its possible consequences. A communion of thought and mutual interest gradually established itself between the Council and public opinion, and although some minor inconveniences may have resulted, We do not hesitate to affirm that this fact, quite new for an ecclesiastical assembly, was, in its entirety, fortunate and beneficial. If one surveys the entirety of the



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Council's work, one perceives another characteristic: that it developed around a central theme, namely, the Church. The Church appeared there, above all, concerned with defining itself, with delineating its structures, with clarifying the powers and duties of its members: Bishops, priests, religious, and laity, and with codifying in texts its attitude towards other religious groups, both Christian and non-Christian, and towards the world in general. The Church, thus defined in itself, and situated in relation to that which is not itself, appears with another characteristic which was not always clearly brought to light in past centuries: it shows itself to be entirely free from all temporal interests. A long internal work, a progressive awareness, in harmony with the evolution of historical circumstances, has led it to concentrate on its mission. Today, its independence is total in the face of the competitions of this world, for its own greater good, and We can also add, for that of temporal sovereignties. Does this mean that the Church withdraws to the desert and abandons the world to its fate, whether fortunate or unfortunate? Quite the contrary. It disengages itself from the interests of this world only in order to be better able to penetrate society, to place itself at the service of the common good, to offer to all its help and its means of salvation. But it does so today—and this is a new characteristic of this Council, which has often been noted—it does so in a way that contrasts in part with the attitude that marked certain pages of its history.

[*Latin ed. p. 143*]

Acts of Pope Paul VI, 143. In her eagerness to encounter men and respond to their expectations, the Church today prefers the language of friendship and an invitation to dialogue. This is what our unforgettable predecessor, Pope John XXIII, so eloquently expressed when opening the Council, and whose words may still be present in the memory of many of you. "Today," he said, "the Spouse of Christ prefers to resort to the remedy of mercy rather than brandishing the weapons of severity; she believes that, rather than condemning, she better responds to the needs of our time by highlighting the riches of her doctrine." For our part, We have striven to be faithful to this program, and the almost unanimous agreement of Our brother bishops from all over the world has made it easier to maintain this orientation. This certainly does not mean that the Church is now indifferent to errors, nor that she ignores the ambiguity of the values of the modern world. She knows all that these can contain of equivocations, threats, and perils; but she more readily focuses her attention on the positive aspects of these values, on what they contain that is precious for the construction of a better and more just society. She wishes to help in the gathering of all good will to resolve the immense problems that our century must face. And for this reason, this Council has not pronounced any anathemas. Its decrees, like its "wise sayings," have been, one might say, declarations of



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peace and friendship to the modern world. Some were astonished by this, most rejoiced and congratulated. We believe We are not mistaken in placing you among the latter. You are, in fact, the representatives of those temporal powers who are most directly interested in the solution of the great human problems of today. Therefore, anyone who offers to help you is undoubtedly welcome. The Church offers her help to you, presenting herself as a friend and an ally. What should hold your attention here, as it often does in Our own reflections, is the nature of the help that the Church can and wants to offer to your temporal tasks. The Church does not approach problems – it is evident – from the same angle as the powers of this world. She has no technical... (Discourse at the opening of the Council, October 11, 1962: *AAS* A. 8. LIV (1962), p. 792).

[*Latin ed. p. 144*]

Acts of the Apostolic See - Official Commentary

144 economic, political, or military questions to propose; and this is often what has led to the perception that its contribution to the building up of society is less important. In reality, its action operates on a different and deeper level: that of fundamental moral requirements upon which the entire edifice of social life rests. The conscience of modern man is not insensitive to this discernment of different levels. Indeed, it may perceive, perhaps more clearly than in certain periods of the past, the distinction between the temporal and the spiritual, and appreciates more justly their reciprocal relationships and influences. It is a long history that is that of the relationships between the "City of God" and the "City of Men": a history that was born with Christianity, that is, with the appearance in the world of a universal religious society, founded on faith in Christ and open to men of all races and countries. The Christian found himself, as it were, with two homelands, and subject to two powers. According to the ages, there were various attempts to develop a coherent theory of the necessary harmony between these two powers. From the "two Cities" of St. Augustine, through the medieval theory of the two swords and Dante's "Monarchy," and up to the syntheses of more modern thinkers, one could speak of the "metamorphoses of the City of God."

2 One thing is certain: the evolution has taken place in the direction of an increasing awareness by the "temporal city" of its autonomy with respect to the "spiritual city," and conversely, of the disengagement of the latter from the temporal city. But while their very diversity has sometimes made them appear not only distinct, but rival and opposed, today, thanks to God, and increasingly—and We would like to hope that it will be so throughout the world—they no longer present themselves as adversaries. As far as the Church is concerned, in any case, its desire for collaboration with the powers of this world is without ulterior motive: the acts of the Council have proven this with éclat. Your interpreter alluded to the "Schema XIII," as it



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was called, to the "Declaration on Religious Liberty," to the "Message to the Governors" read on the day of the Council's closing: these are indeed...

2 Etienne Gilson. Paris, Vrin, 1952.

[*Latin ed. p. 145*]

Acts of Pope Paul VI, 145: The essential documents in which the Council manifested the thought of the Church in this area of relations with temporal authority. These documents are known to you, and it is not Our intention to provide here a lengthy commentary on them. However, you will permit Us to highlight one point to which current events give a sense of urgent and painful relevance: it is the concern that the Church has shown regarding the problem of peace and international relations. The issue is of such importance to all of humanity that "Schema XIII" dedicates a lengthy chapter to it. You will notice the great freedom with which the Church, apart from any temporal interest, intends to speak and act in the sphere that is its own: the moral and spiritual sphere. One might object that, in the face of conflicts that pit modern armies against each other with their terrible means of destruction, the voice of a power as unarmed as the Church risks being drowned out in the noise of the fighting. However, experience has shown, even in these recent days, that it is listened to with respect, and even sought after and desired. God is Our witness that We are ready, for Our part, to attempt all initiatives – even if outside the usual protocolary forms – whenever We believe that the Church can usefully bring to the attention of the Governments the weight of its moral authority in order to maintain and promote a just peace among men and among peoples. A temporal task, certainly, but undertaken and carried out by means appropriate to Our function, and for a spiritual end: the salvation of society, the true good of men. For peace is indeed a gift so great, so precious, so ardently sought by all of humanity, that We do not hesitate to ask you to urge your governments to continue their efforts – as We will continue Ours – to restore it where it has been wounded, and to strengthen it where it already exists. You see, Excellencies and dear gentlemen, that the Church is today at your side; it is working with you to build a more humane and happier world, because it is more just and more peaceful; it offers its services: humbly, certainly, but with the certainty, drawn from its faith and its experience, that its message is a message of light, of life, and of salvation, for individuals as well as for nations. We entrust this message to your hands at the threshold of this new year. We entrust it to you, so that you may transmit it to 10 - A. A. S.

[*Latin ed. p. 146*]

Acts of the Apostolic See - Official Commentary 146 to your Governments and to your Nations, with the assurance of Our will to help them according to Our means in their immense tasks, with Our wishes that God bless their persons and yours, their efforts and yours, in the service of the



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society of peoples, for the greatest good of all men. III To the Most Excellent Man Philip Pullicino, first Legate of the City of Malta to the Apostolic See, with authority, bearing letters entrusted to him by the Supreme Pontiff. * Most Reverend Ambassador, it is with profound emotion and sincere gratitude that We receive Your Excellency's visit, and We welcome you as the first Ambassador of independent Malta to this Holy See. We thank you for the lofty sentiments expressed in your discourse, with its reference to the great Apostle Paul, Patron of the Maltese people. It is noteworthy that the inspired word of God, in the Acts of the Apostles, mentions the social and spiritual virtues of the islands' inhabitants. Saint Luke wrote: "We then learned that the island was called Malta. And the natives showed us unusual kindness... They presented many gifts to us; and, when we sailed, they put on board whatever we needed." We renew the assurance of Our particular affection for the people of Malta, praying that they may ever grow in virtue, firmly preserve their Catholic traditions, and maintain their well-known fidelity and devotion to the Vicar of Christ and the Apostolic See. To the Government of Malta, through Your Excellency's good offices, We send prayerful wishes for prosperity, peace, and progress. To you, We augur a most successful and fruitful mission, promising Your Excellency Our benevolent interest and solicitous assistance. Upon Malta and its beloved Hierarchy and people, We invoke Heaven's richest graces, and to all We impart from Our heart the Apostolic Blessing. * January 10, 1966. XXVIII, 1-2; 10. 1

[*Latin ed. p. 147*]

Acts of Pope Paul VI, Book VI, page 147. In the Clementine Hall, addressed to the Patricians and Nobles of Rome, wishing the Most Blessed Father all good things at the beginning of the new year.

"Your Excellency, we are very grateful for your kind words. They express sentiments that do great honor to those who pronounce them, and bring great pleasure to Him who receives such an esteemed and authoritative testimony. And if we consider that your voice reflects the sentiments of those present, our satisfaction is greatly increased, as we hear in your words the chorus of voices of the Roman Patriciate and Nobility, who with a unanimous voice express the high significance that they wish these New Year's greetings to take on this year. These greetings are therefore doubly welcome and precious, both for the usual, always kind and cordial devotion that inspires them, and for the intention of enriching them with that special meaning derived from the adherence that these distinguished classes of Roman citizens and children of the Catholic Church wish to express to the spirit of the recently concluded Ecumenical Council. We are very sensitive to this intentional reference of your sentiments to that exceptional ecclesiastical event, of which Rome was the host, the witness, and in many occasions and to a considerable extent, an active participant. Indeed, in this regard,



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we must express our gratitude for the welcome, for the acts of devotion, for the hospitality, for the assistance given to the great conciliar ceremonies, and for the atmosphere of seriousness, decorum, and religious piety with which the most illustrious families of ancient Rome demonstrated their deference to the presence in the City of the Episcopate of the entire world. But even greater recognition is due from us for the assurance, now confided to us through the words we have heard, that your persons and your families are not content with having attentively and devotedly followed the outward celebration of the Council, but wish to penetrate its inner value and associate their souls with the meaning and spiritual efficacy of such a great historical moment. This attitude brings us great comfort, and obliges us to express our gratitude, our trust, and our encouragement."

*January 15, 1966.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Official Commentary. How beautiful, how exemplary, how fruitful in lively and joyous innovations can be this absorption of the spirit of the Council, this insertion into the spiritual experience of the life of the Church, this testimony of fidelity and wisdom! Let us consider the vivacity that it can draw forth from your spirits, the vigor that such an attitude can impart to your conscience as Catholics, so closely bound to the history of the Church in Rome, and the spiritual and moral style that the youth of your institutions can derive to resolve that difficult and delicate pedagogical problem that is their own, and which cannot but stimulate and trouble them: that of reconciling the steadfast preservation of the true virtues characteristic of tradition with the free and original interpretation of the modern spirit. A sincere Catholic, placing himself at the conservative and renewing school of the Ecumenical Council, can resolve this problem with generosity and elegance, in the authenticity of his religious faith and in the deontological, that is, moral and social, vision that he projects onto life.

The discourse, illustrious Lords and beloved Sons, attracts us, and it would be lengthy; you can imagine it; indeed, you yourselves, as devoted and intelligent witnesses of the Council, can develop it. The continuation, so to speak, of the Council in the Jubilee Year, which we have followed, offers you a facile and happy opportunity. But if we do not now delve into the commentary on the Council, two themes seem to us to be able to suggest to you as more accessible to your consideration. And these are: how does the world see the Church today? And how does the Church see the world today? Here, the word "world" would need a brief explanation, given its polyvalent meaning. But you already know it, and you know how to avoid the ambiguity that the use of such a word can generate. "World" is the cosmos, the universe, the marvelous, mysterious, and immense work of the Creator God; "world" is humanity, the entire family of Adam, which



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God loved in its supernatural vocation, in its dramatic and hereditary misfortune, and in its no less dramatic and ineffable redemption: we are that "world"; and "world" is man devoid of the light of God and oriented entirely to deny, simulate, or profane it; it is a negative concept original to the Gospel. A keen thinker and poet (Leopardi) observes: "Jesus Christ was the first to distinctly point out to men, with the term 'world,' that pretender and teacher of all virtues, that slave of the strong, tyrant of the weak, hater of the unhappy – the world." For Christ, the world thus understood is the antithesis of his kingdom: it is the kingdom of negation, falsehood, cunning, selfishness, and hatred; it is that world, as

[*Latin ed. p. 149*]

149 The Acts of Pope Paul VI state that the Evangelist says that the world did not receive nor did it wish to know Christ the Savior: "The world did not know him; he came to his own, and his own did not receive him." This is a phrase, often powerful and seductive, of human life, which is outside of Christian blessing, for which Jesus did not pray: "I do not pray for the world, but for those whom thou hast given me." We mention this plurality of meanings to avoid possible confusion; but it is immediately clear to us that, in the present case, this less favorable meaning of the expressive word "world" is not directly considered.

1 2 It will interest you to study how your world, your environment, views the Church today, how it knows it, how it observes it, how it defines it. We alluded to this a few days ago when speaking to the Body of the Noble Guard, who came to offer us their greetings; and we asked these devoted and close children of our Apostolic See what aspect they found most evident, or most hidden, but above all, most worthy of being observed and understood. You yourselves, after the Council, can pose this same question to yourselves: what is the Church, this Church, of which we have admired an incomparable and most worthy outward manifestation? What is this Church, which you, friends of the Vatican, see so closely in its most qualified representatives, in its most characteristic forms, in its most traditional customs, and even in its most human and recurring defects? What is it? What is it? We believe that, precisely because of the Council, this dissatisfied and insistent question has been awakened, no longer content, as you certainly are now, with some formal, conventional, and partial answer: what is the Church, in your eyes, in your culture, in your modern education, in your souls; what is it? Let this aggressive question assail and torment you. It possesses a purifying and renewing virtue. It tends to make your adherence to the holy Church intelligent and conscious; it tends to the discovery of the essential reasons for your fidelity; it tends to arouse a curiosity that must find satisfaction in a new study, in a new meditation on this well-known and mysterious institution, which is called the Church, and which means ocean; ocean of divine plans, ocean of divine mercies,



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ocean of truths and graces that give life, ocean of hopes that no misfortune can destroy; and ocean of history, of human history, full, as all human things are, of greatness and misery, but permeated by an intimate 1 2 John 1:10-11. John 17:9.

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - Commentarium Officiale, the very nerve of supernatural life, which makes it ever-resurgent and invincible. What is the Church? This was the great question of the Council, which will be, indeed, called the Council of the Church. If you, from your own perspective, as people of this world, pose this insistent question, you will enter the doctrinal and pastoral halls of the Council, and you will find some wonderful answers, capable of intoxicating your souls with light and joy. And the other theme? That is, the question of how the Church, in turn, views the world; and if you wish to narrow the field of observation, your world. Even for this immense theme, the Council, as you know, has given very broad answers, which can be said to be new in the field of ecclesiastical teaching, even though not foreign to the usual pedagogy of the Church. Very broad and very interesting. We note only one guiding principle of this conciliar teaching: optimism. That is, the Church of the Council has looked at the world somewhat as God Himself looked after the creation of His stupendous and boundless work: God saw, as Scripture says, that all the things which He had created were very good. Yes, the Church has wished today to consider the world, in all its expressions, cosmic, human, historical, cultural, social, etc., with immense admiration, with great respect, with maternal sympathy, with generous love. Yes, everything. Not that the Church has closed its eyes to the evils of man and the world—especially sin, which is the radical ruin, which is death; and then poverty, hunger, pain, discord, war, ignorance, the manifold and ever-threatening transience of the life and things of man—; but it has looked at them with increased love, as the physician looks at the sick, as the Good Samaritan looks at the unfortunate man left wounded and half-dead on the road to Jericho. Your illustrious interpreter rightly said: the Church has revealed its face as a loving and forgiving Mother. Now, this, dear Lords and Sons, is a historical fact of extraordinary importance, and you can sense it. And it has a specific importance, precisely for you, to whom the Church of the Council proposes to look at the world—the world in which you are—with the same gaze; a gaze of truth, of realism, of goodness, of charity. A gaze that knows how to judge and appreciate the good and worthy values of tradition, education, culture, sentiment, art, and even the ambiguous and contested economic goods; a gaze that knows how to grasp, without being confused, the general phenomenon that defines our time, transformation;



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a gaze that becomes a stimulus to action, to good and generous action.

[*Latin ed. p. 151*]

Acts of Pope Paul VI, page 151, concerning coordinated and social action, that action which is called duty and love. Oh! how many lofty and beautiful things the Council can teach us, if we truly gather its teachings and experience its virtue. This is what you promise to do! What pleasing intentions, or what vows that We make Our own, for Our comfort, for the good of the Church and of society, and for your honor, for that of your families and your children! Therefore, be you all thanked for the great joy and hope that you bring to Us; may the Lord reward and assist you; may you all be blessed by Us!

To the Most Excellent Man, Joseph Njuguna Karanja, first representative of the Republic of Kenya at the Apostolic See, with authority, who delivered to the Supreme Pontiff letters confirming the fidelity of his mission.

* "Most Noble Ambassador, We thank you most cordially for Your Excellency's kind words, and for the greetings which you convey to Us from the President and the people of the Republic of Kenya. Kindly convey to them Our prayerful wishes for progress, prosperity, and happiness. The Church appreciates the liberty which she enjoys in Kenya, and hopes to continue to experience the sympathy and support of the civil authorities in her efforts to contribute towards the moral, religious, social, and educational well-being of the Nation. The Catholics of Kenya will ever prove to be loyal and law-abiding citizens, eager to give full support to all programs intended for the advancement of their fatherland. We assure Your Excellency of Our desire to cooperate with you in reinforcing the ties of friendship and loyal collaboration between this Holy See and the Republic of Kenya; and We promise you Our understanding and benevolent assistance in the fulfillment of your high mission. Through your good offices, We send sincere greetings to His Excellency the President of the Republic; to him, to Your Excellency, and to the beloved people of Kenya, We offer Our deferential salutation, and We invoke upon all the richest divine graces and favors."

* January 18th, in the year 1966.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - Commentarium Officiale VI Ad Praelatos Auditores, Officiales et Advocatos Tribunalis Sacrae Romanae Rotae, novis litibus iudicandis ineunte anno coram admissos. * We receive with great pleasure the annual visit of the Tribunal of the Sacred Roman Rota, and we listen with reverence to the words of its venerable and illustrious Dean, which, in addition to the noble and welcome expressions of good wishes, offer considerations always worthy of our attention regarding the administration of justice in the Church, and concerning events related to it. From this presence and these words, we gladly gather the confirmed testimony



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of the high sense of responsibility with which this Our Tribunal attends to the execution of its grave and provident office. May our appreciation, our gratitude, and our good wishes be reciprocated with the sentiments, the hopes, and the intentions that you so devotedly express to Us. Whenever We have the opportunity to meet you, or to observe the exercise of your functions, it is always spontaneous for Our spirit to grasp the dignity of your office, and the depth and magnitude of the theological, moral, and social implications of your mandate, both because in you the authority is evident in the act of conferring upon the law the effectiveness of its concrete application to the particular fact, and of establishing or restoring order among certain members of the community; and also because of the appeal to sovereign titles, by which the authority of which you are the organ, is a constitutive and guiding principle of the community itself; titles which, in your case, are not claimed by that same community, nor even by natural society, but descend from on high, transcending human will and postulating that divine will, which, in founding the Church, willed to be immanent in it, through the conferral upon chosen persons, and therefore radiant with sacred character, of the apostolic hierarchy, that is, of all its powers. In you is reflected the operative justice of God in human ecclesiastical relations; and it appears not only in the majesty, wisdom, and strength that are its own, but also, and we say all the more so, in that intention of goodness, providence, and love, which characterizes the entire economy of the Christian religion, and which qualifies its regime. * January 25, 1966.

[*Latin ed. p. 153*]

153 The Acts of Pope Paul VI, with the evangelical title of "Pastoral," whereby the office of judge, as Our Predecessor, Pope Pius XI, of venerable memory, wished to indicate, is invested with sacerdotal dignity: "For the law is most noble; likewise, the priesthood is most noble; and, as is proper to authority in the Church, it becomes service, a most worthy ministry of justice; and therefore, in the very act of presenting itself as an oracle of the law and a guardian of order, it allows itself to be permeated by that human sentiment, at the same time humble and wise, which makes the judge a teacher, a guide, a father, and a friend." We gladly pour forth in this easy and dutiful defense of your mission, for the benefit of the ecclesiastical society and for the honor of God, just and provident, to compensate, if need be, for the devaluation that a language, often more hasty than offensive, may have caused it, by readily qualifying as "legalism" every practical and canonical determination relating to the external life of the ecclesiastical body; while the highest theological exploration of the mystery itself of the Church, to which exploration the Second Vatican Ecumenical Council has dedicated one of its most significant and luminous meditations, recognizing in the Church "almost a sacrament, that is, a sign and an instrument of union with God and of the unity of all mankind," has affirmed the consti-



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tutional character of the apostolic and pastoral ministry, deriving its power from Christ and referring its vivifying fullness to the Holy Spirit. The consideration of the mystery of the Church, of its supernatural reality, and of the consequent spirituality that it reflects in the souls of the faithful, must not conceal, nor depreciate, the aspect, indeed the institutional reality, of the visible Church, its human and sociological expression. Pius XII, Our venerated Predecessor, as early as 1939, at the beginning of his pontificate, admonished the students of the seminaries in Rome that "it is wrongly distinguished between a juridical Church and the Church of charity. It is not so; but that Church, which is juridically founded, with the Pope at its head, is the same Church of Christ, the Church of charity, and the universal family of Christians"; a concept that the Encyclical *Mystici Corporis* will repeat and develop with grave and solemn words.

1 2 3 4 5 We wish, with this reference to such high doctrine and to such authoritative sources:

1 2 3 4 5 A. A. 8, vol. XXVI, 1934, p. 497.

Const. de Ecclesia, n. 1.

Cf. ibid., 24 and 27.

A. A. 8, vol. XXXI, 1939, p. 250.

A. A. 8, vol. XXXV, 1943, pp. 193 ff.

[*Latin ed. p. 154*]

Acta Apostolicae Sedis - Official Commentary. We recognize once again the legitimacy and necessity of your function, which, as is well known, Saint Paul claimed as a right and duty within the structure of the Church. We wish to honor the dignity of your office, to demonstrate the connection of your activity with the exercise of the supreme jurisdictional power proper to the Holy See, to indicate the particular character that this service derives from the fact of being an expression, albeit with its own specific characteristics, of the pastoral charity of the Church, and finally, we wish to encourage your patient labors with the certainty of their merit before the Church and before our Lord. May this vigilant and strengthening awareness always guide and support you, as you are deputed to a great, silent, and most useful mission; and may it keep in you a spirit attentive above all to the events of the life of the Church, which undoubtedly also reflect upon the canonical administration of justice; two in particular, mentioned in the speech of your Dean. We refer to the Ecumenical Council, recently concluded, and the announced revision of the Code of Canon Law. We are pleased to note that the spirit of fidelity and renewal, which emanates from the Ecumenical Council and from the entirety of the documents that it delivers as a living legacy to the Church, has already penetrated this Tribunal, and is already prompting it to consider the phenomena of social life, which bring to its doors new appeals for its ordered judgments. Oh!



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We embrace the cry of alarm that She, the Dean, raised in her enlightened discourse, concerning the impressive increase in cases of marriage nullity. We too see in this phenomenon a characteristic sign of the weakened sense of the sanctity of the law upon which the Christian family is founded, of the restlessness of modern life, of the precariousness of social and economic conditions in which it unfolds, and of the danger that can therefore threaten the stability, vitality, and happiness of the family institution; and We are pleased to think that the interest with which the Council has considered the spirituality of marriage, the necessity of surrounding its preparation, its celebration, its long and varied domestic life, its destiny, both in natural society and in the ecclesial society, will not be without beneficial and tangible results with respect to those pathological consequences of family life that the judge must then examine and address.

As for the revision of the Code of Canon Law, which, according to 1 Corinthians 6:1 and following...

[*Latin ed. p. 155*]

Acta Pauli PP. VI, 155. A numerosa et potissima Commissio, a Nobis constituta, iam incipit operari, et Nos confidimus quod auctoritas et experientia huius insignis et historici Tribunalis erunt validum contributionem ad studium et formulationem modificationum desideratarum. Et cum expectatio talium procedimentorum omnes ad sentiendo necessitatibus relativis ad administrationem iustitiae plus sapientem et modernam cogat, sit Nobis permissum exprimere votum quod efficientia moralis, scientifica et numerica huius Tribunalis valeat ad solvendum quaestionem afflictivam quantitatis causarum pendentium, et possit cum omni possibile celeritate eas ad finem perducere, et quod sensus legis divinae et honestatis humanae, ex quo vita fidelium Christianorum debet gubernari, confortatus renovatione spirituali Concilii celebrati, temperet, immo praeveniat multiplicitatem controversiarum iudiciariarum. Non volumus finire hanc Audiendum sine exprimendo Nostram gratiam pro generosa activitate huius Tribunalis; nec volumus ommittere gratias agere et salutare eos qui ibi laborem suum praebent: iudices, officiales, additos, advocatos; et cum omnibus reciprocamus optimas auspications pro anno in curso, super omnes imploramus divinam assistentiam, de corde impartiendo Nostram Apostolicam Benedictionem.

VII. Ad Praesides, Moderatores et diurnarios scriptores et Sodalitatem v. d. "Unione Cattolica della Stampa Italiana."

* Celebramus simul Sanctum protectorem Unionis vestrae: Sanctum Franciscum de Sales. Primum omnino debemus habere sententiam memoriae et cultus pro eo, Sancto; reddamus pium honorem ad tam grande personam sanctitatis catholicae: praedicatori, controversista, missionario, Episcopo, scriptori, doctore, directore animarum, fundatori Visitationis, uno ex Sanctis maxime irradiantibus exemplis, dogmatis,



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gestis, verbis, epistulis, amicitia; quaedam elementa videntur eum definire: fides et pietas, verus homo Dei; dulcedo, gravis, serena, affascinans; zelus, infaticabilis, pro omnibus, pro animis singulis; champion Catholici contra haeresim Calvinisticam, mundum frivolum, tumidum, bellicosum, infatuatum de nobilitate exteriori primi saeculi septimi, ille videtur se erigere tranquillus, bonus, sapiens, perfectus: pauci homines dederunt sicut ille imaginem vivam Christi. Cognoscamus eum, honorificemus eum, invocamuse eum.

* Die 29 mensis Ianuarii anno 1966 (festo S. Francisci Salesii).

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - Commentarium Officiale. Considering that Francis de Sales is proclaimed protector of writers and journalists, especially of the Catholic press, it would be fitting to seek in him the qualities that establish a spiritual kinship between him and your profession: he was, as we said, a writer, and a pioneer of occasional and periodical printing, conceived in dialogue with readers, swift and aimed at apologetic purposes; of the press as a vehicle of ideas, like the word that seeks to be heard and to enter into souls; a promoter of printed preaching, with this particular characteristic: that this preaching is fixed in the printed impression; and therefore, it retains and does not lose, as does the spoken word, its sensible persuasive power, and at the same time, it can be multiplied indefinitely, in as many echoes as there are sheets in which that word is reflected, and always with the tacit and powerful claim to spread and to universalize: this is the journalistic press, yours. Here, one could delve deeper into the matter by examining which ascetic aspects of this relationship between the Holy Protector and his protégés lead him to offer edifying examples and precepts, such that they constitute a typical moral and spiritual lesson capable of elevating a profane profession to the exercise of personal sanctification and Christian witness; furthermore, which ascetic aspects, in this relationship, seek the paths of piety and trust, which lead to him a particular invocation, that of the client authorized to open his heart and to ask for favor. Each of you will do this for yourselves; and all together you will do it for your union, for your profession, and for the entire category, which is constantly growing and becoming more important, of journalists. We will invoke with you and for you a Saint who seems so willing to respond, even from Heaven, with the abundant and gentle outpouring of goodness and wisdom that characterized him in his earthly life. This breath of religious spirituality, which enlivens this present meeting, is particularly conducive to the consideration of practical matters that concern, on the one hand, your Union, and on the other, the Catholic press to whose service you are all dedicated. The Union: how is it? Is it alive, is it active? Does it keep alive in each of you that ideal flame of the apostolate of the Catholic press, from whose light and warmth your profession should be kindled? Does it succeed in



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giving its members that awareness that should define them, and that must constantly replenish the energies necessary to give soul, a great soul, to your work? Does your Union truly unite you? Among yourselves, and with those throughout Italy, throughout Europe, throughout the world? Does it make you grow in number?

[*Latin ed. p. 157*]

Acts of Pope Paul VI, 157, concerning hopes and initiatives. It is for you to respond; and to respond means to regain courage and purpose for the continued improvement of your small, but valiant and well-conceived association. Then there is the Catholic press! A great problem, always recurring, always of the moment, and always burdened by enormous and increasing difficulties, as well as by enormous and increasing duties. We know that you are aware of its gravity and urgency: indeed, that you suffer from its inconveniences, its uncertainties, its hesitations. An article, published in the *Rivista del Clero Italiano* of last December, and written by Monsignor Giuseppe Amici, Archbishop of Modena, President of the Italian Episcopal Commission for social communication, very well explains the problem of the Catholic daily newspaper in Italy; and We hope that from such a clear and authoritative examination of the conditions of the Italian Catholic press, the discussion on this difficult problem will be revived; and that, under the auspices of the Episcopate, the Catholic forces, especially those of the Laity, may find a satisfactory solution. It will not be without effort; and therefore, We urge you, Catholic journalists, to collaborate with your experience, with your advice, with your dedication to this solution. In the meantime, do not be displeased that We exhort you to great patience, to strong perseverance, to new hope. May these virtues, indispensable for giving your Catholic press the ability to overcome the present difficult and unsatisfactory situation, be the graces that We ask of your Holy Protector for his and your feast this year. Let us also take this propitious opportunity to thank you for your work. If the Catholic press truly dedicates itself to the great service of information, of education, of the defense of truth, of being a school of public opinion, of invigorating the Catholic conscience, of being an echo and interpreter of the voice of the Church, then it deserves this Our recognition; and We gladly express it to encourage your arduous and delicate activity, and as a pledge of those divine rewards that must not be lacking to such meritorious work. We also take this opportunity for a confidential mention of a current event (journalists live on current events!), which concerns Us directly and which has caused much discussion in the press, and not only in yours, in these days. We mean Our action for peace. And We would like to point out to you that this action is not motivated by any desire to enter into the examination and judgment of political ques-



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tions.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Concerning official matters and those of a temporal nature, which are foreign to Our competence; nor is this motivated by the ambition of publicity; but it seemed to Us to be a duty, given the gravity of the situation and the exigency of Our ministry, which is today so acutely affected by circumstances and spurred on by the recent Ecumenical Council. We have spoken with the heart of one who has no personal advantage to gain, but who possesses the charity of Christ, which impels him to undertake interventions and forms of contact, quite unusual in common procedures, and even more so in the protocolary practices of Our relations with the world outside the Church. We have spoken with the heart of one who does not so much await the outcome of his actions, as the testimony of his own conscience for a duty fulfilled; with the heart of one who has no preconceived preferences to follow, but only love for all. We have not thereby lost sight of justice, by which events must be judged; but We have not wished to erect Ourselves as judges of concrete situations; however, We have earnestly hoped that justice should never be forgotten or betrayed. Our service to the cause of peace is not to be understood as pacifism, which ignores rights and duties relating to the conflict in question, and which fails to consider the negative consequences that an unjust, inequitable solution might produce. *Opus iustitiae pax.* But with the invitation to a truce, and then to negotiations, We have also wished to appeal to other virtues that generate peace: patience, the spirit of forgiveness and humanity, magnanimity, which knows how to transcend the vision of immediate disputes in order to focus on that of the brotherhood of peoples and the destiny of humanity. The evangelical message provides Us with many arguments in this regard; and history seems to wish to embrace its secret wisdom and give it eloquent testimony. You know what has been the outcome of Our modest but bold endeavors. In the meantime, they are part of that pedagogy of peace among nations to which Our ministry is committed, and whatever the political outcome, they always retain their moral value; and in this respect, We must be very grateful to all those who have responded to Our invitation to peace. Many men of state have echoed Our humble voice: may God bless them. An "offensive of peace" has spread throughout the world: this is at least a good consequence, not perhaps unrelated to Our intervention; and this "offensive of peace" also deserves to be recorded in history. We have had reliable and authoritative testimonies to believe...

[*Latin ed. p. 159*]

Acts of Pope Paul VI, 159, which indicates that it truly aimed to resolve the conflict through reasonable and honorable negotiations. It is to be



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lamented that, thus far, it has not received a positive response; it is a grave, most grave responsibility to reject the negotiation, which is now the only way to end the conflict, leaving the decision to arms, to ever more terrible arms. The peoples are watching! And God will judge us! We must still hope and pray that the invitations to negotiated peace are not disappointed, and that the resolution of the dispute is not sought through force and destruction, the consequences of which are always unpredictable, and therefore such as to justify the fear that invades every upright mind at the thought of the possibility of an armed conflict. Who knows whether, finally, an arbitration of the United Nations, entrusted to neutral nations, may tomorrow, which we still hope for today, resolve this terrible issue. We will pray to God for this. With this heartfelt sentiment, we greet you and bless you. VIII To the Most Reverend Fathers Cardinals and Most Reverend Prelates of the "Central Commission for coordinating the work after the Council and for interpreting the Council's decrees," as they were about to begin their work. * Venerable Brothers, The joyous day on which the Second Vatican Ecumenical Council was solemnly concluded still appears before our minds; and with its light still shining brightly, we offer you greetings from the heart, who have again convened here, near the tomb of Peter, to undertake a task of great importance, which is necessarily connected to the Council that has been completed. Indeed, your diligence and dedication will be evident in your work for the Council's principal body, or "Central Commission for coordinating the work after the Council and for interpreting the Council's decrees." In truth, the work of the Universal Synod of Vatican II is not yet complete; indeed, a most abundant harvest is spread before our eyes, but the harvest must now be gathered and distributed for the use of mankind; a most rich patrimony has been entrusted to us, but it is necessary that the Christian family now receive the desired fruits from it. * On January 31, 1966.

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis - Official Commentary. Therefore, those things which were decreed and established in the Council, under the influence of the Holy Spirit, besides being thoroughly known, must be interpreted with authority, so that, if necessary, their true meaning may be made clear. Furthermore, it is necessary that these things be diligently brought to effect: what has been said must be joined to what is done; those things which the Council proposed to the most numerous assemblies must, of necessity, be put into practice in the life of the Church itself. For through this vital action, the Council itself will be confirmed. Therefore, two duties are especially entrusted to this Council: one pertains to interpreting the acts of the Council, the other to ensuring that all things are properly prepared and arranged to achieve that end. The first duty is entirely proper to your Council. It is entrusted to you, Venerable Brothers, so that you may be



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the most serious helpers of the Apostolic See in a most important matter. It is necessary to ensure that no doubts arise concerning the decrees of the Council, nor that anyone should judge them according to their own opinion, or distort them. It is fitting here to repeat the words which our predecessor, Pope Pius IV, used when he confirmed the Most Holy Council of Trent: "If to anyone it should seem that something has been said or established in them [that is, in the decrees] which is obscure, and that, for that reason, it requires interpretation or decision, let him ascend to the place which the Lord has chosen, namely, to the Apostolic See, the teacher of all the faithful." 1. As for the second duty of the Council, you must provide diligent care and arrange, or "coordinate," the labors of the other "Commissions," which, established after the Council, are dedicated to its execution in their respective provinces. As you know, some decrees were promulgated with the intention that "Commissions" should be established to prepare norms by which those decrees would be put into effect. But this period of grace granted by time will come to an end. The labors of such "Commissions" must be carried out according to equitable and similar principles, and, when completed, documents should be published that are in conformity with a common purpose. Therefore, let your Council direct its attention to these matters. Furthermore, there are other matters, not few nor unimportant, that must be addressed during this time, which immediately follows the Council; and perhaps you will need to encourage, strengthen, and direct the efforts of others in undertaking and completing these projects. Among these is the publication of the very Acts of the Council, which must be printed and which are eagerly awaited by many, beyond all expectation. 1 Conc. Trid. Actorum, p. VI, ed. St. Enses, Herder 1924, p. 1154.

[*Latin ed. p. 161*]

Acta Pauli PP. VI. Indeed, the Acts, so that they may come to the knowledge of all men, must be translated into the vernacular languages. The history of this same Council must be composed, observing, as is evident, the most excellent precepts of the ancients concerning this matter, the first of which is: "Neither should one dare to say anything false; then, neither should one dare to omit anything true; let there be no suspicion of partiality in writing, nor any appearance of favoritism." Those things which pertain to the matter of bibliography, and to the rational methods by which men and things are commonly numbered, must be carefully and skillfully prepared. If these things require your encouragement and your assistance, all the more must it be urged upon you that those norms by which the decrees of the Council are to be put into effect be published in due time. Therefore, this work must be begun without any delay, diligently pursued, and wisely completed. Moreover, with your prudence, which we know, you will take care that those things which pertain to these labors, and which ought to



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remain hidden, do not come to the public and be spread about. Regarding this new, arduous, but noble work, from which the very effectiveness of the Council will largely depend, We implore you, Venerable Brothers, adding to the merits which you have already demonstrated in the universal Synod, new contributions, which will benefit your own souls and will abundantly enrich the entire Church. Signifying our grateful sentiments for your zeal and the helpful work which we are doing, and praying for a happy outcome to your labors, We gladly impart to you the Apostolic Blessing.

2. MESSAGES. Sent by the Most Blessed Father to certain Civil and Ecclesiastical Authorities of some States, concerning the works of navigation and the fostering of peace.

I. To His Excellency Lyndon B. Johnson, President of the United States of America. It was an honor for Us to receive the text of the message which Your Excellency has wished to forward to Us through the good offices of Mr. Arthur Goldberg, your Ambassador to the United Nations, whom We were pleased to receive in Audience. We wish to thank you for...

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Commentarium Officiale

We have received with joy the news of a possible truce and the suspension of bombing in North Vietnam. These events give hope that nothing will be neglected to spare new sufferings and sorrows to populations who are particularly dear to Us and who have already been so sorely tried by war. They also allow us to glimpse the possibility of frank, serene negotiations, marked by concern for justice and charity, in order to achieve, in the safeguarding of the country's independence, a just solution to the conflict. In this hope, We raise to Almighty God Our fervent prayer, and We address to you, at the threshold of the new year, the cordial wishes that We offer for the Vietnamese people and its leaders.

**PAULUS PP. VI**

To His Excellency General Nguyen Van Thieu, President of the National Directorate, Saigon.

We have received with joy the news of a possible truce and the suspension of bombing in North Vietnam. These events give hope that nothing will be neglected to spare new sufferings and sorrows to populations who are particularly dear to Us and who have already been so sorely tried by war. They also allow us to glimpse the possibility of frank, serene negotiations, marked by concern for justice and charity, in order to achieve, in the safeguarding of the country's independence, a just solution to the conflict. In this hope, We raise to Almighty God Our fervent prayer, and We address to you, at the threshold of the new year, the cordial wishes that We offer for the Vietnamese people and its leaders.



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**PAULUS PP. VI**

December 30, 1965.

[*Latin ed. p. 163*]

Acts of Pope Paul VI, 163, III. To His Excellency Ho Chi Minh, President of the Democratic Republic of Vietnam, Hanoi.

"At the threshold of a new year, We desire to renew to the beloved Vietnamese people the wishes of Our heart: that peace, in justice and love, may mark the beginning of a long period of peaceful activity, a source of happiness and prosperity. Our prayer continues to rise to God with confidence, while We insist once again that nothing be neglected in order to achieve that peace so greatly desired, which will deliver humanity from a terrible threat. To this end, We implore all those in authority not to commit acts that could lead to the resumption of violent fighting and bombing. With this hope, We express anew to the Vietnamese people and to Your Excellency Our most cordial and sincere wishes.

**PAULUS PP. VI.**

To His Excellency Podgorny, President of the Praesidium of the Supreme Soviet, Moscow.

"The memory of the sufferings and sorrows endured by the Russian people during the last world war encourages Us to address a respectful and urgent appeal to Your Excellency, so that she may be pleased to exert herself to promote a just solution to the Vietnamese problem. The conflict that stains this unfortunate country constitutes a grave threat to world peace. We are convinced that an intervention by your government would honor it before history. It could have a great influence in bringing the belligerents to a cessation of hostilities, a prelude to a definitive pacification, allowing for the work of reconstruction of the country in independence to be considered. Interpreting the anxious aspiration for peace that animates all of humanity, We address this appeal to you with confidence, at the same time as We offer to God, at the threshold of the new year, the most fervent wishes for the prosperity of the Russian people, who are always so dear to Us.

**PAULUS PP. VI.**

"Given the 31st day of December, in the year 1965."

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Official Commentary V To His Excellency President Mao Tsetung, Secretary of the Central Committee of the Communist Party of the People's Republic of China, Peking.

*As the development of the Vietnamese conflict poses an ever-increasing



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threat to world peace, We dare to address a respectful and urgent appeal to Your Excellency, hoping that Your Excellency will be pleased, in this painful crisis, to strive to promote a just solution that safeguards the independence of the country. The prestige enjoyed today by China rightly attracts the attention of the world. An intervention on its part would honor it in the eyes of humanity and could allow a people sorely tried to resume, in peace, the work of reconstruction made impossible by the continuation of the war. Interpreting the anxious aspiration of peoples for a just and lasting peace, We beseech you to receive this appeal, as well as the fervent wishes that We offer to God for the Chinese people at the threshold of the new year. PAULUS PP. VI

To His Eminence Cardinal Gracias, Archbishop's House, Bombay (India).

*As the Right Honourable Prime Minister of India meets with the Chief of State of Pakistan in an attempt to resolve the difficulties and disputes between the two countries, Our solicitous thoughts turn to you, dear Son, and the beloved Indian people, and We earnestly pray that these discussions may have fruitful results for the welfare of both countries, for the achievement of a just agreement, for the beginning of serene reconstruction and progress, and for the great cause, so dear to Our heart, of peace among Nations on the whole earth. PAULUS PP. VI

* December 31, 1965.

* January 4, 1966.

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis - Official Commentary

## ACTS OF THE HOLY CONGREGATIONS

## SACRED CONSISTORY CONGREGATION

### I. PROVISIONS REGARDING CHURCHES

Most Holy Father, by Divine Providence, Pope Paul VI, through successive decrees of the Sacred Consistory Congregation, has, with great care, provided for the following churches, namely: on December 23, 1965. — He appointed the Reverend Father Patrick Casey, General Vicar and Canon of the Metropolitan Church of Westminster, as the titular bishop of the Church of Sufaritan, and designated him as an Auxiliary to the Most Reverend Father John Carmel Heenan, Cardinal Archbishop of the same archdiocese of Westminster. — He appointed the Reverend Father Augustine Harris, chaplain of the Walton prison in the city of Liverpool, as the titular



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bishop of the Church of Socia, and designated him as an Auxiliary to the Most Reverend Father George Andrew Beck, Archbishop of Liverpool. On January 3, 1966. — He appointed the Reverend Father Charles Paty, director of the major seminary of the archdiocese of Rennes (-Dol-Saint-Malo), as the titular bishop of the Church of Tingaria, and designated him as an Auxiliary to the Most Reverend Father Anthony Mary Cazaux, Bishop of Luçon. On January 7. — He appointed the Reverend Father Thomas Ambrose Tschoepe, General Vicar of the diocese of Dallas-Aris Vorthensis, to the Cathedral Church of Angeliana. — He appointed the Reverend Father James Francis Carney, General Vicar of the archdiocese of Vancouver, as the titular bishop of the Church of Oborita, and designated him as an Auxiliary to the Most Reverend Father Martin Michael Johnson, Archbishop of Vancouver.

[*Latin ed. p. 167*]

The Sacred Consistorial Congregation, on the 16th day of January. — To the Cathedral Church of Saint-Pol-de-Léon, the Most Reverend Father Anselm Zarza, formerly Bishop of Linare. On the 18th of January. — To the titular Archiepiscopal Church of Estremadura in Numidia, the Reverend Father Aloysius Maffeo, a Prelate of Urban rank, Canon of the Cathedral Chapter of Biella, whom he appointed as Ordinary of the Military Order of Italy. On the 24th of January. — To the titular Archiepiscopal Church of Zica, the Most Reverend Father Mary Maziers, formerly Bishop with the title of Augustopolitan in Phrygia, whom he appointed as Coadjutor with the right of succession to the Most Reverend Father Paul Mary, Cardinal Richaud, Archbishop of Bordeaux. On the 3rd of February. — To the titular Bishopric of Utimma, the Reverend Father Paul Mary Rousset, General Vicar of the Diocese of Bellice, whom he appointed as Auxiliary to the Most Reverend Father John, Cardinal Villot, Archbishop of Lyons. On the 11th of February. — To the titular Archiepiscopal Church of Mitylene, the Most Reverend Father Anthony de Castro Xavier Monteiro, formerly Bishop with the title of Ombitanum, whom he appointed as Auxiliary to the Most Reverend Father Emmanuel, Cardinal Gonçalves Cerejeira, Patriarch of Lisbon. On the 14th of February. — To the titular Bishopric of Surista, the Reverend Father Ansgarius Zanera, of the clergy of the Roman Diocese, a Prelate of Urban rank and Official for the public affairs of the Church, whom he appointed as Auxiliary to the Most Reverend and Venerable Cardinals in the City as Vicars. — To the titular Bishopric of Munatiana, the Reverend Father Dinus Trabalzini, of the clergy of the Roman Diocese, a member of the Chapter of Saint Luke the Evangelist in the City, whom he appointed as Auxiliary to the Most Reverend and Venerable Cardinals in the City as Vicars. On the 15th of February. — To the Metropolitan Church of Cuzco, the Reverend Father Durandus Flores, a member of the Society of Jesus, Apostolic Inspector of the Sacred Ephebi



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in the Republic of Peru. On the 15th of February. — To the titular Bishopric of Giru Mons, the Reverend Father Donald Chávez Núñez, a Prelate of Urban rank, Canon of the Chapter of the Metropolitan Church and member of the parish of Saint Anne in the city of Managua, whom he appointed as Auxiliary to the Most Reverend Father Vincent Alexander González y Robleto, Archbishop of Managua.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Official Commentary — The Most Reverend Father, appointed for this occasion as Archbishop of the Church of Octava, is His Excellency, Father Aemilius Mauritius Guerry, formerly Archbishop of Cambray.

II. OF THE DIOCESES OF ASCULI PICENO AND RIETI. DECREE Concerning the alteration of the boundaries of the dioceses. The Most Reverend Fathers, Marcellus Morgan, Bishop of Asculi Piceno, and Nicolaus Cavanna, Bishop of Rieti, were recently requested by the Apostolic See to alter the boundaries of their dioceses, in order to better serve the good of souls. Therefore, the Sacred Consistorial Congregation, having considered the letters of the Ordinaries of both Asculi Piceno and Rieti, and exercising the special faculties granted to it by His Holiness, our Lord Pope Paul, by Divine Providence, Pope V, deemed it fitting to approve, with the prayers offered, and, therefore, with the consent of those who are concerned, or are presumed to be concerned, by this present Consistorial Decree, which shall be valid as if Apostolic Letters sealed with the papal seal had been issued, it is decreed that the territory of the parishes commonly known as San Fortunato in Amatrice, San Lorenzo a Trione in Amatrice, and also the parishes located in the following places within the municipality of Amatrice, which are called Cornillo Nuovo; Nummisci; Patarico; Pinaco; Poggio Vitellino; Prato; Prêta; Sant'Angelo in Monte; San Benedetto, Santa Giusta, San Lorenzo a Pinaco; San Martino; Sommati; Villa San Cipriano; Villa San Lorenzo a Flaviano, and the territory of the parishes which are in the municipality commonly known as Accumoli, and which are named: Accumoli; Fonte dei Campo; Collespada; Grisciano; Macchia; Poggio d'Api; Poggio Casoli; Roccasalli; Terracino; Villanova, shall be separated from the diocese of Asculi Piceno and attached to the diocese of Rieti, together with all goods, rights, and obligations pertaining to them; and that the boundaries of both dioceses shall be altered in such a way that they are henceforth circumscribed by the same limits as those by which the civil provinces are united there.

Furthermore, to carry out these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Nicolaus Cavanna, Bishop of Rieti, granting him the necessary and appropriate faculties, including the power to delegate, for the purpose in question, any man holding an ecclesiastical office, to perform the task as soon as possible, to the same



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Sacred Congregation.

[*Latin ed. p. 169*]

(Sacred Congregation of Rites, Consistorial Congregation, authentic copy of the executed act. Given in Rome, from the offices of the Sacred Congregation of Rites, on the 25th of October, 1965. CAROLUS Cardinal CONFALONIERI, Secretary. L. m s. © Franciscus Carpino, Archbishop titular of Serdica, Assessor. SACRED CONGREGATION OF RITES, DECREE Concerning the editions of liturgical books. Since, in our age, new editions of liturgical books, especially those with a vernacular text, are being published almost everywhere, it seems opportune to provide the following norms, by which the dignity and decorum of liturgical books may be safeguarded, so that, according to the ancient tradition of the Church, works of the highest quality may be offered to the divine worship, and thus the faithful may be incited to due reverence for sacred things. 1. A liturgical book, containing a single Latin text, is called the "typical edition," which has been published by the Vatican Polyglot Press, by order of the Sacred Congregation of Rites. A liturgical book, whose edition contains a vernacular translation, either together with the Latin text or alone, is also called the "typical edition," which, under the care of the Episcopal Conference, is published in each nation. The decree by which such an edition is declared "typical" is given by the President of the Episcopal Conference or, by his mandate, by the President of the national liturgical commission. In the same decree, mention is made of the confirmation of the text granted by the Apostolic See. 2. Regarding the right to prepare "typical" editions: a) This right is reserved to publishers who enjoy a Pontifical diploma, for books containing a single Latin text; b) For books containing both the Latin and vernacular text, or a single vernacular text, the same right may be granted by the Episcopal Conference of each nation to those publishers whom the Conference itself has preferred. 3. It is desirable that in each nation, the Episcopal Conference, taking into account both the prescriptions of civil law and the customs of the nation,

[*Latin ed. p. 170*]

170. The Acts of the Apostolic See – Official Commentary concerning the regulations for the publication of books, establishes who shall be the Editors, to whom the task is entrusted of publishing books with a vernacular text, intended for liturgical use.

4. The size, ornamentation, and all aspects of the printing of books intended for liturgical use shall be such that they yield to the decorum and reverence due to liturgical books.

5. Editions of the Missal and the Breviary, which serve liturgical use and present a vernacular translation, must also contain the Latin text, according to paragraph 57 and 89 of the Instruction of this Sacred Congregation,



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dated September 26, 1964. The same rule shall be observed concerning the editions of the Roman Pontifical.

6. The vernacular translation shall be appended to the Latin text only in those parts which, according to the decree of the Congregation of Bishops, can be expressed in the vernacular language.

7. Brief admonitions, to be recited by a priest or other competent minister (cf. Constitution on the Sacred Liturgy, article 35, 3), which are sometimes appropriately placed before certain parts of the sacred rites, should be clearly distinguished from the liturgical text.

8. In order that the Editor may proceed to print books intended for liturgical use, he must: a) if it concerns books containing only a Latin text, obtain permission each time from this Sacred Congregation for Rites, and also enter into an agreement with the Administration of the Goods of the Holy See regarding the conditions relating to the public dissemination of these books; b) if it concerns books containing the Latin text together with a vernacular text, or a book containing only a vernacular text, he must obtain permission from the President of the Congregation of Bishops, and also enter into an agreement with him regarding the conditions for the public dissemination of these books, both for the part relating to the Administration of the Goods of the Holy See, for the Latin text, and for the part relating to the Congregation of Bishops itself, for the vernacular text.

9. The conformity with the typical edition, both for the Latin text and for the vernacular text, must be granted by the local Ordinary, according to canon 1390 of the Code of Canon Law, and shall not be granted unless after a diligent and careful revision.

10. The norms of this decree, except for those mentioned in paragraph 5, apply to editions intended for liturgical use of the Roman Breviary, the Roman Missal, the Roman Ritual, the Roman Pontifical, the Roman Martyrology, and the Ceremonial.

[*Latin ed. p. 171*]

The Sacred Congregation for Seminaries and Catholic Universities, numbering one hundred and seventy-one members, as well as books of Gregorian chant, whether the entire book or only a portion thereof, shall be considered.

11. In order that a center may be established where the complete series of all liturgical texts in use throughout the world can be found, the Most Eminent Presidents of the Episcopal Conferences are requested: a) to inform the Council charged with implementing the Constitution on the Sacred Liturgy of the names of publishers to whom the task has been entrusted of producing liturgical editions; b) to ensure that two copies of the liturgical editions published within their jurisdiction are sent to the Secretariat of the same Council.



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The present Decree, prepared by the Sacred Congregation for Rites and the Council charged with implementing the Constitution on the Sacred Liturgy, was granted, approved, and confirmed by the Supreme Pontiff in an Audience on January 27, 1966, by Most Eminent Cardinal Arcadio M. Larraona, Prefect of the Sacred Congregation, and was ordered to be made public and faithfully observed by all to whom it applies, notwithstanding any contrary provisions.

Rome, January 27, 1966.

IACOBUS Card. LERCARO, Archbishop of Bononia, President of the Council charged with implementing the Constitution on the Sacred Liturgy.

ARCADIUS M. Card. LARRAONA, Prefect of the Sacred Congregation.

Ferdinandus Antonelli, Secretary of the Sacred Congregation.

## SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

DECREE

The Theological Faculty "Augustinianum" in the City is affiliated with the Faculty of Sacred Theology of the Pontifical Lateran University, and the Faculty is granted the authority to confer academic degrees of Bachelor and Licentiate in Sacred Theology.

The sons of the Supreme Doctor have never possessed anything more ancient than prayer, diligently striving to study God and the inner man, so that, by enriching the mind with heavenly light, they might be drawn into the love of the unseen. Therefore, the General Studies of the Order of the Brothers of Saint Augustine, eagerly...

[*Latin ed. p. 172*]

The Acts of the Apostolic See – Commentary, Office 172, begun in the year of Our Lord 1324, and now located in the International College of Saint Monica in Romae, receives Augustinian students for a higher and more universal education, who, through the scientific method defined more precisely by the Apostolic Constitution "Deus scientiarum Dominus" on the twenty-fourth of May in the year of Our Lord 1931, are educated so that, at the opportune time, they may abundantly teach their brothers in each province. Therefore, the Holy Congregation for Seminaries and Universities, having favorably approved the long-desired request of the esteemed Order, on the twenty-ninth of September in the year of Our Lord 1961, decreed the establishment of the praised Theological Faculty affiliated with the Pontifical University of Lateran. After a four-year experiment now happily completed, the same Holy Congregation, having duly considered the requests of the Pontifical University of Lateran and the supplications of the



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General Prior of the Order of the Brothers of Saint Augustine, in order to promote the glory of God and the honor of the Church through the more refined cultivation of sacred doctrine, decrees that the Theological Faculty of the International College of Saint Monica in Urbe is aggregated to the same Theological Faculty of the Pontifical University of Lateran, and declares it to be so for a period of five years, for the purpose of experimentation; and it grants the Faculty the authority to confer the Bachelor's degree in Sacred Theology after three years of theological studies, and the Licentiate after four years (unless otherwise provided), to those who, under the guidance and authority of the aforementioned Faculty, shall have successfully passed special examinations, both written and oral, according to the norms of the approved Statutes, all other rights and obligations being preserved according to law; and notwithstanding any contrary provisions. Given in Romae; from the offices of the Holy Congregation, on the twenty-ninth of September, in the Feast of Saint Michael the Archangel, in the year of Our Lord 1965. © IOSEPHUS Card. PIZZARDO, Ep. Alban., Praefectus L. © S. © Dinus Staffa, Archiep. tit. Caesarien. in Palaestina, a Secretis.

[*Latin ed. p. 173*]

Sacred Roman Rota, Act 173.

## ACTS OF THE TRIBUNALS

### SACRED ROMAN ROTA

Summons by edict

AUSTINIENSIS

Regarding the nullity of marriage (Promoter of Justice - Traditional - Zamora)

Since the actual place of residence of the aforementioned Mr. Ephraim Zamora, concerning the cause mentioned above, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on April 26, 1966, at the eleventh hour, for the purpose of resolving or signing the following question: Does a nullity of marriage exist in this case?

The ordinaries of the places, the parish priests, and all the faithful who have knowledge of the actual residence of the aforementioned Mr. Ephraim Zamora, must take care to ensure that he is duly informed of this edictal summons.

*Gerardus M. Rogers, Secretary

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 1st day of February, in the year 1966.

Victorius Palestro, Notary*



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And since the place of the current residence of Mr. Ephraim Zamora, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 26, 1966, at 11 o'clock, to resolve or sign the following question: Does a nullity of marriage exist in this case?

The ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Ephraim Zamora, must, as far as possible, inform him of this present summons.

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis -r Official Commentary of the TRIBUNAL OF THE VICARIATE OF THE CITY, Roman Edict of Nullity of Marriage (Nicastro - Alfieri). Since the actual place of residence of the Lady Emilia Alfieri is unknown, in the aforementioned cause, we summon her to appear before the Tribunal of First Instance of the Vicariate of the City (Piazza S. Callisto, 16 - ROMA), either in person or through a lawfully constituted procurator, on April 30, 1966, at the thirteenth hour, for the resolution of the following doubt: Does it appear that the marriage is null, in this case? The Ordinaries of the places, the parish priests, the faithful, and all those who have knowledge of the actual residence of the aforementioned Lady Emilia Alfieri, are to take care that she is duly informed of this edictal citation.

A. Milioni, Examining Judge

From the Offices of the Tribunal of the Vicariate of the City, February 1, 1966.

R. Pasquarelli, Chancellor

It is unknown where Madame Emilie Alfieri, defendant in this cause, currently resides; therefore, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Piazza S. Callisto, 16 - ROMA) on April 30, 1966, at 1:00 PM, to resolve the following doubt: Does it appear that the marriage is null, in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the residence of the aforementioned Emilie Alfieri, should, insofar as possible, inform her of this citation.

[*Latin ed. p. 175*]

Diarium Romanae Curiae 175

## DIARIUM ROMANAE CURIAE

Lunes, 10 de enero de 1966.

El Sumo Pontífice, Pablo VI, recibió en solemne audiencia, para la presentación de las Cartas Credenciales, a Su Excelencia, el Señor FILIPPO PULLICINO, Embajador Extraordinario y Plenipotenciario de Malta.



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Martes, 18 de enero de 1966.

El Sumo Pontífice, Pablo VI, recibió en solemne audiencia, para la presentación de las Cartas Credenciales, a Su Excelencia, el Señor JOSPHAT NÌJUGUNA KARANJA, Embajador Extraordinario y Plenipotenciario de la República de Kenia.

## SECRETARÍA DE ESTADO

NOMBRAMIENTOS

Con Breves Apostólicos, el Sumo Pontífice, Pablo $\text{VI}$, felizmente reinante, se ha dignado de nombrar:

15 de diciembre de 1965.

S. E. Revma. Mons. O'Connor Martino Giovanni, Arzobispo titular de Laodicea de Siria, Nuncio Apostólico en Malta.

27 » »

S. E. Revma. Mons. Zupi Saverio, Arzobispo titular de Serra, Pro-Nuncio Apostólico en Pakistán.

29 » »

El Ilmo. y Revmo. Mons. Del Ton Ginseppe, Protonotario Apostólico "de número".

Con Billetes de la Secretaría de Estado, el Sumo Pontífice, Pablo VI, felizmente reinante, se ha dignado de nombrar:

21 de enero de 1966.

Los Revmos. Padres: van den Broech Gommaro, de los Premostratenses; Fernandez Gennaro, de los Agustinianos; y Beniamino de la SSma. Trinidad, de los Carmelitas Descalzos, Consultores de la Sagrada Congregación de los Religiosos.

12 de febrero »

El Revmo. Cánon y Prof. Moeller Carlo, Subsecretario de la Sagrada Congregación para la Doctrina de la Fe.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Official Commentary

HONORS

By Breves Apostolici, the Most Holy Father Paul VI, reigning happily, has deigned to bestow:

The Collar of the Order of Saint Sylvester: November 28, 1965. Upon His Excellency, Mr. Tsiranana Filiberto, President of the Republic of Madagascar.

The Grand Cross of the Order of Saint Sylvester: November 28, 1965. Upon His Excellency, Mr. Sylla Albert, Minister of Foreign Affairs of the Malagasy Republic.



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The Grand Cross of the Order of Saint Sylvester: October 8, 1965. Upon Mr. Steinmetz Hans (Germany).

November 10: Upon Mr. Limbourg Peter (Germany).

November 28: Upon His Excellency, Mr. Razafimbahiny Julius A. (Madagascar).

November 28: Upon Mr. Rajaonarivelo Filemone (Madagascar).

November 28: Upon General Ramanantsoa Gabriel (Madagascar).

December 18: Upon His Excellency, Mr. Najib Alam Eddine (Lebanon).

NECROLOGY

January 25, 1966: Monsignor van de Weijer, Bishop titular of Gor.

February 2: Monsignor Civelli Mario, Bishop of Weihwei.

February 3: Monsignor Crivellari Pius A., Bishop of Trivento.

February 10: Monsignor Burzio Joseph, Archbishop titular of Gortina.

February 10: Monsignor Whelan William Patrick, Archbishop of Bloemfontein.

February 22: Monsignor Kiwanuka Joseph, Archbishop of Rubaga.

February 24: Monsignor Casaroli Dionysius, Archbishop of Gaeta.

[*Latin ed. p. 177*]

Year and Volume LVIII, March 31, 1966, No. 3. ACTA APOSOLICAE SEDIS, COMMENTARY. Direction: OFFICIALE, Vatican Palace - Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC CONSTITUTION. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE.

"Repent," and "believe the Gospel": these words of the Lord seem to us now to be particularly pertinent, since, the Second Vatican Ecumenical Council having been successfully concluded, the Church proceeds on its journey with a renewed impetus. Among the grave and pressing matters in which our pastoral solicitude is engaged, we believe that it is not the least important to instruct all our children, and indeed all men of this age, endowed with religious sense, as to what the divine precept of penance entails and what its importance is. To truly fulfill this duty, we are moved by a fuller knowledge, brought about by the Council, of the nature of the Church and of its relationship with the world.

For, during the Council, the Church, wishing to meditate more deeply on its own mystery, clearly expounded its own nature. It examined in depth the elements of this nature, both human and divine, visible and invisible, temporal and eternal. Above all, it emphasized the bonds by which it is joined to Christ and to his saving work, thereby clarifying the duty to which all members are called by God, namely, to participate in the very ministry of Christ, even in what pertains to expiation. Furthermore, the Church has



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become increasingly aware that...

[*Latin ed. p. 178*]

Acta Apostolicae Sedis - Official Commentary 178: May this Council be holy and blameless, composed of members who, however, may be subject to blemishes and therefore constantly in need of conversion to God and renewal, not only internally and of themselves, but also externally and socially. Finally, the Church has considered its mission more attentively with regard to the earthly city: that is to say, while teaching men how to use the world and how to dedicate themselves to its consecration, it also urges them to a salutary abstinence, by which they may be united, so that, as pilgrims to the heavenly homeland, they may not be hindered by the use of earthly things. Moved by these considerations, we repeat today to our children the words that Peter first spoke to the people after Pentecost: "Repent, and be converted, that your sins may be remitted..."; and those that Paul once announced to the Lystrians pagans, we also wish to signify today to all nations: "Turn to God alive."

4 5 6 7 8 9 I: The Church, when, assembled in Council, carefully considered what was necessary, not only for brothers separated from their communion, but also for non-Christian religions, readily noted that repentance is highly esteemed almost everywhere on earth, since it is connected either with that religious sentiment with which the life of ancient peoples was imbued, or with more subtle notions that are found in religions that have progressed to a higher degree and are associated with the advancement of culture. In the Old Testament, the religious reason for repentance is made even more clear. Although men practice it, either desiring to appease the wrath of Good after sin, or being afflicted by adversities, or moved by particular evils, or seeking to obtain divine benefits, they often combine the external act of repentance with an internal conversion to God, so that the soul, having withdrawn from sin, is turned to God with new vigor. They even abstain from food and abandon their possessions – for fasts are usually added to the prayers and praises of God, and works of charity – and even after the remission of sins, although no gift is to be obtained from God; they use fasts and penances, in order to "afflict their souls," to prostrate themselves before the Lord, to turn their face to God, to better prepare themselves for supplications, to better understand divine things, to be prepared.

[*Latin ed. p. 179*]

Acts of Pope Paul VI, Book 1, Chapter 179, paragraphs 21-34:

It is necessary to meet God face to face. Therefore, penance, even in the Old Testament, is a pious and personal action, which aims at the ultimate goal of turning to God and completely surrendering ourselves to Him. We must fast, not for ourselves, but for God. Indeed, all forms of penance



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should have this character, even in the rituals prescribed and ordered by the law. Whenever this is not the case, the Lord laments: "Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as you have done until this day, to make your cry to be heard on high." "And rend your hearts, and not your garments, and turn to the Lord your God." Nor is the social aspect of penance lacking in the Old Testament. For, from the penitential rites of the Old Testament, not only is a common awareness of sin fostered, but also a condition is declared, by which one belongs to the People of God. Furthermore, it is sufficient to note that penance, even before the birth of Christ, was considered an instrument and sign of perfection and holiness, as Judith, Daniel, the prophetess Anna, and many other outstanding men and women demonstrate, "serving God with fasts and prayers, day and night," with joy and gladness.

From the Old Testament, it is clear that just men have, through their penance, sufficiently atoned for the sins of the entire human community; among these, Moses is worthy of mention, who fasted for forty days in order to appease God for the sins of the unfaithful people. Thus, He, the "Servant of God," bore "our griefs," and in Him, "the Lord hath laid ... the iniquity of us all." However, these things were a foreshadowing of what was to come. For penance, which is a necessity of the inner life, confirmed by the religious experience of all mankind, and commanded by a special precept of divine Revelation, takes on entirely new meanings and the highest significance in Christ and in the Church.

Christ, who always began to do and teach Himself in His life, before He undertook His mission, spent forty days and forty nights in prayer and fasting, and He publicly began His apostolic work with the joyful announcement, "The Kingdom of God is at hand," but immediately added the command: "Repent and believe in the Gospel." These words are the very essence and sum of the entire Christian life.

To us, it is permitted to approach the Kingdom of Christ only through "metanoia," that is, an intimate transformation of the whole person, by which he begins to think, judge, and live his life according to the sanctity and charity of God, which were most recently manifested in the Son and are fully imparted to us.

[*Latin ed. p. 180*]

Acta Apostolicae Sedis - Commentarium Officiale 180. Invitatio Filii Dei ad "metanoiam" peragendam, instantius urget, propterea quod non solum ad eam ipse hortatur, sed etiam exemplum paenitentiae praebet. Nam Christus maximum exemplum paenitentibus dedit, eo quod non pro peccato suo, sed pro peccatis aliorum voluit poenas subire. In Christi conspectu homo positus, nova luce collustratur, atque adeo cum Dei sanctitatem tum peccati malitiam agnoscit; per Christi verbum ei nuntium traditur, quo et ad conversionem ad Deum fit



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invitatio et peccatorum venia conceditur; quae dona ipse per Baptismum plene consequitur, qui hominem configurans ad similitudinem Domini Passionis, Mortis et Resurrectionis, exinde totam eiusdem vitam huius mysterii veluti sigillo reddit insignem. Divini Magistri vestigiis insistens, quisquis christiano nomine censetur, seipsum debet abnegare, suam crucem tollere, eius dolores participare; et ita in eius mortis imaginem transfiguratus, resurrectionis gloriam potest mereri. Praeterea non sibi post haec vivere debet, sed Deo, qui eum dilexit et tradidit semet ipsum pro eo; vivere debet etiam fratribus, ut "impleat ea quae desunt passionum Christi in carne sua... pro corpore eius, quod est Ecclesia." Accedit etiam quod, cum Ecclesia artissimo vinculo cum Christo coniungatur, cuiuslibet fidelis paenitentia ad universam hominum communitatem intima quadam necessitudine pertinet; non solum enim per Baptismum ipse in Ecclesia primarium donum "metanoiae" accipit, sed in Ecclesia etiam idem donum in membris peccantibus restauratur et roboratur per Paenitentiae Sacramentum. "Qui vero ad Sacramentum Paenitentiae accedunt, veniam offensionis Deo illatae ab eius misericordia obtinent, et simul reconciliantur cum Ecclesia, quam peccando vulneraverunt et quae eorum conversioni caritate, exemplo, precibus allaborat." In Ecclesia denique peculiari ratione supernae Christi satisfactionis particeps redditur parvum satisfactionis opus, singulis paenitentibus in Sacramento impositum, cui, ex generali Ecclesiae praescripto, penitius iunguntur cetera quoque opera, quae fidelis facit, patitur, sustinet. 33 3 6 37 38 39 4 0 41 42 43 Ita fit, ut munus "mortificationem" Domini semper in corpore et in animo circumferendi in totam hominis baptizati vitam quovis tempore et quavis ratione penetret. 44.

[*Latin ed. p. 181*]

The internal and religious character of penance, although it may be superior and introduce new forms within the Church, does not in any way abolish or diminish the external expression of this virtue, but rather, it urgently emphasizes its necessity in the unique human context of our age; therefore, the Church, besides fasting and abstinence, observing the signs of the times, always seeks out new forms of penance that are more suitable and appropriate for each age, serving the same purpose.

Furthermore, the discipline of "asceticism," which also includes the chastisement of the body, cannot be overlooked, since the entire person, namely the soul and the body – indeed, even nature itself, as Sacred Scripture often reminds us – must be dedicated to this sacred practice, through which all created things affirm the holiness of God and His majesty. Moreover, the necessity of bodily chastisement becomes clearer when the fragility of human nature is considered, since after the sin of Adam, the flesh struggles against the spirit, and the spirit against the flesh.

However, it is far from the teachings of the Stoics: for the body is by



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no means to be condemned and rejected, since the Son of God assumed it. Indeed, bodily mortification aims to free the person who, bound by the senses due to inordinate concupiscence, is often like a chain, so that he may gain strength through "corporeal fasting," and so that "the dignity of human condition, wounded by immoderation, may be restored through the medicinal practice of moderation."

In the New Testament and in the history of the Church, although the office of penance is declared in such a way as to resemble Christ's suffering, the necessity of "asceticism," through which the body is chastised and brought into servitude, is urgently emphasized, especially by the example of Christ.

In contrast to excessive external observance, reminiscent of the behavior of the Pharisees, in the New Testament, with the divine Teacher leading the way, the Apostles, the Fathers, and the Supreme Pontiffs openly condemned any form of penance that was purely external: liturgical texts and writers of all ages clearly demonstrate the intimate connection between the external act of penance and the conversion of the soul to God, through prayer and works of charity.

[*Latin ed. p. 182*]

Acta Apostolicae Sedis - Official Commentary 182 III. Because the Church, while confirming that the practice of penance is to be highly esteemed for its religious and supernatural character, by which, moreover, the people of our age are most effectively aided to understand what God is, what His rights are in relation to man, and what salvation is offered by Christ, earnestly exhorts all the faithful to join together an interior conversion of the soul with external acts of bodily mortification.

55 a) Above all, the Church insists that all should constantly exercise the virtue of penance by faithfully performing the duties pertaining to their own state of life, and by patiently enduring the daily hardships of earthly life and the uncertain condition that causes anxiety to the soul.

56 b) Certain members of the Church, who are burdened by infirmity, sickness, poverty, and various miseries, or who "suffer persecution for justice," are encouraged to learn to join their sufferings with those of Christ, and thus not only to more fully fulfill the duty of penance, but also to merit, through the grace of God, the beatitude promised in the Gospel for themselves and for their brethren.

57 c) The duty of self-denial should be fulfilled in a more perfect manner, first by priests, who are more highly marked by the character of Christ, and then by those who, in order more readily to follow the "emptying" of the Lord and to strive more easily and effectively for the perfection of charity, embrace the counsels of the Gospel. However, the Church exhorts all the faithful to obey, along with the inconveniences and burdens that accom-



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pany daily life, also the divine precept of penance by certain acts of bodily mortification. Therefore, in order to remind her children of the precept of penance and to urge its observance, the Apostolic See proposes to draw up a penitential discipline, adapted to the needs of the times. It pertains to the solicitude and prudence of the Bishops, gathered in Assemblies or "Conferences," to establish norms, according to their knowledge of local conditions and people, which will more effectively lead to the desired end, while always adhering to the following principles.

58 59. Above all, the Church wishes to signify that there are three principal ways, traditionally handed down, by which the divine precept of penance can be fulfilled: namely, prayer, fasting, and works of charity, especially.

[*Latin ed. p. 183*]

Acts of Pope Paul VI, 183: Abstinence from meat and fasting ought to be observed. The reasons for these acts of penance have been common to all ages; however, in our times, particular reasons are presented for which, according to the circumstances of each place, a certain mode of penance is urged above others. Therefore, among peoples who enjoy a greater abundance of material goods, the practice of abstinence is urged as a testimony of self-denial, lest the faithful conform to this world, and also as a testimony of charity towards brothers, even those living in distant regions, who are afflicted by poverty and famine. Among peoples, however, who live in more difficult conditions, it will be more pleasing to God and more useful to the members of the Body of Christ, if people, without neglecting opportunities to improve social conditions, offer their hardships in prayer to God the Father, piously and earnestly united with the sufferings of Christ. Therefore, the Church, while retaining the external practice of penance, as it has been canonically observed for many centuries, even with regard to abstinence from meat and fasting, where it can be more suitably observed, also considers it necessary to protect other modes of penance with the authority of its prescriptions, so that, where it seems opportune to Episcopal Conferences or "Committees," the practice of prayer and works of charity may replace the observance of abstinence and fasting.

60 61 62 In order that all the faithful may be united in a common celebration of penance, the Apostolic See establishes certain days and certain times, which, within the liturgical year, better express the Paschal Mystery of Christ or are required by particular needs of the Church. For this reason, the following are declared and established:

63 64 65 I. - § 1. All the faithful are bound by divine law to perform penance.

§ 2. Those things which are prescribed by ecclesiastical law to be observed are ordered according to the following norms.



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II. - § 1. The season of Lent retains its penitential character.

§ 2. The days of penance, which are to be observed obligatorily throughout the entire Church, are the individual Fridays of the year and Ash Wednesday, or, according to the diversity of Rites, the first day of Lent; their substantial observance is strictly required.

§ 3. Saving the exceptions mentioned in nn. VI and VIII, abstinence should be observed on each Friday of the year, for the performance of penance on those days, unless...

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - The official record states that the feast days are those of precept; and abstinence and fasting are observed on Ash Wednesday, or, according to the diversity of rites, on the first day of Great Lent, and on the Friday of the Passion and Death of Jesus Christ.

III. - § 1. The law of abstinence prohibits the consumption of meat, but not of eggs, dairy products, and any condiments, even those made from animal fat.

§ 2. The law of fasting prescribes that only one meal be taken during the day; but it does not prohibit the taking of some food in the morning and evening, provided that the quantity and quality of the food are in accordance with the established custom of the place.

IV. - Those who have completed their fourteenth year of age are bound by the law of abstinence; but all those who have completed their twenty-first year of age, up to the beginning of their sixtieth year, are bound by the law of fasting. As for those who are of a lesser age, pastors and parents should take special care to instruct them so that they may be imbued with a true sense of penance.

V. - All privileges and indulgences, whether general or particular, are abolished, and nothing is changed in these norms, nor in the vows of any person, whether physical or moral, nor in the constitutions and rules of any approved religious order or institute.

VI. - § 1. In accordance with the decree of the Council, Christus Dominus, concerning the pastoral duty of Bishops, n. 38, 4, the following pertains to the Episcopal Conferences: a) to transfer, for a just cause, the days of penance, always taking into account the Lenten season; b) to substitute other forms of penance, especially works of charity and exercises of piety, in whole or in part, for abstinence and fasting.

§ 2. The Episcopal Conferences shall report to the Apostolic See, for information purposes, what they have decided on this matter.

VII. - With the full authority that belongs to each Bishop, and in accordance with the same decree, Christus Dominus, n. 8, b, the parish priest, for a just cause and with due regard for the prescriptions of the Ordinary, may grant, either to individual faithful or to individual families, a dispensation



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or commutation of abstinence and fasting into other pious works; and the Superior of a religious order or clerical institute may also do so with regard to his own subjects.

[*Latin ed. p. 185*]

Acta Pauli PP. VI, 185, VIII. – In Ecclesiis Orientalibus, it pertains to the Patriarch, with the Synod, or to the supreme authority of any Church, with the Council of Hierarchs, to determine the days of fasting and abstinence, according to the norm of the conciliar Decree concerning the Catholic Oriental Churches, n. 23. IX. – § 1. It is to be greatly desired that Bishops, and other pastors of souls, besides the more frequent use of the Sacrament of Penance, diligently promote extraordinary works of penance, of expiation, or of supplication, especially during the time of Lent. § 2. To all the faithful, indeed, it is greatly recommended that they sincerely imbue their minds with a Christian sense of penance, so that they may be more readily incited to works of penance and charity. X. – § 1. These prescriptions, which, besides custom, are promulgated through newspapers, of which *L'Osservatore Romano* is the index, shall take effect beginning on Ash Wednesday of this year, that is, on the twentieth day of this month. § 2. Where, up to now, particular privileges and indulgences, whether general or of any other kind, have been in force, a six-month exemption from the law is considered to be granted from the day of promulgation. We will that these our statutes and prescriptions be now and forever firm and efficacious, without prejudice to the fact that, if necessary, they are not contrary to the Constitutions and Apostolic Ordinances issued by Our Predecessors, and to other prescriptions also worthy of special mention and derogation. Given at Rome, at St. Peter's, on the seventeenth day of the month of February, in the year 1966, in the third year of Our Pontificate. PAULUS PP. VI.

Annotations:

1 Me. 1, 15. Cf. Dogmatic Constitution *Lumen Gentium*, concerning the Church, n. 5: ... The Church, instructed by the gifts of its Founder and faithfully observing the same Founder's precepts of charity, humility, and self-denial, receives the mission of proclaiming the Kingdom of Christ and of establishing it in all nations; and of this Kingdom, it constitutes the seed and the beginning on earth; ibid., n. 8: Just as Christ accomplished the work of redemption in poverty and persecution, so the Church is called to follow the same path, that she may communicate the fruits of salvation to men. Jesus Christ, «though he was in the form of God..., emptied himself, taking the form of a servant» (Phil. 2, 6), and for our sakes «became poor, though he was rich» (2 Cor. 8, 9): thus, the Church, 2.

[*Latin ed. p. 186*]

Although the Apostolic See requires human resources to carry out its mission, it is not established to seek earthly glory, but to promote humility



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and self-denial, even by its own example... Cf. Decree, Council, Apostolicam Actuositatem, on the apostolate of the laity, n. 1. Ephesians 5:27. Cf. Dogmatic Constitution, Lumen Gentium, on the Church, n. 8: ...For Christ, "For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens." (Hebrews 7:26), knows no sin (cf. 2 Corinthians 5:21), but came to bear the sins of the people (cf. Hebrews 2:17), the Church, embracing sinners within its own bosom, continually pursues purification, penance, and renewal, always to be sanctified. 3 4 Cf. Decree, Council, Unitatis Redintegratio, on ecumenism, n. 4: Although the Catholic Church is endowed with all the truths revealed by God and all the means of grace, its members do not always live with equal fervor, so that the face of the Church shines less brightly for our brethren who are separated from us and for the whole world, and the growth of the Kingdom of God is hindered. Therefore, all Catholics should strive for Christian perfection, and, according to their own condition, endeavor to bear in their bodies the humility and mortification of Jesus, being cleansed and renewed day by day, until Christ presents them glorious, without spot or wrinkle (cf. Ephesians 5:27); ibid., n. 7: True ecumenism cannot exist without inner conversion. For from a renewal of the mind (cf. Ephesians 4:23), from self-denial, and from the most generous outpouring of charity, arise and mature the desires for unity, which must be implored from the divine Spirit. 1 Therefore, we must earnestly implore the grace of sincere self-denial, humility, and gentleness in service, and fraternal generosity towards others; ibid., n. 8: This conversion of heart and sanctity of life, together with private and public prayers for the unity of Christians, are to be considered as the soul of the entire ecumenical movement, and they deserve to be called spiritual ecumenism. 5 Cf. Constitution, Sacrosanctum Concilium, on the sacred liturgy, n. 110: The penitential time of Lent should be not only internal and individual, but also external and social. Cf. Pastoral Constitution, Gaudium et Spes, on the Church in the modern world, throughout, and especially n. 40. Cf. 1 Corinthians 7:31: For the form of this world passes away; Romans 12:2: And be not conformed to this world. Cf. Decree, Council, Unitatis redintegratio, on ecumenism, n. 6: ...The Church, journeying through the world, is called by Christ to this perpetual reformation, of which it is in constant need, as a human and earthly institution. Cf. Dogmatic Constitution, Lumen Gentium, on the Church, n. 8: The Church, amidst the persecutions of the world and the consolations of God, journeys onward (St. Augustine, De Civ. Dei, XVII, 51, 2; PL 41, 614), proclaiming the cross and death of the Lord, until He comes (cf. 1 Corinthians 11:26); ibid., n. 9: ...The Church, proceeding through trials and tribulations, is strengthened by the grace of God promised by the Lord, so that it may not fail in perfect fidelity in its weakness of the flesh, but may remain the worthy bride of her Lord, and, under the action of the Holy Spirit, may ceaselessly renew herself, until, through the cross, she arrives



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at the light that knows no setting. Cf. Pastoral Constitution, Gaudium et Spes, on the Church in the modern world, nn. 37, 39, and 93. Acts 2:38. Acts 14:14; cf. PAUL VI, Address to the United Nations Assembly, given on October 4, 1965, A. A. S. LVII, 1965, p. 885. Cf. Declaration, Nostra Aetate, on the relationship of the Church to non-Christian religions, n. 2: Thus, in Hinduism, people seek to fathom the divine mystery... and liberation.

[*Latin ed. p. 187*]

Acts of Pope Paul VI, 187, seek relief from the hardships of our condition, either through ascetic forms of life, or through profound meditation, or through refuge in God with love and confidence. In Buddhism, according to its various forms, a radical inadequacy of this mutable world is recognized, and a path is taught whereby men, with a devout and confident spirit, may acquire a state of perfect liberation, or, whether by their own efforts or by divine assistance, may attain to perfect enlightenment. Ibid., n. 3: The Church also regards Muslims with esteem, who adore the one God... and who, above all, worship Him through prayer, almsgiving, and fasting.

Cf. 1 Kings 7:6: (The Israelites, chastised by God because they worshipped Baal and Astaroth) assembled at Mispah... and they fasted on that day, and said: We have sinned against the Lord.

Cf. 2 Kings 21:20 and 27: (These words are spoken by Elijah to Ahab): ...because you have sold yourself to do evil in the sight of the Lord. Behold, I will bring evil upon you... When Ahab heard these words, he rent his garments and covered his flesh with sackcloth, and he fasted and slept in his sackcloth and walked with a bowed head.

Cf. Jeremiah 36:9: ...they proclaimed a fast before the Lord for all the people.

Cf. John 3:4-5: ...and he cried out and said (loudly): Yet forty days, and Nineveh shall be overthrown. And the men of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest to the least.

Cf. 1 Kings 31:13: (After a grievous defeat inflicted by the Philistines on the Israelites) they took up his bones and buried them in the forest of Jabesh, and they fasted seven days.

Cf. 2 Kings 1:12: But David (having heard the news of the death of Saul and Jonathan) rent his garments, and all the men who were with him, and they wept and lamented and fasted until evening.

Cf. ibid., 3:35: (After the death of Abner) David swore, saying: So do God to me, and more also, if I taste bread or any thing else before sunset.

Cf. Baruch 1:3-5: And Baruch read the words of this book before the ears of Jechonias... and before the ears of all the people... And those who heard it wept, and fasted, and prayed before the Lord.

Cf. Judith 20:26: (After the same had been inflicted by the sons of Ben-



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jamin upon the sons of Israel) ...all the sons of Israel came into the house of God, and they sat before the Lord; and they fasted on that day until evening.

Cf. Judith 4:8 and 12: (When Holofernes was ravaging the land of Judea) the whole people cried out to the Lord with great insistence, and they humbled their souls with fasts and prayers... Know that the Lord will hear your prayers if you remain steadfast in fasts and prayers.

Cf. Esther 4:15: And again Esther sent to Mardochai in these words: Go and gather together all the Jews, whom you can find in Susa, and pray for me. Do not eat or drink for three days and three nights, and I also and my maids will fast likewise.

Cf. Psalm 34:13: But when I was afflicted, I clothed myself with sackcloth, and I humbled my soul with fasting.

Cf. 2 Chronicles 20:3: But Jehoshaphat was afraid, and he set himself to seek the Lord, and proclaimed a fast throughout all Judah.

Cf. 1 Sam 14:24: And the men of Israel were joined together that day: and Saul adjured the people, saying: Cursed be the man that shall eat food till evening, till I be revenged of my enemies. So none of the people tasted any food.

Cf. 2 Kings 12:16: And David prayed to the Lord for the child, and David fasted and lay prostrate upon the ground; cf. ibid., 22.

Cf. Isaiah 8:21: And I proclaimed there a fast before the Lord.

[*Latin ed. p. 188*]

Acts of the Apostolic See - Commentary, Official, 188: "To our Lord God we shall pray, and we shall ask Him for the right path for ourselves and our children, and for all our substance." In the aforementioned places, the inner disposition of penance is clearly illustrated: cf. 1 Kings 7:3: "If you return to the Lord with all your heart..." and "prepare your hearts for the Lord, and worship Him alone, and He will deliver you from the hand of the Philistines." Cf. Jeremiah 36:6-7: "Go thou in therefore, and read out of the volume, which thou hast written from my mouth, the words of the Lord, in the hearing of all the people in the house of the Lord on the fasting day..." "Read it to them: perhaps their prayer will be heard before the Lord, and each one will turn away from his evil way." Cf. Baruch 1:17-18: "We have sinned against the Lord our God, and we have not believed in Him, nor have we been subject to Him, nor have we listened to the voice of the Lord our God, so that we might walk in the commandments which He gave us." Cf. Judith 8:16: "And therefore let us humble our souls before Him, and continuing in an humble spirit, in His service:" Cf. John 3:8: "...and let the sinner turn away from his wickedness and from his iniquity." Cf. Zechariah 8:19, 21: "Thus says the Lord of hosts: 'Let the fast of the ninth month be to the house of Judah as a joy and a festival, and a solemn day of



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remembrance.'" "And the inhabitants go one to another, saying: Let us go, and entreat the face of the Lord, and let us seek the Lord of hosts: I also will go." Cf. Isaiah 58:6-7: "Is this not the fast that I have chosen? To loose the chains of wickedness, to undo the thongs of the yoke, to set free those who are crushed, and to break every yoke?" Cf. Tobit 12:8-9: "Prayer is good with fasting, and almsgiving is better than gold and precious stones; for almsgiving delivers from death, and it drives away all sin, and it makes a man live and see the Lord." Cf. Leviticus 16:31: "and you shall afflict your souls." Cf. Daniel 10:12: "And he said to me: Fear not, Daniel: for from the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard: and I am come for thy words." Cf. Daniel 9:3: "and I set my face to the Lord God, to seek by prayer and supplication." Cf. Exodus 34:28: "And he was there with the Lord forty days and forty nights: he neither ate bread nor drank water, and he wrote upon the tables the ten words of the covenant." Cf. Zechariah 7:5: "When you fast and lament, should you not also fast for Me, that I may hear your voice?" cf. Isaiah 58:4, II Kings 2:13. Cf. Isaiah 58:5-6: "Is it this that you call a fast, and a day acceptable to the Lord? Is it this that you call a fast, a day that the Lord accepts?" "Is this not the fast that I have chosen? To loose the chains of wickedness, to undo the thongs of the yoke, to set free those who are crushed, and to break every yoke?" Cf. Amos 5, throughout; Isaiah 1:13-20; Jeremiah 14:12; Zechariah 7:4-14; Tobit 12:8; Psalm 50:18-19; etc. Cf. Leviticus 23:29: "Every soul that is not afflicted on this day, shall perish from among his people." Cf. Judith 8:6. Cf. Daniel 10:3. Cf. Luke 2:37; Ecclesiasticus 31:12, and 17-19; 37:32-34. Cf. Zechariah 8:19; Matthew 6:17. Cf. Deuteronomy 9:9 and 18; Exodus 24:18. Cf. Isaiah 53:4-11. Cf. Hebrews 10:1. Malachi 1:15.

[*Latin ed. p. 189*]

Acts of Pope Paul VI, paragraphs 31-35, 36-37, 38-39, 40, 189. Compare with Hebrews 1:2; Colossians 1:19 and elsewhere; Ephesians 1:23 and elsewhere. Compare with *Summa Theologica*, Part I, III, question XV, article 1, ad 5. Compare with Luke 5:8; 7:36-50. Compare with Romans 6:3-11; Colossians 2:11-15; 3:1-4. Compare with Philippians 3:10-11; Romans 8:17. Compare with Romans 6:10; 14:8; 2 Corinthians 5:15; Philippians 1:21. Galatians 2:20. Compare with the dogmatic constitution *Lumen Gentium*, concerning the Church, paragraph 7: "All members ought to be conformed to it, until Christ is formed in them" (compare with Galatians 4:19). "Therefore, in the mysteries of His life, we are united with Him, made one with Him, and raised with Him, that we may reign with Him" (compare with Philippians 3:21; 2 Timothy 2:11; Ephesians 2:6; Colossians 2:12, etc.). "While still pilgrims on earth, and enduring hardship and persecution for His sake, we are united with His suffering as members of the Body, and we weep with Him, that we may also be glorified with Him"



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(compare with Romans 8:17).

Paragraph 41. Compare with Colossians 1:24. Compare with the decree of the Council of Vatican II, concerning the missionary activity of the Church, paragraph 36: "From this renewed spirit, prayers and works of penance will be offered spontaneously to God, so that the work of the missionaries may be enriched by His grace..." Compare with the decree of the Council of Vatican II, concerning the institution of the priesthood, paragraph 2. Compare with the dogmatic constitution *Lumen Gentium*, concerning the Church, paragraph 11: "Those who approach the sacrament of penance obtain forgiveness of the offense against God through His mercy, and they are reconciled with the Church, which they have wounded by sin, and which, with charity, example, prayer, and penance, strives for their conversion." "By the anointing of the sick and the prayer of the priests, the whole Church commends those who are suffering to the Lord, who is patient and merciful, so that He may relieve them and save them" (compare with James 5:14, 16), indeed, it urges them to associate themselves freely with the passion and death of Christ (compare with Romans 8:17; Colossians 1:24; 2 Timothy 2:11-12; 1 Peter 4:13), for the good of the People of God. Compare with the decree of the Council of Vatican II, concerning the ministry and life of priests, paragraph 5: "Therefore, the priests offer the faithful the divine victim in the Sacrifice of the Mass to God the Father, and they make with it an offering of their own lives; in the spirit of Christ the Good Shepherd, they offer their own sins to the Church in the sacrament of penance, with a contrite heart, so that they may be converted to the Lord day by day..." Paragraph 6: "Furthermore, the Christian community, with maternal love, draws souls to Christ through charity, prayer, example, and works of penance." Compare with St. Thomas, *Quaestiones Quodlibet*, III, question XIII, article 28: "It seems fitting that the priest should not burden the penitent with a heavy burden of satisfaction, because, just as a small fire can easily be extinguished by many logs placed on top of it, so it could happen that a small feeling of contrition, recently aroused in the penitent, would be extinguished by a heavy burden of satisfaction, leaving the sinner completely despairing. Therefore, it is better that the priest should indicate to the penitent the amount of penance that should be assigned for his sins, and should nevertheless assign him something that he can bear, so that by fulfilling it, he may become accustomed to fulfilling greater things, which the priest himself might not have ordered; and those things which he does beyond the express command are taken to have greater expiation for past guilt, by virtue of that general command by which the priest says: whatever good you do, let it be for the remission of your sins. And it is commendably customary for many priests to do this." Compare with 2 Corinthians 4:10. Compare with the decree of the Council of Vatican II, concerning the ministry and life of priests, paragraph 16: "The priests,



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who are consecrated to Christ in a new and special way, should not fail to follow the ascetic norms, which have been proven by the experience of the Church and which are still necessary in the present world" (compare with the pastoral constitution *Gaudium et Spes*, paragraphs 42-45).

[*Latin ed. p. 190*]

Acts of the Apostolic See - Official Commentary 190 of this world, no. 49: For the constant fulfillment of the duties of this Christian vocation, a remarkable virtue is upon; therefore, spouses, strengthened by grace for a holy life, should diligently cultivate love, fortitude of spirit, and a spirit of sacrifice, and they will obtain these through prayer. Cf. Ibid., no. 52. Cf. POPE PIUS XII, Address to the Cardinals, Archbishops, Bishops, and other Ordinary authorities, assembled in Rome for the solemn dogmatic definition of the bodily Assumption of the Blessed Virgin Mary, given on November 2, 1950; A. A. S. XVII, 1950, pp. 786-788. Cf. JUSTIN, Dialogue with Trypho 141, 2-3; PG 6, 797, 799: And this (namely, doing penance) has this power, that by doing penance, the sinner receives remission of sins from God, but not as you deceive yourselves, and others who are like you in this matter, who say that even if one is a sinner, God will not impute the sin to him, provided that he knows Him. We have testimony of this in David's one fault, because of his boasting: and that sin was forgiven him only when he wept and lamented, as Scripture testifies. If forgiveness was not granted to such a man before he did penance, but only then when he wept, and thus behaved that great king and anointed prophet, how can the impure and utterly wretched hope that the Lord will not impute sin to them unless they lament and weep? Cf. 2 Clement 8,1-3; F. X. FUNK, Patres apostolici, ed. 2, Tubingae, 1961, I, 192-194. Cf. Jn. 3, 7-8. Cf. Gal. 5, 16-17; Rom. 7, 23.

Cf. Roman Martyrology, on the Vigil of the Nativity of Our Lord Jesus Christ: ... Jesus Christ, eternal God, the Son of the eternal Father, wishing to consecrate the world by His most pious intervention, conceived of the Holy Spirit, was born in Bethlehem of Judea, of the Virgin Mary, made Man. Cf. 1 Tim. 4, 4-5: ...for every creature of God is good, and nothing is to be refused which is received with thanksgiving; for it is sanctified by the word of $\text{God}$ and prayer. Cf. Phil. 4, 8. Cf. ORIGEN, Against Celsus 7, 36; PG 11, 1472, where Celsus reproaches the Christians for making a great deal of material things, and calls them: "a tribe of philosophers." Cf. Liturgy of Lent, throughout. Cf. Rom. 7, 23.

Cf. Roman Missal, Preface of Lent: ...by bodily fasting, you compress vices, you elevate the mind, you bestow virtue, and you give rewards." Ibid., Prayer on the Fifth Day after the Sunday of the Passion. Cf. In the New Testament: 1) the words and example of Christ: cf. Mt. 17, 20: But this kind is not cast out but by prayer and fasting...; ibid. 5, 29-30: If thy eye offends thee, pluck it out and cast it from thee...; ibid. 11, 21-24: Woe



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thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes. cf. ibid. 3, 4; 11, 7-11 (John the Baptist is praised by Christ); cf. Jn. 4, 2; Mk. 1,13; Lc. 4,1-2 (Jesus Himself fasted); 2) the testimony and teaching of Paul: 1 Cor. 9, 24-27: ...I chastise my body...; Gal. 5, 16: ...fulfill not the desires of the flesh...; 2 Cor. 6, 5: ...in watchings, in fastings...; ibid. 11, 27: In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. 3) in the early Church: Acts 13, 3: ...fasting and praying...; ibid. 14, 22: When... they had prayed with fastings...; etc. B) Among the Fathers: in several places, arranged in order according to time: Abstain from carnal and bodily desires (Didache 1, 4; FUNK, I, 2).

[*Latin ed. p. 191*]

The ministers of divine grace, inflamed by the Holy Spirit, spoke of penance. Even the Lord of all things... spoke of penance, desiring... that all the elect might participate in penance (CLEMENT OF ROME, 1 Corinthians 7, 4-8, 5; Funk, I, 108-110). Therefore, almsgiving is like penance for sin; fasting with prayer is better; almsgiving is beneficial in both. "Charity covers a multitude of sins"; but prayer, proceeding from a good conscience, delivers from death. Blessed is everyone who is found perfect in these things, for almsgiving is a solace for sin (2 Clement, 16, 4; Funk, I I, 204). And if anyone is in need or is poor among them, and they do not have enough food, they fast for two or three days, so that they may provide the necessary food for those in He needs (ARISTIDES, Apology 15, 9; Goodspeed, Göttingen, 1914, 21). "I tell you," He says, "this is not the kind of fasting that you think is fasting, but I will teach you what true and acceptable fasting to the Lord is. Listen, God does not want this kind of empty fasting; for the one who fasts in this way does nothing for justice. But fast to God in this way: do no evil in your life, and serve the Lord with a pure heart; keep His commandments, walking in His precepts, and let no evil desire rise in your heart; but believe in God, that if you do these things and fear Him, and abstain from all evil deeds, you will live with God; and if you do these things, you will do a great and acceptable fast to God" (HERMAS, Shepherd, Similes 5, 1, 3-5; Funk, I, 530). Therefore, this second and one form of penance, because of the effort involved, is a greater proof; so that it may not be expressed only by conscience, but also administered by some action. This action, which is more frequently expressed by the Greek word, is *exomologesis*, by which we confess our fault to our Lord, not as if He were ignorant, but so that satisfaction may be prepared through confession; for from confession, penance is born, and through penance, God is appeased. Therefore, *exomologesis* is a discipline that humbles and lowers the man, urging a conversation of mercy; it also commands regarding his very bearing and diet, to lie in sackcloth and



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ashes, to cover the body with filth, to cast down the soul with grief, to treat those things which he has offended with sorrow; furthermore, to know pure food and drink, not indeed for the stomach, but for the soul; and often, to nourish prayers with fasts, to groan, to weep, and to lament to the Lord God, to turn to the priests, and to kneel before the beloved of God, and to command all brothers to offer the petitions of their prayers. All these things, *exomologesis* commends penance, so that it may honor the Lord out of fear of danger, so that it may act as a pronouncement of God's indignation against the sinner, and so that it may not frustrate, but rather extinguish, the eternal punishments that are threatened by temporal affliction. For when it humbles a man, it elevates him more; when it makes him filthy, it makes him cleaner; when it accuses, it excuses; when it condemns, it absolves. In proportion to how much you have not humbled yourself, so much will God spare you, believe (TERTULLIAN, On Penance 9; ML 1, 1243-1244). We are certain that those who are in the flesh cannot please God (Romans 8, 8), not indeed in the substance of the flesh, but in its care, in its affection, in its operation, in its will. Carnal weakness does not displease us, for God does not assign weight to the flesh, just as He does not assign measure to the spirit (cf. John 3, 34); it is easier, perhaps, for a thinner body to enter through the narrow gate of salvation; a lighter body will be resurrected sooner, and a drier body will last longer in the tomb (TERTULLIAN, On Fasting 17; ML 2, 978). We have forty days dedicated to fasting. We have the fourth and sixth days of the week, on which we fast solemnly. There is a certain freedom for every Christian to fast at all $\text{all times, not out of superstitious observance, but out of the virtue of continence. For how is chastity preserved among them, unless it is supported by the most skillful aids of continence? How do they study the Scriptures, how do students of knowledge and wisdom, except through the continence of the stomach and throat? How can anyone castrate himself for the sake of the kingdom of heaven, unless he cuts off the abundance of food, unless he uses abstinence as a minister? Therefore, these things are for Christians.}$

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - The reason for fasting is stated. But there is another reason, which is religious in nature, and which is also praised in the writings of some apostles. We find in a certain writing attributed to the apostles: "Blessed is he who fasts for the sake of the poor." His fast is highly pleasing to God, and truly worthy of praise (ORIGENES, Homiliae in Lev., Horn. 10, 2: MG 12, 528). Let us love fasting greatly, for fasting is a great defense, as are prayer and almsgiving: for they free man from death. Just as Adam was expelled from Paradise through eating and disobedience, so through fasting and obedience, he will again enter Paradise, if he wishes. In this virtue, seek the adornment of your body, O virgin, and



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you will please your heavenly bridegroom. For those who are associated with the world, and who adorn their bodies with perfumes, fragrances, and precious garments, and gold, in order to please men, cannot please God. But Christ does not require any of these things from you, only a pure heart and a body undefiled, and one made chaste through fasting (S. ATHANASIUS, De Virginitate, 6; MG 28, 257). You see what fasting accomplishes: it heals diseases, dries up bodily humors, drives away demons, expels evil thoughts, makes the mind more alert, purifies the heart, sanctifies the body, and brings man before the throne of God... Fasting is a great virtue, and through it, great deeds are accomplished. Otherwise, how do men perform such great works and miracles, and how does the Lord grant healing to the sick through their works, unless it is plainly through asceticism, humility, and a virtuous way of life? For fasting is the life of angels, and he who practices it is to be considered of angelic order. Do not think, beloved, that this simply consists of abstaining from food. For he who abstains only from food acts rightly, but the fast of he who abstains from all evil works is pleasing. For if you fast but do not keep your mouth from speaking evil, nor guard yourself against anger, lying, and perjury; if anything evil comes from the mouth of one who is fasting, he gains nothing from it, but loses all his labor. If an enemy suggests to you a great asceticism or exercise that will make your body weak and useless, let your fast have limits. (S. ATHANASIUS, De Virginitate, 7, 8; MG 28, 260, 261). Fasting preserves the young, makes the young sober, and makes the old venerable; for gray hair is more venerable when adorned with fasting. Fasting is most fitting as an adornment for women; in times of strength and vigor, it is a restraint; fasting is a safeguard of marriage, and a nourishment of chastity. And these benefits are indeed conferred by fasting in individual homes where it is practiced. But how does it govern our lives publicly? It immediately brings peace to the entire city and the entire people, it quiets clamor, eliminates disputes, and imposes silence on feasts. What teacher's presence restrains the noise of children as much as the beginning of a fast restrains the tumult of a city? Who ever saw a glutton brought forth by fasting? Who ever heard of a choir singing lasciviously while fasting? Laughter, the songs of harlots, and mad cures suddenly flee from the city, driven out by fasting, as if by a stern judge. If all were to use fasting in their deliberations, there would be nothing to prevent universal peace throughout the world, so that no nation would rise up against another, nor would armies engage in war with each other. Weapons would not be forged, nor would judicial forums be built, nor would anyone live in prisons. In short, there would be no criminals abandoned, no cities filled with sycophants, nor the sea with pirates (BASILIUS, Homiliae, Horn. 2, 5; MG 31, 192). But sometimes, even when faith is secure, youth is suspect. Therefore, use wine moderately, lest you increase the weakness of your body, not to excite pleasure; for both wine and youth inflame. Let fasting and moderation in food restrain the



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passions of tender youth. Let reason recall, mitigate hopes, and restrain...

[*Latin ed. p. 193*]

Acts of Pope Paul VI, volume 1, page 193, express fear. For he who cannot moderate his desires is like a horse seized by untamed steeds, tossed about, bruised, torn, and afflicted (AMBROSE, *De Virginibus*, Book 2, chapter 2, section 5; *ML* 16, 221). Fasting possesses great power. Indeed, this warfare is so pleasing that it delights even Christ; it is so powerful that it elevates men to heaven, and what is fasting but the substance and image of heaven? Fasting is the refreshment of the soul, the food of the mind; fasting is the life of angels; fasting is the death of sin, the destruction of faults, the remedy for salvation, the root of grace, the foundation of chastity. Through this path, one more quickly reaches God. Fasting is the teacher of continence, the discipline of chastity, the humility of the mind, the chastisement of the flesh, the form of sobriety, the norm of virtue, the purification of the soul, the offering of mercy, the instruction of gentleness, the allure of charity, the grace of old age, the safeguard of youth. Fasting is the alleviation of weakness, the nourishment of salvation. No one has ever suffered the harshness of fasting, no one has felt the sting of blood from continence, but rather, everyone has restrained and repelled [evil].

Also, the mystical table is compared to fasting. That table, of which David says: "Thou hast prepared before me a table in the presence of my adversaries" (Psalm 22:5). This table is acquired at a price; and that inebriating cup is sought with the thirst of the heavenly sacraments (AMBROSE, *De Elia et Ieiunio*, 2, 2; 3, 4; 8, 22; 10, 33; *ML* 14, 698, 708). Let your daily fasts and meals flee satiety. It avails nothing to abstain for two or three days if the stomach is equally filled, if the satiety compensates for the fast. For when the mind is enough, it becomes dull, and the watered earth sprouts thorns of lust (JEROME, *Epistle* 22, 17; *ML* 22, 404). After the most diligent consideration of fasting, you should take up arms and say with David: "I humbled my soul with fasting" (Psalm 34:13); and: "I have consumed as it were a cake of bitterness" (Psalm 101:10); and: "When I was afflicted, I clothed myself with sackcloth" (Psalm 34:13). Eve was cast out of Paradise through food. Elijah, exercised by forty days of fasting, was carried up to heaven in a fiery chariot. Moses was nourished for forty days and nights in the company and conversation of God, and in himself, he proved the truth: "Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God." (Matthew 4:4). The Savior of the human race, who left us an example of his virtues and conduct, immediately after baptism, was taken into the Spirit, to fight against the devil, and to deliver him, bruised and crushed, to the disciples to trample upon him. Therefore, the Apostle says: "But God shall shortly break down Satan under your feet" (Romans 16:20). And yet, the ancient enemy, after forty days of fasting, attempts



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his snares through food, and says: "And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread." (Matthew 4:3).

But how is it that there, in the furnace, he who appeared as a son of man, tempered his intense desires, and among the burning fires of the hearth, he taught the flames to lose their heat, and to promise one thing to the eyes, and another to the touch? Thus also, in the virginal soul, the heavenly dew and the cold of fasting extinguish the heat of youthful passion, and the conversation of angels is obtained for the human body. For this reason, the Lord says that he has no commandment concerning the virgins, because it is contrary to nature, indeed, beyond nature, to not exercise that for which you were born, to stifle in yourself the root of your being, and to pluck only the fruits of virginity, to know no union, to abhor all contact with men, and to live in the body without a body (JEROME, *Epistle* 130, 10; *ML* 22, 1115). Wherefore, is it not more just to be merciful to those who are obstinate, than to cast them down? (AUGUSTINE, *Sermo* 208, 2; *ML* 38, 1045). Dominate your flesh with fasts and abstinence from food and drink, as far as your health permits. But when anyone cannot fast, let him not take any food during the hour of dinner, unless he is sick (AUGUSTINE, *Epistle* 211, 8; *ML* 33, 960). For if we consider fasting to be among the virtues, and to be placed among the principal goods of abstaining from food, then surely the evils and sins of those who do not fast are perceived. Therefore, this is also manifestly declared from this, because just as...

[*Latin ed. p. 194*]

194. The Acts of the Apostolic See – Official Commentary – does not condemn the act of breaking fast, unless perhaps the transgression of a precept is punished more severely than the perception of hunger. Therefore, you see that fasting is by no means the principal object judged by the Lord, because it is not done for its own sake, but through it, good things are accomplished that are pleasing to God; conversely, from accidental causes, it can be considered not only useless, but even reprehensible, as the Lord says: "When they fast, I will not hear their prayers" (Jeremiah 14:12). Therefore, holding fast to this definition of the quality of fasting, let us desire it with all our strength, so that we may know that it is fitting for us only when the time, the quality, and the measure are observed; not so that we may set a limit to our hope, but so that through it we may attain to purity of heart and apostolic charity. Therefore, it is clear that fasting, to which not only specific times are prescribed, in which it should be practiced or omitted, but also its quality, manner, and measure are prescribed, is not the principal good, but rather a means. Furthermore, those things which are commanded by the authority of a precept as good, or forbidden as harmful, never fall under the exception of times, so that sometimes what is forbidden must be done, or what is commanded must be omitted. For



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neither justice, nor patience, nor sobriety, nor chastity, nor charity, has a measure prescribed, nor is freedom ever granted to injustice, impatience, anger, impurity, envy, and pride" (Cassian, Collationes 21, 13, 14, 17; ML 49, 1187). The prayer of the one who fasts is like an eagle soaring high; but that of the one who is gluttonous is heavily depressed and pulled down by the weight of satiety (Nilus, De Octo Spiritibus Malitiae, 1; MG 79, 1145). Fasting indeed has glory in itself, but not before God; for it is an instrument by which those who will are brought to temperance. Therefore, we, who are soldiers of the Christian religion, should not boast of it, but should wait only for the end of our purpose, which is God; for no expert in any art boasts of the instrument by which they practice their art, but rather each one awaits the form of the work undertaken, so that it may demonstrate that perfect and complete work of their art (Diadochus Photios, Capita Centum de Perfectione Spirituali 47; MG 65, 1182). There are three actions that most pertain to religious life: prayer, fasting, and almsgiving, which should be practiced at all times, but the one that is consecrated by the apostolic traditions should be observed more diligently; just as the custom of giving a tenth of one's income is mentioned in the Old Law, so that the three things of which we have spoken may be more diligently observed. For through prayer, propitiation of God is sought; through fasting, the concupiscence of the flesh is extinguished; through almsgiving, sins are redeemed (cf. Daniel 4:24); and through all of these, the image of God is renewed in us, if we are always ready to praise Him, and diligently concerned with our purification, and constantly intent on supporting our neighbor. This threefold observance encompasses the effects of all virtues. It leads to the image and likeness of God, and makes us inseparable from the Holy Spirit. For in prayers, there is right faith; in fasts, an innocent life; in almsgiving, a benevolent mind (Leo Magnus, Sermo 12, 4; ML 54, 171). It is a most important work, which we indicate by authority and commend by charity: that we strive, with a little freedom from the pleasures of eating, to provide sustenance to the poor and needy, for he who feeds his soul also transforms temporal feasts into eternal delights (Leo Magnus, Sermo 86, 1; ML 54, 437-438). You have willed that we, by giving thanks to You through abstinence, should offer the fruits of the earth, so that from the very nature of this devotion, we may know that these things are not for bodily abundance, but for our own sufficiency, and that from them, the poor may receive nourishment, so that both the salutary chastisement may mitigate the insolence of mortality, and piety may make us imitators of Your goodness: just as we use temporal gifts, so that we may learn...

[*Latin ed. p. 195*]

Acts of Pope Paul VI, paragraph 19, section 5, page 195 recto: We must strive perpetually (Sacramentarium Leonianum, Preface, Autumnal Season; ML 55, 112). A) In the New Testament: cf. Mt. 6, 16-18: "When you fast,



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do not be like the hypocrites, who disfigure their faces..." and Mt. 15, 11: "Not that which goeth into the mouth defileth a man." Also, Hebrews 13, 9: "...for it is good that the heart be established in grace, not by meats, which have not profited them that walk in them." Paul urges charity towards those who are weak in faith: cf. Romans 14, 15-23: "...For if by your food you offend your brother, you ought not to eat..." B) Among the Fathers: cf. note 53, B. "Cf. Pastoral Constitution Gaudium et Spes, on the Church in the modern world, n. 10 and n. 41. 54 56 Dogmatic Constitution Lumen Gentium, on the Church, n. 34; ...All their works, prayers, and apostolic endeavors, conjugal and family life, daily labor, and even the relaxation of body and mind, if they are carried out in the Spirit, and even if hardships of life are patiently endured, become spiritual sacrifices, acceptable to God through Jesus Christ (cf. 1 Pt. 2, 5), which are most pleasingly offered to the Father in the celebration of the Eucharist, along with the offering of the Lord's Body. Thus, the laity, acting as worshippers everywhere, consecrate the world itself to God. Ibid., n. 36: ...This power was imparted to the disciples, so that they too may be established in royal freedom, and by renunciation of self and a holy life, may overcome the kingdom of sin within themselves (cf. Rom. 6, 12), and indeed, serving Christ even in others, may lead their brothers to the King, to whom it is both to serve and to reign, through humility and patience. Ibid., n. 41: In various aspects of life and in various occupations, holiness is cultivated by all who are led by the Spirit, and who, obedient to the Father's voice, adore God the Father in spirit and in truth, and follow Christ, the poor, the humble, and the one who carries the cross, so that they may deserve to share in His glory. Cf. Pastoral Constitution Gaudium et Spes, on the Church in the modern world, n. 4. Cf. Dogmatic Constitution Lumen Gentium, on the Church, n. 41: Especially those who are oppressed by poverty, infirmity, sickness, and various hardships, or who suffer persecution for righteousness' sake, should know that they are united with Christ in his suffering for the salvation of the world, and whom the Lord foretold as blessed in the Gospel, and whom "God... who calls us to his eternal glory in Christ Jesus, will perfect, confirm, establish (1 Pt. 5, 10)." Cf. Decree of the Council of the Order of Presbyters, on the ministry and life of presbyters, n. 12: ... (Presbyters), consecrated by the unction of the Holy Spirit and sent by Christ, mortify the works of the flesh within themselves. n. 13: ...They should strive to mortify their members from vices and concupiscences; ... The pastors, as guides of souls, cultivate their own asceticism, renouncing their own comforts... (Cf. ibid., n. 16 and 17). Cf. Dogmatic Constitution Lumen Gentium, on the Church, n. 41: For the sake of their people and the whole People of God, they pray and offer sacrifice by virtue of their office, recognizing what they do and imitating what they treat, so that, far from being hindered by apostolic cares, dangers, and hardships, they may rather ascend to a higher holiness through them, nourished and sustained by the abundance



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of contemplation, for the joy of the whole Church of God. Cf. Decree of the Council for the Propagation of the Faith, on the missionary activity of the Church, n. 24: For he enters into the life and the mission of Him who humbled Himself, taking the form of a servant (Phil. 2, 7). Therefore, he must be prepared to devote himself to his vocation, to renounce himself and all that he has previously possessed, and to "do all things for all men" (1 Cor. 9, 22). Cf. Dogmatic Constitution Lumen Gentium, on the Church, n. 42: ...The Church rejoices to find more and more men and women in her bosom who more closely follow the self-emptying of the Savior, and who more clearly demonstrate that they embrace poverty in the freedom of the children of God, and renounce their own 57.

[*Latin ed. p. 196*]

Acts of the Apostolic See - Official Commentary 196: renouncing their own will: that is to say, they subject themselves to the person of God, for the sake of perfection, beyond the measure of the precept, so that, obeying Christ, they may more fully conform themselves to Him. Cf. Decree, Council of the Perfect Charity, on the renewal of religious life, n. 7: Institutes which are completely ordered to contemplation, so that their members, in solitude and silence, in constant prayer and with eager penance, may be devoted only to God, in the body of Christ, in which "For as in one body we have many members, but all the members have not the same office." (Rom. 12. 4), although the necessity of an active apostolate may arise, always retain a prominent place. Ibid., n. 12: Therefore, let religious, striving to faithfully observe their profession, believe the words of the Lord, and, confident in God's help, not presume on their own strength, but practice mortification and the custody of the senses. Ibid., n. 13: ... (Through voluntary poverty) they participate in the poverty of Christ, who, being rich, became poor for our sakes, that through His poverty we might be rich (Cf. 2 Cor. 8, 9; Mt. 8, 20). Ibid., n. 14: Through the profession of obedience, religious offer their complete dedication of their own will as a sacrifice to God, and are thus united more steadfastly and securely to the divine will for salvation. Ibid., n. 25: ...Therefore, let all religious, with the integrity of their □faith, with charity towards God and their neighbor, with love for the cross, and with hope for future glory, spread the good news of Christ throughout the world... Cf. Decree, Council of Optatam Totius, on the institution of the priesthood, n. 2: ...The Holy Synod commends, above all, the traditional aids to common cooperation, such as fervent prayer, Christian penance... Ibid., n. 8: ...Let (seminarians) live the Paschal mystery of Christ, so that they may know how to initiate the people entrusted to them into it. Ibid., n. 9: ...Let (seminarians of higher institutions) be cultivated with particular care in priestly obedience, in the manner of a poor life, and in the spirit of self-denial, so that they may also readily renounce those things which are lawful, but not expedient, and conform themselves to Christ crucified. Ibid.,



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n. 10: Cf. Dogmatic Constitution, Lumen Gentium, on the Church, n. 42: ...each and every lay person should... devote himself... to prayer, self-denial, active and fraternal service, and the practice of all virtues. Ibid., n. 42: ...but all must be prepared to confess Christ before men, and to follow Him in the way of the cross, amidst the persecutions which never cease to afflict the Church. Cf. Constitution, Sacrosanctum Concilium, on the sacred liturgy, n. 9: ...before men can approach the liturgy, it is necessary that they be called to faith and conversion... Therefore, the Church proclaims the message of salvation to those who do not believe, so that all men may know the true God and Jesus Christ whom He sent, and may turn away from their ways, doing penance (Cf. John 17, 3; Luke 24, 27; Acts 2, 38). To those who believe, she must always preach faith and penance... Ibid., n. 12: ...from the same Apostle we are taught to always carry in our body the mortification of Jesus, so that also the life of Jesus may be manifested in our mortal flesh (Cf. 2 Cor. 4, 10-11). Therefore, we pray to the Lord in the Sacrifice of the Mass that, "having received the offering of a spiritual sacrifice, He may perfect us for eternal service" (Secret for the feast of the Second Class after Pentecost). Ibid., n. 104: For in the feasts of the Saints, the Paschal mystery is preached, in the Saints who are united and glorified with Christ, and examples of their lives are presented to the faithful, drawing all to the Father through Christ, and through their merits, the benefits of God are obtained. Cf. Ibid., n. 110. ...The practice of penance, according to the circumstances of our age and of various...

[*Latin ed. p. 197*]

The possibilities and conditions of the regions, as well as the faithful, are to be fostered, and by those authorities which are recommended in article 22. Compare Romans 12:2: "And be not conformed to this world: but be reformed in the newness of your mind, that you may prove what is the good and the acceptable and the perfect will of God." Compare Matthew 2:19; Matthew 9:15. Compare the pastoral constitution *Gaudium et Spes*, concerning the Church in the modern world, n. 37: "Therefore, the Church, confident in the Creator's counsel, while recognizing that human progress can serve true human happiness, cannot but echo the Apostle's words: 'Be not conformed to this world' (Romans 12:2), that is, to the spirit of vanity and malice which transforms human nature, ordained for the service of God and man, into an instrument of sin. Compare Romans 15:26-27; Galatians 2:10; 2 Corinthians 8:9; Acts 24:17. Compare the pastoral constitution *Gaudium et Spes*, concerning the Church in the modern world, n. 88: "...Therefore, let no scandal be given to men, that some nations, among whom a greater number of citizens bear the Christian name, abound in goods, while others are deprived of necessities for life and suffer from hunger, diseases, and every kind of misery. ... of the whole People of God. The bishops, leading the way by word and example, must alleviate the



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miseries of this time as far as they can, and, as was formerly the custom in the Church, not only from superfluous things, but also from their substance. Compare the constitution *Sacrosanctum Concilium*, concerning the sacred liturgy, n. 105: "At various times throughout the year, according to the traditional regulations, the Church completes the instruction of the faithful, through pious exercises of body and mind, instruction, prayer, works of penance and mercy. Compare Ibid., n. 107: "The liturgical year should be so arranged that, while preserving or restoring the traditional customs and disciplines of the sacred times, according to the conditions of our own age, its proper character is maintained, so that the piety of the faithful may be duly fostered in the celebration of the mysteries of Christian redemption, and especially of the paschal mystery. Concerning the Lenten season, as a preparation for the celebration of the paschal mystery, compare Ibid., n. 109: "The twofold character of the Lenten season, which prepares both for the celebration of the paschal mystery by means of the remembrance or preparation of baptism and by means of penance, and for the more complete liturgical catechesis, should be brought into fuller light. Therefore: a) the baptismal elements should be more abundantly used in the Lenten liturgy; and some, from the earlier tradition, should be restored, as appropriate; b) the same should be said of the elements of penance. As for catechesis, the minds of the faithful should be taught, along with the social consequences of sin, that proper nature of penance, which detests sin as an offense against God; and the part of the Church in the act of penance, and prayer for sinners, should be urged. Concerning the celebration of the paschal mystery each week, compare Ibid., n. 102; "The most holy Mother Church considers it her duty to celebrate, on fixed days throughout the year, the salutary commemoration of the paschal mysteries. In each week, on the day which she calls Sunday, she commemorates the Resurrection of the Lord. Compare also Ibid., n. 106; compare EUSEBIUS, *On the Solemnity of Easter*, 12; PG 24, 705: "On every Sunday, we are vivified by the sanctified body of the same saving Passover, and we mark our souls with the precious blood of His." Ibid., 7; PG, 1. c. 701: "The disciples of Moses sacrificed a lamb once a year at the Passover... but we, who are of the New Testament, celebrate our Passover on every Sunday... This we are commanded to do not only once a year, but always and every day, by the word of the Gospel. Therefore, every week we celebrate the feast of our Passover, completing the mysteries of the true Lamb, through whom we are redeemed. Compare JOHN CHRYSOSTOM, *Homilies on 1 Timothy*, 5, 3; PG 62, 529-530: "The mystery which is celebrated..."

[*Latin ed. p. 198*]

198. The Acts of the Apostolic See – the Official Commentary for Easter – contains nothing more than what is now being celebrated; for it is indeed the very same (Mystery), just as the grace of the Spirit is one; for it is always



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Easter. Therefore, you say, why was it called Easter then? Because at that time Christ suffered for us. Therefore, let no one approach Him in any other way: for His power is one... Those days certainly held something more, namely: from those very days began the days of our salvation, the days in which Christ was offered; but according to the mysteries, they have no precedence. "Cf. Acts 13:3: "Then they fasting and praying and imposing their hands upon them, sent them away." The parochial church of the Most Sacred Heart of Jesus and of Saint Mary Magdalene the Penitent, in the town called "Casamicciola - Terme," within the boundaries of the diocese of Isclana, was honored with the title and privileges of a Minor Basilica. PAUL VI, for the perpetual memory of this event. The island of Aenaria is renowned not only for the beauty of its surroundings and the healthfulness of its hot springs, but also for certain religious sites, by which the spiritual beauty of the souls of the faithful is increased, and a remedy is applied. Among these, the parochial church of the Most Sacred Heart of Jesus and of Saint Mary Magdalene the Penitent, located in the town of Casamicciola, is to be praised. It is said that the first parochial church was a small and narrow building dedicated to Saint Severinus; then, a larger temple was built in honor of Saint Mary Magdalene, to the city to which the right of patronage was granted in the year 1540, as can be read in the annals. However, when, on July 28, 1883, the island was shaken by a terrible earthquake, people and things were swallowed up by the earth. After such a calamity, which afflicted the town, the parish priest, Joseph Morgera, who succeeded the previous one, who had perished in that slaughter, exerted himself with all his might, sparing no effort, to raise, in another location, a new parochial temple, which, with prudent counsel, he wished to dedicate to the Most Sacred Heart of Jesus and to Saint Mary Magdalene. The auspicious cornerstone was solemnly laid in the year 1894, and the excellent building was begun to be constructed and adorned; this work, which took a long time, is now finally completed in every respect. You will admire the amplitude of the structure, the beauty of the columns, the marbles of many colors, the images of the Most Sacred Heart of Jesus and of Saint Mary Magdalene. Moved by these things, the Venerable Brother Dinus Tomassini, Bishop of Isclana, and We...

[*Latin ed. p. 199*]

The Acts of Pope Paul VI, paragraph 199, requested that we grant the aforementioned church the title and status of a Minor Basilica. Having heard these requests with a willing heart, We, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in the manner of a parish church, elevate the church, dedicated to the Most Sacred Heart of Jesus and to Saint Mary Magdalene the Penitent, located in the town commonly called



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"Casamicciola-Terme" and situated within the boundaries of the diocese of Isclana, to the honor and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to such a title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the fifteenth day of the month of May, in the year 1965, in the second year of Our pontificate. © HAMLETUS I. Card. CICOGNANI. The parish church of Saint Camillus in the City is adorned with the title and privileges of a Minor Basilica. PAUL VI, POPE. For the eternal memory of the event. — Although the City is abundantly endowed with magnificent temples, namely monuments of religion and art, the parish church of Saint Camillus adds further splendor, having been elegantly constructed and celebrated by the devotion of the faithful. Indeed, Rome, under the guidance of Saint Pius X, Our Predecessor, who diligently shepherded the flock, erected and dedicated that sacred edifice to him who, for many years, enriched it with the treasures of his inexhaustible charity, and who was a master of that virtue by which Christ himself is raised up in the infirm and afflicted. To the honor of this heavenly patron, the magnificence of the work is fitting, since, in this style of construction, which is called Roman and conforms to the principles of more recent art, and with other precious and skillfully crafted elements, it is most noble. Furthermore, the three hundred and fiftieth anniversary of the death of Saint Camillus had arrived.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Official Commentary. The Reverend Father, a beloved son and the current parish priest of that church, for the sake of this very memory, requested that We grant it the title and status of a Minor Basilica, out of Our benevolence. Moved by these requests, and with the recommendation of Our beloved sons Aloysius, Cardinal of the Holy Roman Church, Traglia, Our General Vicar in spiritual matters in the City, We have decided, with a willing heart, to comply. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We elevate this church, dedicated to God in honor of Saint Camillus de Lellis, Confessor, in this esteemed City, to the dignity of a Minor Basilica, with all the rights and liturgical privileges that properly belong to churches of the same name and distinction. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present Letters



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shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and nullified, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-second day of the month of May, in the year 1965, in the second year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI. The use of the Basilica of Saint Mary in Cosmedin and the parts of the buildings contained therein is granted to the Most Reverend Cardinal Maximus IV Saigh, Patriarch of Antioch of the Melchites. PAULUS PP. VI. Desirous of giving testimony to Our benevolence to Our Venerable Brother, Cardinal Maximus IV Saigh, Patriarch of the Melchites of Antioch, We wish to grant him a church where he, along with his clergy, can celebrate the proper liturgy in Rome, and a residence in the adjacent buildings. There exists in the City the Basilica of Saint Mary in Cosmedin, in which the most august Mother of God, called "Theotokos" in Greek, is devoutly venerated, and a distinguished Chapter of Canons has been established for many centuries, and which is adjacent to diaconal buildings, such as a hospice for use...

[*Latin ed. p. 201*]

The Acts of Pope Paul VI, number 201, have been increased. Therefore, having heard of Our beloved Son, Francis Cardinal Robert, Deacon of Santa Maria in Cosmedin, after mature deliberation, by the force of these Letters and Our authority, We graciously grant to the Venerable Brother, Maximus IV Cardinal Saigh, Patriarch of the Melkite Church of Antioch, the use of the Basilica of Santa Maria in Cosmedin in the City, together with a portion of the buildings belonging to the deaconry, in which he may reside. We are pleased to grant this to him because he has been co-opted among the Fathers of the Church. The office of Cardinal of the titular Basilica of Santa Maria in Cosmedin will therefore be vacant for this reason. Furthermore, in order to foster mutual charity and to strengthen the communion between the East and the West, the distinguished Chapter of Canons of Santa Maria in Cosmedin will perform the choral office four times a year in the chapel where the Virgin Mother, the "Theotokos," is venerated. We entrust the execution of those things which We establish by these Apostolic Letters to Our beloved Son, the Cardinal in the City, as General Vicar, with all necessary powers, while observing the laws that must be observed. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-second day of the month of November, in the third year of Our pontificate. PAUL VI, POPE.

The new Code of Laws of the Sacred Order of the Brothers of the Military Hospital of Saint John of Jerusalem, now called the Melkite Order, is



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approved. PAUL VI, POPE.

For the sake of future remembrance. — The Melkite Order seems to be a fitting addition to the wonderful plan and work of renewing and restoring the Holy Church, which, in our time, under the influence of the Holy Spirit, the Ecumenical Council Vatican II, which has just concluded, has diligently pursued. To this end, the constant efforts of the Moderators and also the members, who, observing the precepts given by the Supreme Pontiffs, have striven to restore the spirit of their religious discipline and to adapt it to the new needs of modern life, are also relevant. We do not consider it necessary to speak at length about the concerns and anxieties with which the Church, or indeed people, are...

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - The official commentary on the affairs of the Order has proceeded, as is evident from the most illustrious documents, which have been attested and recorded, and which were previously enacted by a special assembly of Cardinals and now by the Cardinal Patron; all of these, as the Order joyfully grows in members, have already yielded many fruits. But it is particularly fitting to declare that two tables of no small importance have arisen from such endeavors: one of which, distinguished by the name of the Primary Law, acquired legal force and validity some years ago, after being promulgated by Pope John XXIII, Our Predecessor of blessed memory, on the twenty-fourth day of June in the year 1961, and sealed with the Fisherman's Ring, in the Apostolic Letters; the other, which constitutes a complete body of laws, requires Our public approval, which We intend to grant through these Letters. The present Code of Melitian Law, as is evident, comprises a copious body of material, so that, adapted to the reasons and institutions of that very Primary Law, it clearly and distinctly explains all the rights, duties, and offices of each class of members, and also the governance and administration of the entire Order. This is indeed a laborious work, in which the Cardinal Fathers and the Supreme Magisterium of the Order have long labored, skillfully combining the old and the new, incorporating the wisdom and virtue, and above all, the charity, transmitted by our predecessors, while also taking into account the more pressing needs of these times. Therefore, the wish of Our Predecessor, as mentioned above in the Letters, is happily fulfilled, namely, that the Melitian Code, after all matters have been considered and the precepts arranged according to the chapters of that Primary Law, should be published as soon as possible and appended to all actions of religious life. Therefore, Our beloved son, Paul, Presbyter of the Holy Roman Church, Cardinal Giobbe, Master of Assigning Benefits, or Our Datary, and also the legate of the Apostolic See in this matter, having presented to Us a copy of the new laws, and having requested that We duly approve and promulgate them all, We, moved by these requests, which are an expression of Our high



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opinion and esteem for this illustrious Order and for the singular service it has rendered to the Church throughout the centuries, readily agree to comply. Therefore, having considered all things, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby confirm, approve, and promulgate this new Code of Laws of the Sacred Order of the Brothers of the Hospital of Saint John of Jerusalem, now called the Order of Malta, according to the example, which, written in the Italian language, consists of two hundred and sixty-nine articles, thirty-three chapters, and six titles, and We add to it the strength of Apostolic sanction.

[*Latin ed. p. 203*]

Acta Pauli PP. VI 203. To all members of the aforementioned religious Order, we command and enjoin that they faithfully and constantly observe all those things contained in the new Code. With these letters, and by Our authority, we abolish and declare to be abolished those things which are asserted to be abolished in the very new Code itself, confident that the same Order, not forgetting the glorious deeds it has accomplished in the past, will, even under this law, achieve greater and greater growth, and will always merit the best for the Church and for human society. Notwithstanding any contrary things. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eighth day of the month of December, in the feast of the Immaculate Conception of the Most Blessed Virgin Mary, in the year 1965, in the third year of Our pontificate.

88. HAMLETUS I. Cardinal CICOGNANI is established as Apostolic Nuncio for public affairs of the Church in the United Arab Republic, elevated to the rank of Nunciature.

PAULUS PP. VI. For the perpetual memory of the matter.

In order that the bonds of public office between this Apostolic See and the United Arab Republic may be strengthened, We have considered it fitting to increase the dignity and importance of the office of the sacred minister, who until now has been called by the name of Nuncio and who used to be sent to that place. Therefore, by Our own authority, with certain knowledge and mature deliberation, We erect the Apostolic Nunciature, previously established in the United Arab Republic, into an Apostolic Nunciature, and We grant it all and each of the rights, privileges, honors, prerogatives, indulgences, which are proper to such Legations, confident that this testimony of Our intention will be a guide for promoting the faith.

We decree these things, We establish, We decide that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that We shall fully support the Apostolic Nunciature in the United Arab Republic, thus erected by Us, now and in the future; and that it shall be duly judged and defined; and that whatever is contrary



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to this shall be null and void from now on.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - The official commentary, concerning these matters, shall be considered authoritative by all, whether knowingly or unknowingly. All contrary things to the contrary notwithstanding. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fourth day of the month of January, in the year 1966, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, appointed to the Apostolic Nunciature for public affairs of the Church with the Arabic-Syrian Republic. PAULUS PP. VI, for the perpetual memory of the matter. — This See, which Our predecessor, Pope Pius XII, desired for public offices concerning the Syrian State, had established through Apostolic Letters dated on the twenty-first day of the month of February in the year 1953, in the city of Damascus; and We believe that it ought to be increased in present importance and in the degree of dignity. For We are confident that, through such a plan, not only will the public bonds, which We have mentioned, be made firmer, but also great benefit to the Catholic cause will result. Wherefore, by Our own initiative, with certain knowledge and mature deliberation, by the force of these Letters, We erect and establish the Apostolic Nunciature, formerly established in the Arabic-Syrian Republic, into an Apostolic Nunciature, and We grant and assign to it all and each of the rights, privileges, honors, prerogatives, immunities, which are proper to such Legations. All contrary things to the contrary notwithstanding. These things We decree, We establish, We determine, that these present Letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that We shall fully support this Apostolic Nunciature of Syria, thus erected by Us, now and in the future; and that it shall be duly judged and defined; and that whatever may be attempted in this regard, by anyone, with any authority, knowingly or unknowingly, shall be declared void from now on. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the second day of the month of February, in the year 1966, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, appointed to the Apostolic Nunciature for public affairs of the Church.

[*Latin ed. p. 205*]

Acta Pauli PP. VI 205. The Apostolic Nunciature at the State of Finland is established by PAUL PP. VI, for the perpetual memory of this event. — By a singular decision, the Apostolic See and the leaders of the Finnish State have decided, with mutual agreement, not only to confirm, but also to perfect those offices which already existed between them. Therefore, considering the good and benefit of the Holy Church, and diligently fulfilling the duties entrusted to Us, We believe that a new seat of the Legation should be established there, which, endowed with certain rights, may



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exercise public authority among the Finnish people. And so, by Our own initiative, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by the force of these letters, We establish and constitute the Apostolic Nunciature at Finland, and We grant to it all and each of those offices, privileges, and indulgences which are proper to such Legations. Notwithstanding any contrary things. These things We decree, We establish, We determine, that these present letters shall always remain firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and that We shall fully support this Legation, thus constituted by Us, now and in the future; and that it shall be duly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Given at Rome, at St. Peter's, under the Fisherman's ring, on the sixteenth day of the month of February, in the year 1966, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church. LETTER to His Eminence, Father, Archbishop Stephen S. R. E. Cardinal Wyszyński, Archbishop of Gnesen and Warsaw, and to the other sacred prelates of Poland, concerning the solemnities, a thousand years exactly from the reception of the Christian faith in that nation. PAUL PP. VI. Beloved Son and Venerable Brothers, greetings and the Apostolic Blessing. — A thousand years exactly, since Mieszko I, the prince of the Poles, was cleansed with the water of baptism, you, Venerable Brothers, together with...

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - The official record, intended for the clergy and the Catholic people, to whom we entrust your concerns, strives to celebrate. This wondrous event, which paved the way for Poland to be incorporated into the mystical Body of Christ, and which ensures that its union with the See of Peter will never be dissolved, calls to mind a memorable event worthy of emulation. With great joy, we therefore address these letters to you. This secular anniversary, which greatly comforts our heart, rightly calls for us to give thanks to the Most Holy Trinity, and with the words of the entire Christian public, for having made the Polish nation, throughout ten centuries and through the many vicissitudes of its history, a part of the flock of Christ, which has steadfastly and as an example, professed the Catholic religion. Your homeland, which is very dear to us, not only because of the bonds of paternal charity that unite us with the entire people of God, spread throughout the world, (but also because, in our youth, God granted us the opportunity to serve the Apostolic See and to offer you our humble services), rightly boasts that it is always called and considered a faithful daughter of the Holy Mother Church. A thousand years of Catholic life have passed: in this long journey, how much glory, how many sorrows and torments, how many magnificent undertakings



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brought to fruition, how many firm purposes established in minds, will you, as in the past, be instruments of Christ, who is the life and hope, not only of the Church, but also of the people of our age. Truly, the dawn of your homeland has shone brightly, its life, dedicated to civil and human culture, to doctrine and education, having reached great progress and full maturity within the bosom and under the protection of the Church, under the guidance and auspices of the Most Blessed Virgin Mary, who is venerated by your king, John Casimir, with august reverence as "Queen of Poland." Even the annals of your history, repeated in summary, attest that the very foundation of your life is based on fidelity to God, to the Church, and to the Apostolic See, and to responding to the sacred precept passed down by your ancestors, and that it has been strengthened by the arduous and perilous events that you have endured. Indeed, Poland rightly bears the name "bulwark of Christianity," especially because it has preserved its spiritual heritage intact, while in some regions of Europe, the lamentable abandonment of the Catholic faith has occurred, and because, in the face of approaching storms, it has defended the Christian commonwealth with courageous virtue.

[*Latin ed. p. 207*]

Acts of Pope Paul VI, 207, have risen. If this is true, it is also established that the Church has greatly benefited, and that those things which are best for thought and action have been preserved, and have been placed in a brighter light, wherever differences in matters have arisen, so that even the safety of your nation has been endangered. For the mind recalls many Servants and Handmaids of God, many Saints of Heaven, who have honored the Church and have been a light and a splendid, and I know not what, adornment to your beloved homeland. But how can the merits of those who have imbued Poland with the Gospel be praised sufficiently? There are missionaries who, in the ninth and tenth centuries, served alongside Bishop Vojtech-Adalberto, whom you rightly esteem and venerate as the primary cornerstone of the Christian edifice built on your native soil. From his very birth, and throughout these thousand years that have passed, you have often testified to how closely they adhered to God and how they were united with the Holy Church. Given this opportunity, it is fitting to remember Saint Stanislaus, Bishop of Cracow, and Blessed Vincent Kadłubek, the renowned author of the work entitled "Chronicles of the Poles," who in your nation is rightly celebrated as a father of letters; then to mention Saint Hyacinth, who fostered the birth of the Order of Preachers in Poland, Saint Hedwig, Blessed Cunegunda, Blessed Yolanda, Saint Hedwig, Queen, who restored and renewed the University of Studies in Cracow – we call it an academy, whose alumni include not only Nicholas Copernicus, that most studious observer of the stars, but also Saint John Cantius – Saint Stanislaus Kostka, one of the most distinguished sons of the Society of Jesus, who



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were born in your homeland, and finally, Maximilian Kolbe, of the Order of Friars Minor Conventual, whose memory and remembrance are so strong among you. The matters also undertaken by you in the missionary field testify no less splendidly to how brightly the flame of your faith shines. Indeed, especially from the fifteenth century, the Polish nation has greatly benefited the Church, through the study of charity, by taking care to bring the message of salvation to other peoples who were not yet partakers of the Christian truth, a message received from this Roman See. For it was through the diligent efforts of your ancestors that the entire Lithuanian nation embraced the Christian faith; and they also diligently worked to ensure that many brothers from the Eastern regions would once again unite with the Catholic Church. Furthermore, recalling the missionary endeavors undertaken in our time,

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - In the official records, the names of several individuals appear, among whom it is fitting to remember John Beyzym of the Society of Jesus, who died while caring for lepers in Madagascar. The fact that Religious Congregations and Institutes dedicated to the pursuit of Evangelical perfection have flourished among you, where many religious men and women have dedicated their lives to the adoration of God and the care of souls, clearly, indeed in a remarkable way, demonstrates how firmly the Polish nation is united with the Church and the Successor of Peter. Among these Societies, which have arisen in recent times, it is fitting to mention, for their remarkable significance, the Religious Institute founded by St. Peter Claver, and the Ursuline religious sisters founded by the Passion of Jesus, two sisters from the illustrious Ledochowska family. Therefore, our thoughts are filled with a most pleasing sentiment towards all the Congregations of Poland, as we observe them endowed with such eager and generous virtues, and we cannot help but conceive of the most joyful hope for a better future. Although we would like to linger longer in this bright commemoration of the past, we now hasten to turn our gaze to our most beloved sons, who, after a period of nine years, have prepared themselves for these festive occasions, and who are now reaching the longed-for day on which the sacred "Millennium" of Poland is to be commemorated; a day, we say, on which Poland, ever faithful, will once again confirm its declared will to preserve the Catholic faith, the heritage transmitted by its ancestors, and to adhere to the Holy Church and its venerable Head, the Roman Pontiff. Just as Prince Mieszko I dedicated his territories to the Chair of Peter, so you strive again and again to consecrate your nation to the Virgin Mary, Mother of the Church, declaring yourselves devoted sons of the heavenly Queen, so that through her, the Most High God may grant to our nation in this age the growth of the Kingdom of Christ, full freedom, and prosperity among all peoples. We earnestly hope that this celebration



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of the completion of a thousand years may become a kind of new baptism, which will contribute, in its own way, to the bestowal of efficiency and vigor upon the constitutions, decrees, consultations, wise and useful measures, which the entire Order of Bishops has approved and which We have solemnly promulgated in the broadest Ecumenical Council. How fitting and appropriate are these sentiments of our paternal and grateful heart towards Catholic Poland! You, Venerable Brothers, know well that...

[*Latin ed. p. 209*]

Acts of Pope Paul VI, 209: Beloved sons, you are always present in Our thoughts, and you remember Us in your prayers; We know the difficulties to which you are subject, and We are pleased to announce that We, deeply moved, lay these difficulties before the feet of Christ as We celebrate the Holy Sacrifice daily. But We give even greater thanks, if We see you now becoming more generous, since you offer yourselves, as a mystical holocaust, so that the renewal, promoted by the Ecumenical Council for the Church and the world, may succeed happily and be fully accomplished. The pastors of Polonia, diligently fulfilling their office, worthy successors of the Apostles, working together with one heart and one soul, also desire and propose to do everything so that this Nation, preserving what it promised in its Baptism, may continue to be "always faithful." Approving this purpose, We have readily granted, through Our prayers, that We may bless the undertakings which you wish to carry out for this significant occasion, and We have decided to establish a special Jubilee for the entire Polish people; that is, for Our sons who live within the boundaries of Polonia, and also for those who live far from their homeland. We desire that the spiritual fruits which each of your souls may receive from this joyful commemoration be abundant and lasting, and therefore We earnestly implore God that His grace may strengthen your faith and add new splendor to the Christian life which you lead. On the third of May of the coming year, before the image of the Blessed Virgin Mary of Czestochowa, you will chant the hymn "Te, Deum laudamus," and you will again publicly dedicate yourselves to your most sweet Mother and Queen. Be certain that We will be with you in that most solemn celebration, in spirit, praying ardently with Christ the Lord, so that, through the intercession of the most holy Virgin Mother, your homes may become seats of holiness, where divine law is observed and kept; so that, blessing your families, We may increase them, as a precious gift, with sons, who are numerous in number and endowed with an excellent spirit, who respond to the call of God to the priesthood and religious life, and who are needed by you; so that We may enlighten their minds so that, overcoming all those things which hinder and impede, you may constantly profess your faith and act according to divine precepts; so that We may strengthen the doubtful, comfort the sorrowful, and grant peace, tranquility, and perseverance to those who, especially those engaged in the



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priestly ministry, endure labors for the glory of God and for the salvation of souls. Finally, as a pledge and omen of the abundance of heavenly gifts, the Blessing.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Official Commentary, which We impart from the heart to the entire ecclesiastical Hierarchy, beginning with Our beloved Son, Cardinal Wyszynski, to the clergy, religious of both sexes, and to the entire and beloved Polish Nation. Given in Rome, at St. Peter's, on the seventeenth day of the month of December, in the third year of Our Pontificate. PAULUS PP. VI. ADDRESSES I. To the Presidents, directors, and members of the Councils of the Dante Alighieri Society.

* We greet Professor Aldo Ferrabino, the distinguished President of the Dante Alighieri Society, who dedicates himself so much to Italian culture! And We greet you all, present here, Presidents and members of the numerous Committees of the meritorious Society, which upholds throughout the world the prestige of Italian civilization and language, in the name of its great poet! At the conclusion of the celebrations of the year dedicated to Dante, in the seventh centenary of the birth of Alighieri, you have desired this meeting, to bring us an expression of your courtesy and your faith, and to attest to Us – as Professor Ferrabino so aptly expressed – your gratitude, inspired by a noble delicacy of spirit, for the part that the Apostolic See has had in making the commemorations of the centenary more solemn and memorable. Of this delicacy, of this spontaneous deference, of this presence, We thank you from the heart today, in turn. Such nobility of sentiments demonstrates to Us better than any words the firmness and genuineness of your convictions as Italians and Catholics. And this also tells Us what spirit animates the Dante Alighieri Society, in its vast and meritorious cultural, scholastic, and publishing activity, and which, as We are pleased to recognize and as We likewise hope, represents that happy synthesis which has, throughout the centuries, constituted the true, imperishable greatness of Italian genius, as it finds in the figure of Dante its powerful and luminous formulation: a synthesis, we say, of human wisdom and religious sincerity; a synthesis of elevated literary and artistic civilization. * January 31st, 1966.

[*Latin ed. p. 211*]

Acts of Pope Paul VI, page 211, speak of the authentic suffering of prayer and the search for God; a synthesis of zeal, freedom, and love for the Church: a love, we admit, sometimes jealous and frowning, but always fervent and profound, rooted in the very soul of the people, as in the forms of civic life, and as in the expressions of culture. And of this, we repeat, Dante Alighieri is a wonderful symbol, and a reality at the same time, in whom Italy recognizes itself in its many aspects, without, however,



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exhausting the complex and vast significance of that figure; for indeed, he belongs also to every other people and to every other civilization, because, as universal as is the human spirit, which he adorns with the genius of the highest things, the magical gift of poetry, and heavenly grace; and which opens itself to receive within itself, in its various reflections, the transcendent presence of God, "the truth that so elevates us." It was fitting, therefore, that in this centennial celebration, which has seen everywhere the interest in the Sacred Poem rekindled with an intensity that amazes and moves, in the learned as in the simple, as a renewed testimony that Dante is alive, today as in the past: it was fitting, we say, that the Catholic Church, in its humble but responsible visible head, should pay tribute to Dante for its admiration. Indeed, despite unilateral and not serene interpretations, which sought to make Dante the precursor of an unspecified lay rebellion *ante litteram*, the Supreme Poet is an honor to the Church; he is a son of the Church, in which he knows, and glories, that he entered through Baptism and lives in it in the diligent and conscious exercise of the theological virtues; he is a son of the Church, of which he depicts with the most gentle and powerful strokes the nature and mission, the rites, the laws, the institutions, the universal sigh of prayer, and of which he offers an unforgettable representation in the interpenetration of its threefold condition of the pilgrim, expiating, and triumphant Church. The institution that We have promoted, the Chair of Dante Studies at the Catholic University of the Sacred Heart, acquires its meaning in this perspective: and We are comforted by the thought that legions of young people thoughtful of the responsibility of culture, in which to give witness of their faith, will be able to deepen at this school the high lessons that emanate from the work and the person of Dante in all fields of doctrine and life, united by the supreme certainties of the Catholic Religion. May your Society, so deserving of teaching the young, have received with joy the announcement of such an institution, 1 Par. XXII, 42.

[*Latin ed. p. 212*]

The Acts of the Apostolic See - Official Commentary 212, as you have told us, provides us with great consolation, and it reveals the spirit with which you address the young. Your presence, your preparation, and even the august name of Dante Alighieri, which you bear, deserve a fitting discussion on the significance and function that the Florentine poet has had and continues to have in Italian life and culture, as well as in the international sphere; perhaps you would expect from us some mention of the spiritual and doctrinal values of the Poem: and we would be very pleased to engage in a cordial conversation with you on this subject, if time were not so limited, and the theme so challenging, and the possibilities so constrained, and as you fear, so much so as to make "the veins and pulses tremble." We refer you to what we wished to entrust to the most solemn context of our recent



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Apostolic Letter-Motu proprio *Altissimi cantus*: but, on this occasion, we also offer a wish that springs from our heart. The wish is that, in the name of Dante, today as in past epochs of its history, the Italian people may find a factor of spiritual unity. This, it seems to us, is the concrete and persuasive teaching that comes to us from the pages of Alighieri, and which can well become a concluding emblem, a remembrance, a legacy of these centennial celebrations.

It is well known to all how the thought of political and moral unity troubled the life and work of Dante: discord was his drama, unity was his dream. A drama he felt keenly in his very flesh, and suffered until death in the stages of his tormented exile; and only tempered by the dream of unity, cherished in the powerful synthesis of his culture, nourished at the universalistic sources of classical antiquity and Christian wisdom, and clothed in the consequential syllogisms of his doctrinal works, as well as in the supremely lyrical vestment of his immortal poetry. This yearning for unity, in all fields of life, reflected wonderfully – to the point of constituting its highest and most complete representation – the medieval mindset, which will never be too deeply understood: the mindset, we say, of the architectural unity of the cosmic world, of civil and ecclesiastical society, of history, of language, of the school, of culture; unity, symphony, harmony, balance of the faculties and energies of the human person, called to conspire in that synthesis which is called beauty; unity, that is, which derives its origin and its model from God, the focal point of all.

[*Latin ed. p. 213*]

Acts of Pope Paul VI, page 213, verso, source of life, light, and unity: "I saw a point that radiated light – so bright that it obscured the face – which must be approached with great caution." And again: "From that point depends the heavens and all of nature." The works of Dante, read in this light, demonstrate his unwavering conviction and insistence on inner cohesion, which, after the dispersion of a troubled moral experience, leads to the unification of all spiritual and human values in a strong synthesis of doctrine and life. And this, it seems to us, is a single path, which goes from the *Incipit Vita Nova* of the allusive and real youthful adventure, to the philosophical and doctrinal deepening of the *Convivio*, to the intuition of the moral unity of Italy, with Rome at its head, through the study of the vernacular and the various Italian dialects, in the *De Vulgari Eloquentia*, to the unity of the human race supported by the two spiritual guides willed by God, the Church and the Empire, in the *Monarchia*, until the complete merging of all these elements in the fantastic transfiguration and the final apotheosis of the *Commedia*.

It is a cosmic vision, which, starting from God – God felt and loved as the source of peace: "and in His will is our peace" – God believed in as one believes in the sun: as we shall say with Pascal, not the abstract God



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of the philosophers, but the living God of Christians – descends from God to embrace all things in a single bond of love: "In His depth I saw that it is interwoven – bound with love in a volume – that which is scattered throughout the universe." This vision, even today, considering the changed historical and contingent conditions, remains valid to illuminate the hoped-for peace, which is tranquility in order, and the sure possession of universal concord.

We all know how the Italian people, and indeed every people, need this hoped-for inner spiritual cohesion: and Dante Alighieri can still be an unsurpassed master of historical, political, linguistic, cultural, and especially religious unity, without which there is no true and profound unity. Here, dear sirs, is our wish, which we entrust to your intellect, your sensitivity, and your collaboration: receive it as a testament to our paternal affection; be also yourselves instruments.

[*Latin ed. p. 214*]

Acts of the Apostolic See - Official Commentary 214, concerning unity and universality in the patient, hidden, and enlightened work that you carry out in favor of true culture, in Italy and throughout the world. May the Lord bless you, together with your families and your work; the Apostolic Blessing, which we impart to you with all our heart, desires nothing more than to invoke and pour forth upon you the heavenly blessings, of which it is a pledge and a reflection.

To the members of the Congregation of Missionaries Oblates of the Blessed Virgin Mary Immaculate, who attended the meeting of the General Council of their religious community.

*Missionary Sons of Mary Immaculate. It is a profound joy for Us to welcome you to Our dwelling. We thank you for having had the delicate thought of interrupting the important work of your twenty-seventh General Chapter to come and greet and listen to the successor of Peter. Our words will be very simple: congratulations for the work accomplished by your Institute, encouragement in your present labor, and an exhortation to remain deeply faithful to the ideal of your founder.

And first of all, how can we not seize the opportunity of your presence, on this one hundred and fiftieth anniversary of the foundation of your Congregation, to reiterate the wishes that We have already sent to you through the care of Our Secretary of State? One and a half centuries of mission in the Church! A flourishing Institute whose members are dedicated to the tasks of evangelization in the most frigid and most torrid regions of the world! Missionaries eager to make Jesus Christ known to the most humble! In various countries, many and zealous prelates, and even a member of Our College of Cardinals! How many reasons for thanksgiving and congratulations! Give thanks to God with Us, and continue, dear Sons, your work, which is so beautiful and so indispensable to the mission of the



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holy Church.

But it is very evident that the maintenance and effectiveness of your efforts can only be conceived through a courageous renewal, a serious adaptation of your constitutions to the situation of today. You have understood this well, since you have desired to meet on the *fifth day of February in the year 1966.

[*Latin ed. p. 215*]

The Acts of Pope Paul VI, VI, 215, concerning the Council, indicate that you are to study and decide upon the modifications that the decree *Perfectae caritatis* regarding religious life entails for you. Already, you had felt a similar need after the promulgation of the Code of Canon Law, and your Congregation had convened a General Chapter in 1926, intended to better acquaint you with the views of the Church. You are presently engaged in a similar work. This work is good and salutary; it is, indeed, indispensable today. We invoke upon it the abundance of the light of the Holy Spirit, and We desire that this audience of this day be an encouragement to you in your difficult and delicate labor. For it is a matter of accomplishing this "renewal" while remaining faithful to the profound thought of your great founder, Monsignor de Mazenod, who had chosen as the motto of his young Congregation the ever-present and meaningful words of Our Savior: "The spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart." This work is not easy and certainly requires from each of you understanding, intelligence, a desire for adaptation, and a will for fraternal concord. Our thoughts accompany you during these days in which you work together, and We sincerely desire that your Institute, through your decisions, may be both more authentically attached to its own aims and its spirituality, more united in its members, more dynamic, and more adapted to its present tasks. And it is with this confidence that We wholeheartedly bless not only you who surround Us, but all the Oblate Missionaries of Mary Immaculate and all the souls of whom they have charge in the world.

III. To the distinguished members of the European Council of the "Catholic Student Youth."

"Dear sons, We are very pleased to receive you and to speak for a moment with you who are the leaders and national chaplains of the Catholic student youth, both male and female, secondary and university, from all the European countries that are members of the J.E.C. In this aftermath of the Council, your task is more necessary than..."

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis - Commentarium Officiale. Il est, en effet, à vous qu'il appartient de faire pénétrer l'esprit de ces enseignements chez les jeunes étudiants chrétiens, et par leur intermédiaire, dans tout le milieu



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étudiant. Rappelez-vous le message adressé par le Concile, le 8 décembre dernier, aux hommes de la pensée et de la science : "Béati qui, possédant la vérité, la cherchent encore, afin de la renouveler, de l'approfondir, de la donner aux autres." Oui, que cette lumière de la foi qui vous a été donnée éclaire toute votre vie, et qu'elle rayonne autour de vous. Dans un monde où tant de doctrines s'affrontent, et où plus d'un pourrait être tenté de se laisser aller au scepticisme, il appartient aux étudiants conscients de leur responsabilité de croyants, de présenter à leurs frères le message toujours actuel du Christ éternel comme la réponse à la question essentielle : qu'est-ce donc que l'homme, qu'est-ce que la vie, quel est le sens de l'existence et son destin? Face aux philosophies, et aux religions aussi qui se partagent l'adhésion des hommes, il vous revient, dans ce dialogue exigeant que Nous appelons de Nos vœux dans l'Encyclique *Ecclesiam suam*, de comprendre les meilleures de ces aspirations pour les mener jusqu'à l'interrogation qui conduit au Christ : quel est donc cet homme? Quel est donc cet homme qui demande et suscite une telle foi, une telle espérance et un tel amour? C'est dire tout d'abord la nécessité pour vous d'une solide connaissance de l'Évangile, capable de susciter cette nouvelle naissance dont parle Jésus à Nicodème, de nourrir une vie intérieure profonde, et de soutenir un zèle passionné pour le salut des âmes rachetées par le sang du Christ. Oui, c'est le rôle de la J.E.C. (Jeunesse Etudiante Catholique), de former des chrétiens authentiques dont la foi, affermie à travers les crises de croissance de l'adolescence et les doutes de la jeunesse, alimente des convictions réfléchies et fermes, capables de soutenir une vie résolument apostolique. Vous serez ainsi, dans un monde grisé par ses succès scientifiques et hanté par le souci de l'efficacité immédiate et mesurable, des semeurs d'inquiétude spirituelle, des éveilleurs d'âmes. Et parce que, au niveau des connaissances profanes et des réalisations objectives, vous ne serez pas inférieurs à vos pairs, bien au contraire, vous pourrez faire comprendre par votre propre exemple que le Dieu de la foi ne menace nullement l'intelligence de l'homme, mais qu'il lui donne au contraire toute sa dimension, dans l'amour. Certes, cet effort ne sera pas solitaire, et il ne peut l'être. Vous l'avez bien compris, en entrant dans ces équipes vivantes qui constituent la J.E.C., et qui sont autant de petites cellules d'Église au sein du peuple.

[*Latin ed. p. 217*]

The Acts of Pope Paul VI, volume 2, page 217, states: Only such environments, where faith is nourished from the source of the Word of God and the sacramental grace of which the priest is the minister, can sustain the apostolate of the faithful and help them to awaken sleeping believers, to capture the attention of the unbelievers, and to radiate the saving message of Christ to those who are ready to eagerly grasp its riches once they have been revealed and made known to them. For the young – you who are young



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know this well – the young are burdened with all the questions of a rising generation that challenges the world of today and already dwells in spirit in the world of tomorrow. But this world that they would like to create, in accordance with their generous dreams, a more humane, more just, and more fraternal world, needs, in order to become such, to rediscover the Gospel: it is up to you to provide the means for this! To show, by your living example, how the highest values of humanism, the taste for creative freedom, the respect for the dignity of the person, the sense of a communal destiny, are embraced in a Christian life and flourish supremely within it, this is a program worthy of inspiring your enthusiasm. This is certainly not an easy task. It is a constant synthesis to be developed, a Christian humanism to be invented day by day, in order to embody the eternal Gospel within the very demands inscribed in the heart of your generation, and which you feel with the keen sensitivity of your age, and sometimes its intransigence. It is up to you to generously lead your generation into the history of salvation. It is up to you to live in your time the mystery of the Church. It is up to you to inspire, with faithful inventiveness to its millennial tradition, new believers, for faith does not only offer you a new vision of man in the sight of God, but it also gives you an inner power of renewal and missionary action. And finally, let us reiterate to you the conclusion of the message of the Council to the young: "In the name of God and of His Son Jesus, we exhort you to open your hearts to the dimensions of the world, to hear the call of your brothers, and to boldly place your youthful energies at their service... The Church looks at you with confidence and with love... Look at her, and you will find in her the face of Christ, the true, humble, and wise hero, the prophet of truth and love, the companion and friend of the young. It is truly in the name of Christ that we greet you, that we exhort you, and that we bless you."

[*Latin ed. p. 218*]

Acts of the Apostolic See - Official Commentary 218 IV. To the women who attended the thirteenth assembly held in Rome by the aforementioned "Italian Women's Center" association. * We greet with pleasure the XIII National Congress of the Italian Women's Center, and we gladly offer our praise and encouragement to the worthy individuals who are participating in it. We know, from its very beginnings, the aims, activities, and merits of this federated movement, to which the high and sincere Christian inspiration and the broad and loyal openness of its organizational structure have earned the deserved trust of numerous groups of Italian women; and we know the intelligent and practical work that it is carrying out, both in the field of educating women in knowledge and participation in public life, and in the field of assistance; and therefore, we feel obligated to express our gratitude to all those who have contributed to this work with their support, advice, activity, and especially with their steadfast and faithful



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dedication (we think of the good leaders, especially); and we wish once again to express our hope that all Italian women, to whom it is important to affirm the effectiveness of the moral and spiritual values of Christianity and the civil tradition of our people in modern life, and who also wish to give to the presence of women in society an intelligent, positive, and strong character, will openly adhere to the principles represented and promoted by the Italian Women's Center. We are comforted in expressing these appreciations and these hopes by the program of your Congress, to which we wish a happy success, confident that the promoters, speakers, both male and female, so well chosen and so competent, will allow all participants to experience its spirituality, seriousness, and practicality. Conciliar Perspectives. In this confidence, We will not comment on your deliberations; but focusing Our attention on one point of the program, that of the family, We allow ourselves to speak to you for a moment on this topic, recalling what the ecumenical Council has briefly outlined regarding the issues that concern it. It was not possible in session... * February 12, 1966.

[*Latin ed. p. 219*]

The Acts of Pope Paul VI, TI 219, seek to provide a comprehensive treatment of the matter, especially concerning the grave and complex problem of the norms relating to procreation. It is not yet possible to lift the reservation stated in Our discourse of June 1964; but while awaiting the opportunity to offer more precise teachings, We believe it appropriate for Us to offer a word of pastoral exhortation on this matter. Our thoughts now turn particularly to Christian spouses and parents, who, for the first time in the history of the Church, have been admitted to actively participate in an ecumenical Council, as interpreters and representatives of all spouses and parents in the Church, indeed, of all families in the world. Your presence at the Council, most beloved children, signifies that the Church today turns a particular gaze, full of solicitude and love, towards the family and its problems. She has always blessed the family and human love, following the example of Her divine Founder; but today more than ever, She perceives that the physical and moral life of humanity, and indeed, the real expansion of the Kingdom of God, depend on the health and spiritual fullness of the family. The Church also knows the dangers that threaten, and the difficulties that seek to undermine the strength and moral integrity of the family. For this reason, the Fathers of the Council have devoted particular attention to the chapter of the Pastoral Constitution on the Church in the modern world, which speaks of marriage and the family and their problems. Not all the problems, We said, on which Christian spouses and parents await and desire a word, have been able to be addressed: some of them, due to their complexity and delicacy, could not easily be discussed in a large assembly; others require, and require, in-depth studies, for which a special pontifical commission has been established, which has been entrusted with the task



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of thoroughly studying these problems in their various aspects: scientific, historical, sociological, and doctrinal, also making use of extensive consultations with Bishops and experts. We invite you to await the results of these studies, accompanying them with prayer: the Magisterium of the Church cannot propose moral norms, unless it is certain of interpreting the will of God; and to achieve this certainty, the Church is not exempt from research, nor from the examination of the many questions proposed to Her consideration from all parts of the world: operations these sometimes lengthy and not easy. Meanwhile, however, the Council has already approved a text that We, in full communion of thought with the Fathers of the Council, have promulgated: the

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - Commentarium Officiale, capitel primo de secunda parte Constitutionis Pastoralis de Ecclesia et mundo hodierno, dedicatum ad considerationem dignitatis magnae quae Ecclesia matrimonio et familia tribuit. Hic ex hoc quaerimus principia fundamenta doctrinae Ecclesiae, quae viam illuminare possunt quae percurrere debet pro bono familiae et omnium membrorum eius, quasi nuntius Concilii ad coniuges et familias mundi, et praesertim ad coniuges Christianos; et committimus vobis ut hoc omnibus perferatis, et ut fideles interpretes eius sitis, verbo et exemplo vitae.

// Matrimonium et familia, opera Dei.

1. Matrimonium et familia non sunt opera hominis tantum, constructio humana producta et dominata in intima sua essentia ab condicionibus historicis et ambientalis, et mutabilis sicut hae. Matrimonium et familia a Deo veniunt: opera sunt Dei et respondunt ad designium essentiale, quod ipse constituit et quod praeest condicionibus mutabilibus temporum, peragiturque immutatum per eas. Deus est qui per ea vult hominem participem praerogativarum suarum altissimarum: amoris sui pro hominibus et facultatis creatricis vitae. Propter hoc matrimonium et familia relationem transcendens cum Deo habent: a Deo veniunt et ad Deum ordinantur: familiae fundantur et vivunt initialiter in terra, sed destinantur ad se in caelo refieri. Quaelibet conceptio vel doctrina, quae hanc relationem essentialem matrimonii et familiae cum origine divina et fato transcendente non sufficienter tenet, realitatem ipsius profundissimam non comprehendet et viam exactam ad solvenda problemata eius invenire non poterit.

2. Per matrimonium et familiam Deus duos inter maiores res humanas sapienter coniunxit: missionem vitam transmitendi et amoris vicendevole et legitimi viri et mulieris, pro quo vocantur ad se mutuò completandos in donatione reciproca non solum physica, sed praesertim spirituali. Aut, melius dicendum, Deus voluit coniuges participes amoris sui facere: amoris personali quem ipse habet pro quoque eorum et pro quo eos vocat ad se mutuò adiutandos et donandos ad perveniendam plenitudini vitae



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personalis; et amoris quem ipse fert ad hominem.

[*Latin ed. p. 221*]

Acts of Pope Paul VI, 221, unity, and to all his children, and for which he desires to multiply the children of men, so that they may participate in his life and his eternal happiness. Born of the creative and paternal love of God, marriage finds in human love, corresponding to the design and will of God, the fundamental law of its moral value: in the mutual love of the spouses, whereby each one strives with all his being to help the other to become what God wills; in the common desire to faithfully interpret the love of God the Creator and Father, by generating new lives. "In the office of transmitting life and forming it through education – which must be considered as their own mission – let the spouses know that they are co-operators in the love of God the Creator, and as His interpreters." - 1 In this light, the spouses will find normal and necessary those laws of unity, indissolubility, and mutual fidelity, which, where love is lacking, might appear only as a burden; and they will find unsuspected energies of generosity, wisdom, and fortitude, to give life to others. Awareness of responsibilities 3. The mission received from God to interpret His creative and paternal love, today demands of the spouses an increased awareness of their human and Christian responsibility in the transmission of life. The conditions of present-day life, different in many respects from those of the past, and different in various countries, certainly do not justify selfishness or a fear without trust in God in the fulfillment of this primary mission of the spouses; but they also require a mature and conscious decision regarding all aspects, particularly the educational responsibility, for the sake of the greater good. Even in this matter, which God Himself has also willed to be regulated by laws emanating from Him, the Author of marriage and the family, and inscribed in the very nature and multiple purpose of these divine institutions, Christian spouses will find in the duty of charity the light to resolve their personal problems. For in the observance of the divine law, God has entrusted to their responsible decision the task and the joy of transmitting life, and no one can take their place or restrict their will. But they must also strive for a truly full and universal charity: charity towards God first of all, of which they must desire... 1 Const. Pastoral, De Ecclesia in mundo huius temporis, N. 50.

[*Latin ed. p. 222*]

The Acts of the Apostolic See - Official Commentary 222: To enhance the glory and expansion of the Kingdom; secondly, to charity towards their children, putting into practice the principle that "charity... seeketh not her own"; 2. To mutual charity, whereby each seeks the good of the other and anticipates their good desires, rather than imposing their own will. This attitude of charity, illuminated by the law of God, will facilitate the path to



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truth, that is, the correct solution to their problem: that which corresponds to the will of God for them, that of which they will have no regrets at the end of their lives, and of which they will enjoy the fruits for all eternity. May the Second Vatican Council, recently concluded, spread this spirit of generosity among Christian spouses to expand the new people of God; and may it also awaken in them the desire to have children to offer to God in the priesthood and religious life for the salvation and service of their brothers and sisters, and for His greater glory. Let them always remember that the expansion of the Kingdom of God and the possibility of the Church penetrating humanity for its eternal and earthly salvation, is also entrusted to their generosity. Path to Sanctification 4. The law of charity towards God, towards the spouse, and towards the children, with the resulting responsibilities, clearly indicates that marriage and the Christian family demand a moral commitment: they are not an easy path of Christian life, although it is the most common, the one that the majority of the children of God are called to follow. Rather, it is a long journey towards sanctification, which is nourished by the joys and sacrifices of each day, of what appears to be the most normal life, when guided by the law of God and imbued with love. Christian spouses, however, know that they are never alone. The Council reminds them that: "The Savior of men and the Spouse of the Church, through the sacrament of marriage, meets the Christian spouses. He remains with them because, just as He loved the Church and gave Himself for her, so too may the spouses love one another with perpetual fidelity. Legitimate conjugal love is taken up into divine love and is governed and enriched by the redeeming power of Christ and the saving work of the Church, so that the spouses may be effectively led to God and may be helped and comforted in their sublime mission as father and mother." 3 2 s 1 Corinthians 13:5. The aforementioned Pastoral Constitution, No. 48.

[*Latin ed. p. 223*]

Acta Pauli Pp. VI 223. Nos committimus vobis, coniugi et parentibus Christianis, et ad multas initiativas quae hodie in Ecclesia promovent spiritualitatem vitae coniugalis, officium studendi semper plus et plus profunditer divinitatem sacramento matrimonium, eiusque impressionem in vita coniugum, familiae et societatis; et officium adiutandi omnes coniuges Christianos ad cognoscendum donum suum.

5. Intra hunc officium morale debitum et magnitudinem doni sacramentales matrimonium, Concilium recordatur coniugibus Christianis aliam virtutem quae ipsi colere debent: Virtutem castitatis coniugalis, quae fortiter delineata est a Sanctitate Pii XI et renovata a Pio XII. Non est lex nova aut inhumana: sed est doctrina honestatis et sapientiae, quam Ecclesia, a Deo illuminata, semper docuit, et quae legitimas expressiones amoris coniugalis cum servitio Dei in missione ab Ipso derivante ad vitam transmittendam, nexu indissolubili conjungit; est doctrina quae amorem coniugalis



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Christianum nobilitavit et sanctificavit, purificando eum ab egoismis carnis et egoismis spiritus, ab superficiali quaesitione rerum effimerarum huius mundi, praeponendo donum sui ad aliquid aeternum.

Est illa doctrina et virtus quae saeculis redemit feminam ab servitute debiti coacti et humiliati; et potius exquisivit sensum respectus mutualis et aestimationem reciprocam inter coniuges. Intelligant coniugi quam magna vis moralis incitat, et quam magna divinitas spiritualis alit virtus puritatis vitae coniugalis, si fideliter observatur secundum legem Dei: serenitas, pax, magnitudo animi, claritas spiritus! Intelligant praesertim inestimabilem valorem quem haec possidet ad eos parandos ad officium eorum, educatorium!

Verum est hodie sicut heri et semper: filii in vita parentum inveniunt formationem profundissimam ad fidem Deo; dum parentes in oboedientia Deo inveniunt certitudinem gratiae, quae ipsi indiget ad officium educatorium Christianum, hodie tam difficile. Non tergiversentur propter difficultates quas possunt invenire, nec relinquunt fidem ad Ecclesiam propter hoc; sed confisi in virtutem gratiae divinae, quam instantemente in oratione requirunt, potiusquam legem divinam ad mensuram propriae voluntatis redigant, se elevent ad altitudinem idealis divini; et renovando quotidie voluntatem suam bonam, quotidie serenis animis iterum incipiunt.

[*Latin ed. p. 224*]

Acta Apostolicae Sedis - Official Commentary 224, let no one turn back from their path, which has as its goal an eternity of life with God, and as a reward here on earth, a deeper and more blessed love. "Blessed are the pure of heart, for they shall see God." The new Pentecost of the Church, which the entire People of God has intensely requested in prayer during these years, and which we hope that the mercy of God will grant to His Church, cannot be a time of greater moral ease, but rather of greater commitment for all, even for Christian spouses. "(Enter ye in at the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there are who go in thereat: because the gate is strait, and the way is narrow, that leadeth unto life; and few there are who find it.)" These words of Ours are directed primarily to Christian spouses, but We desire them to extend to all spouses. And We hope that all the children of the Church will hear the voice of their Mother, and that, through their generosity, they may merit for the entire People of God, for all men, the light necessary to understand well the laws of God that govern marriage, and that they may obtain for the Church the light necessary to resolve the difficulties and problems that are still under study, according to the will of God. We therefore ask of Christian spouses that, with their spirit of faith, their trust in God, their true charity towards God, towards each other, and towards their children, they be in the world a "sign" of the holiness of the Church, a faithful and glorious bride "without spot or wrinkle, but holy and without blemish" of Christ the Lord.



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And these words of Ours We pronounce before this esteemed assembly of the Italian Women's Center, which, among its activities and merits, also includes the honor of assisting, instructing, and defending the family, and within the family, the woman especially, who in it finds, with a greater measure of care and effort, her most natural and loving mission, her most recognized dignity, and her most secure guarantee of salvation and reward: "Her salvation," says Saint Paul of women, "shall be in childbearing, if she abide in faith and charity." Therefore, to you, beloved daughters of the Italian Women's Center, to your good Assistants and Teachers, receive and spread these words, with Our Apostolic Blessing.

References:

Matth. 5, 1.

Matth. 7, 13-14.

Eph. 5, 27.

1 Tim. 2, 15.

[*Latin ed. p. 225*]

Acts of Pope Paul VI, 225 V. In the Sistine Chapel, addressed to the Roman clergy and to those orators who have served in the city for forty years. * Your Eminence, our zealous and beloved Cardinal Vicar! Venerable Brothers, who assist Us in the pastoral ministry of this beloved diocese of Rome! And you, dear Parish Priests, dear Clergy, both diocesan and religious, and you, Preachers of Lent, you are most welcome to this our annual gathering; may you all be thanked and blessed! We have many, very many things to say, if we were to summarize here the themes concerning our priestly life and those arising from the particular moment that the Church is experiencing, and that of Rome especially is experiencing: the post-Council, with all its incentives and problems; the Jubilee, which calls us to some particular effort and opens our hearts to some joyful hope; the new organization of pastoral direction given to our City in these days; the recent call to the spirit of Christian penance and to the norms of its observance, etcetera. But we can dispense ourselves from reviewing these various themes, because we rightly assume that you are not only informed about them, but that you understand and are imbued with them through the conscientious reflection that they demand from good Priests, such as you are; and also because everything has already been said, and well said, in the Notification of our Cardinal Vicar concerning Lent in the post-Council Jubilee, a few days ago: we are also bound by it. However, we cannot fail to greet before you both of our new Auxiliary Bishops, chosen from the ranks of the Roman clergy, Monsignor Zanera and Monsignor Trabalzini, whom We ourselves will have the joy of consecrating in the Basilica of St. Peter, on the upcoming feast of St. Joseph, and who, under the guidance of the Cardinal Vicar and Monsignor Vicegerent, with the other two Auxiliary Bishops, and with the



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Bishop in charge of assistance to the healthcare institutions, as well as that which assists the Confraternities, will attend to the pastoral care of the City and the Diocese, and will especially give to the Parish Priests and Vice Parish Priests the comfort of more frequent and immediate conversation regarding the spiritual needs of the population, while in the division of the zones * February 21, 1966, 15 - A. A. S.

[*Latin ed. p. 226*]

Acts of the Apostolic See - Official Commentary 226, far from separating one part of the diocesan community from another, these matters will foster a greater sense of an effective and well-organized body. Therefore, leaving these topics for other occasions, let us take advantage of this present opportunity to turn our thoughts inward: by reason of our ministry, we are often outwardly focused, and we rarely have the time, nor the inclination, to meditate on our personal problems. Yet, perhaps this is the time to engage in thoughtful reflection: and after having considered the many and pressing questions that surround us and engage us from the outside, we must dedicate a moment to our conscience: *Intra in cubiculum tuum* (Enter into thy chamber), asking ourselves: and what of us, priests? How are we doing? What does the Council say and demand of us now? And the Jubilee year: how shall we live it for the peace and fervor of our souls? This reflection would give rise to lengthy and varied discussions; we would like each of you to use this as an opportunity to undertake a truly beneficial course of spiritual exercises, such that they might awaken within our spirit that first voice, the one that called us to the priesthood, and that they might restore to this our vocation its full meaning, its authentic spirituality, its profound awareness of immense duties, and its inexhaustible inner source of grace, joy, and peace. Would this not be a worthy goal for this time? We leave the answer to each of you. We merely observe a sentiment of the priestly soul, which various reports tell us is widespread, more or less, throughout the clergy: a feeling of uncertainty. We do not know if this sentiment has taken root among you; but from the information and testimonies that we have concerning your state of mind and your ministry, we should fortunately say no; we have evidence of your serenity, your fervor, your zeal, your balance; and we are happy about this; we thank the Lord for it; and we urge you to persevere in this active and secure state of mind. One of the incomparable and characteristic gifts of our vocation is that of inner confidence, the awareness of the inestimable grace of having made a good choice, the knowledge of being, even amidst many internal and external imperfections, on the right path. And nothing seems less in accord with the psychology of a faithful priest than the oppression of doubt concerning



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the goodness of one's vocation and one's ministry. Matth. 6, 6.

[*Latin ed. p. 227*]

227 Acts of Pope Paul VI. Moreover, since there is much discussion on this matter, let us endeavor to protect your minds from the possible corrosive influence of unhappy thoughts, which are circulating here and there today, concerning the nature and function of the priesthood, and the consequent changes to which its theological and sociological understanding, and its practical expression, should be subjected. First of all: it is already a great thing if all are now, more than ever, persuaded of the fundamental importance of the sacred ministry in fulfilling the plan of salvation, conceived and instituted by Christ. The Church has a growing and luminous awareness of this; the faithful are becoming increasingly aware of it; even many separated brethren acknowledge it, revising certain negative positions; the profane world perceives its logic and necessity. The Council solemnly reminds us of this, stating that "the hoped-for renewal of the entire Church depends in large part on the priestly ministry, animated by the Spirit of Christ." There is no doubt about this. Nor should we doubt the intrinsic need for moral and spiritual perfection that is required of the priesthood. Let us now pass over the entire complex of questions that pertain to this point; suffice it to say that it demands from the Priest a fidelity to the Gospel, an animation by grace, and a moral effort which we translate into the simple, yet profound, word "holiness." If every faithful person is called to realize such a fullness of Christian life within themselves, how much more so the Priest, who must lead and instruct the People of God by example, even more than by word!

2. But, it will be said, uncertainties arise later. Let us respond in dialogue: concerning religious truth. Answer: trust in the ecclesiastical magisterium, expressly instituted and assisted by Our Lord to confirm the brethren, and do not allow yourselves to be unduly influenced by the relativist mentality, which destroys the concept of objective truth; perhaps it is precisely this indulgence in this convenient way of thinking that obscures the religious horizon and saddens the spirit of he who must be its prophet. Then, concerning the essence and mission of the priesthood. Answer: the Priest is first of all ordained to the celebration of the Eucharistic Sacrifice, in which he, in the person of Christ and in the name of the Church, offers to God sacramentally the Passion and Death of Our Redeemer, and at the same time makes it the food of supernatural life for himself and for others.

[*Latin ed. p. 228*]

Acta Apostolicae Sedis - Official Commentary 228: The faithful, to whom every effort must be made to distribute [the teachings] widely and suitably; the ministry of the word and that of pastoral charity must converge towards that of prayer and the sacraments, and must draw inspiration and support



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from them. Furthermore: the reforms. Response. Yes, beginning with that interior one: "Renew your mind, and put on the new man." No external reforms would be of any use without this continuous interior renewal, this striving to mold our minds according to that of Christ, in accordance with the interpretation that the Church offers us. The *sensus Ecclesiae* and love for the Church are the sources of its perennial youth. It sometimes seems that some speak of reforms without this cordial and constructive adherence to the Church, to its laws, its traditions, and its aspirations. We shall say with Saint Augustine: "We have the Holy Spirit, if we love the Church; and we love it, if we remain within its structure and charity." To believe that we, as priests, can bring the world closer and exert a Christian influence upon it by adopting its ways of thinking and living would be an illusion; it would deprive our presence among men of its effective power. And concerning obedience? On this point, how much unrest, how much criticism, how much insensitivity. Yet, the answer is always the same: authority in the Church is willed by Christ. Whoever thinks that a total revision of ecclesiastical discipline is necessary, arguing that canon law is outdated and anachronistic, is not on the right path; he afflicts the Church, disintegrating its spiritual and social fabric, and he afflicts himself by depriving himself of the merit of spontaneous, filial, and manly obedience, and of the comfort of humility, good example, and trust. 4 Undoubtedly, authority in the Church also has new and great duties, and must orient itself in the exercise of its tasks towards the forms that the Council has outlined, and that the pastoral spirit that informs it will suggest. But "Obedience and peace," so dear to Pope John, will be a remedy for this kind of unrest that is sometimes felt among the clergy. How many other points could this dialogue cover! But for now, let it suffice that you have read in Our heart the understanding that We have of your minds, and especially of that discomfort that the present events of the Church and the world can arouse in them. 4 In Io. Tract. 32, 8; PL 35, 1646.

[*Latin ed. p. 229*]

Acts of Pope Paul VI, p. 229. Have confidence, brothers and most beloved children. We shall say to you, with a learned, excellent, and pious contemporary: "Our joy in being priests does not rest upon a better definition of the Priesthood, nor even upon an experience of its efficacy; but upon the complete confidence that we place in the Lord, who has called us in our weakness to participate in His mystery. We affirm with Saint Paul: 'I know whom I have believed, and I am certain that He is able to guard that which I have entrusted to Him until that day' (2 Timothy 1:12)." Have confidence. May this comfort you with Our Apostolic Blessing.

In the Vatican Basilica, on the first day of the Quadragesimal season, before those admitted to be present, the same having received the sacred rite of the Pope's blessing of ashes, and having piously received those same



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ashes.

Beloved children! This Audience began with the rite so expressive and characteristic for the opening of Lent, the rite of the imposition of ashes, which therefore offers the theme for the brief conversation with which we welcome our visitors today. We believe that we do not fail in the courtesy due to them, if we have made them participate, whether as actors or spectators, in such a solemn and impressive penitential ceremony; first, because you, pilgrims and visitors present, do not disdain, but rather desire to observe as closely as possible the person and the life of the Pope in the exercise of his ministry; and this not for an interest that is merely eager for singular and folkloric spectacles, but rather for the interest of your religious piety and your filial devotion to the successor of Saint Peter and the Vicar of Christ. Secondly, because the ceremony of ashes is important for everyone, and acquires today a value of timeliness, which invites everyone to associate themselves with its spirit: for this reason, we wished to celebrate it this year in this more solemn and more conducive setting for reflection on its impressive meaning. The meaning of the rite of ashes is twofold: to remember death, to impose penance; two meanings that concur in one, that of awakening the conscience of sin, the original and fatal cause of...

* 2 Timothy 1:12 - L. Lochet.

* February 23, 1966.

[*Latin ed. p. 230*]

Acta Apostolicae Sedis - Commentarium Officiale 230: concerning death, and to bring the remedy permitted to us, expiation. Nothing more grave, nothing more dramatic can be impressed upon the conscience of man; this is known to modern existentialists, who could find no stronger motives elsewhere for their anguish. The Church, as a teacher, does not fear to offer her faithful students terrible lessons, such as this: the lesson of ashes, that is, of the end of all created things, of the fatal transience of all that we are and of all that our life loves and admires, of the tragic and inexorable fate that lies beneath, like a hidden danger, every full manifestation of life, the danger of death that is about to devour all that we have that is most beautiful and most precious; and behold, the ashes, extinguished, arid, and miserable conclusion of all the world of our vital experience in time, both generator and destroyer. And as if the symbol were not enough to make us think of such a terrible fate, the words are added and reinforce it; and they could not be more grave and more true: "Consider, O man, that thou art dust, and unto dust thou shalt return!" And with these merciless words, the gesture; the gesture that makes tremble both he who performs it and he who receives it, the imposition of such a sign of humiliation and of death upon the head of a living person. Yet, this is not a macabre and despairing rite. One thinks of the Middle Ages, when sensible things were very useful to the alphabet of thought, and when spiritual life was considered superior



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to every other form of our complex existence. But the origin of this symbolic language goes back further, when, as now happens, the ashes of Lent were not imposed upon all the faithful, but only upon qualified penitents, thus admitted to publicly expiate their sins before the community of the faithful, and thereby partially segregated from it. It goes back even further to the early times of Christianity, which also inherited a biblical tradition that associates the sprinkling of ashes with the profession of penance, and adds to it the imposition of a rough and poor garment of humiliation, the cilice. It is true that the use of this symbol runs throughout the tradition of the Old and New Testaments, and enters into that robust language that the divine pedagogy of salvation employs not to drive us to despair, but to conversion, that is, to penance, the principle and way of our rehabilitation, and the condition for regaining that which we could no longer obtain from ourselves: mercy. 1 1 Cf. Esth. 4, 3; Matth. 11, 21.

[*Latin ed. p. 231*]

From the Acts of Pope Paul VI, page 231: God, through His grace, is the source of our supernatural life, the only one in which all our aspirations must find their resolution. We, in these modern times, might ask ourselves if this pedagogy is still comprehensible. We answer affirmatively. For it is a realistic pedagogy. It is a stern call to truth. It restores us to the correct vision of our existence and our destiny. It presents the philosophy of wisdom. It surprises modern man in two aspects: that of his immense capacity for illusion, for autosuggestion, for the systematic deception of himself regarding the reality of life and its values; and it proclaims to us that we are mortal, and that we must give a satisfactory explanation for this our fate, which, if understood and well meditated upon, obliges us to direct our supreme interest towards those values that escape the condemnation of ashes, the spiritual values, the moral values. And the other aspect, under which modern man is accessible to this harsh teaching, is the fundamental pessimism of man himself. It can be said that the majority of the human documentation offered to us today by philosophy, literature, and entertainment, concludes by proclaiming the inevitable vanity of all things, the immense sadness of life, the metaphysics of the absurd and of nothingness. This documentation is an apology for ashes. But while it sinks into ashes and remains desolate, the lesson of Christian asceticism rises from the ashes to hope and to life, making them an instrument of penance, that is, of conversion, of change, of a new renewal of vigor and of joy. And thus, the Church imposes this lesson upon us, not only because it is true, but because it is also necessary. And it is necessary always: today, as yesterday. The forms of penance change, and change greatly, but the human need does not change, the law of God does not change. This is what We have sought to explain in Our recent doctrinal and disciplinary document, which begins with the word that gives it its title: "Paenitemini"



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(Repent). Beloved children, you will do well to take a look at it; and be assured that you will not only not be saddened or hindered in your necessary and intense activities, but rather you will be instructed, comforted, and brought closer to that spirit from which We would like Christian life to be revived, after the Council. Therefore, a good Lent to you, and even now, a good Easter! With Our Apostolic Blessing.

[*Latin ed. p. 235*]

Sacred Congregation for the Doctrine of the Faith 235 ACTA SS. CONGREGATIONUM

## SACRED CONGREGATION FOR THE DOCTRINA OF THE FAITH

### INSTRUCTION ON MIXED MARRIAGES

The sacrament of matrimony, instituted by Christ the Lord as a sign of His union with the Church, in order that it may fully exercise its sacred power and truly become for the spouses a great mystery (cf. Eph. 5, 32), whereby they signify in the intimacy of their life together the love with which Christ gave Himself for men, especially demands complete and perfect harmony between the spouses, particularly in those matters which pertain to religion: "For the bond of souls is often disturbed, or at least weakened, when a difference of opinion and will exists between them in the most important and supreme matters, namely, in the truths and sentiments of religion." Therefore, the Catholic Church considers it a most serious duty to safeguard and protect the good of the faith both in spouses and in children. Consequently, it exercises the utmost care and vigilance, so that Catholics may marry only Catholics. A clear testimony to this diligent care is the ecclesiastical discipline concerning mixed marriages, established by the prescriptions of the Code of Canon Law, which takes the form of a double impediment, namely, of mixed religion and disparity of cult; the former prohibits marriages between Catholics and non-Catholic baptized persons, saving, however, the validity of the marriage; the latter renders invalid the marriage contracted between a Catholic and an unbaptized person. Another testimony of this solicitude of the Church in safeguarding the sanctity of Christian marriage is the very legal form of consent; although in past times various norms existed concerning it, nevertheless, it has always been ensured that clandestine marriages should not be permitted. Following this course, let all Pastors teach the faithful that it is a religious good and a precious thing of this Sacrament; let them warn them seriously of the difficulties and dangers that are inherent in contracting marriage with a non-Catholic Christian, and even more so with a non-Christian;

2 3 1 2 3



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Pius XI, Litterae Encyclicae Casti Connubii. Canons 1060-1064. Canons 1070-107Ì.

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis – Omnes opportunae rationes adhibeantur, ut iuvenes matrimonium cum parte catholica contrahant. Attamen, oportet agnoscere condiciones peculiares nostrae aetatis, quae, in brevi tempore, mutationes gravissimas in vitam socialem et familiarum induxerunt, et quae observationem disciplinae canonicae de matrimoniis mixtis difficilorem quam in praeteritis temporibus reddiderunt. In his circumstantiis, accidit nunc ut commercia, consuetudines vitae et usus inter catholicos et non catholicos sint frequentes, et ita amicitiae et necessitudines inter eos facile nectantur, quae, ut experientia docet, saepe occasionem praebent ad mixta matrimonia. Quare, sollicitudo pastoralis Ecclesiae hodie etiam magis postulat, ut in matrimoniis mixtis etiam sanctitas matrimonii, secundum doctrinam catholicam, et fides coniugis catholici omnino serventur, et educatio catholica prolis, quam maxime fieri potest, cura et diligentia maximo opere curatur. Haec cura pastoralis est magis necessaria, quia, ut notum est, inter non catholicos inveniuntur opiniones diversas, non solum de essentia matrimonii, sed etiam de eius proprietatibus, praesertim de indissolubilitate, et consequenter de divortio et de contrahendis novis matrimoniis post divortium (civilem). Quare Ecclesia censet officium suum esse fideles suos defendere, ut non inducantur in periculum fidei, nec patiantur detrimenta, spiritualia vel materialia. Igitur, nupturientes accurate erudiuntur de natura, proprietatibus, obligationibus matrimonii, et de periculis quae sunt vitanda. Praeterea, in hac re, minime est oblivcienda ipsa ratio agendi catholicorum cum fratribus a catholica Ecclesia disjunctis, sicut Concilium Oecumenicum Vaticanum II per Decretum de Oecumenismo sollemniter statuit. Hoc videtur suggerere, ut mitigetur rigor disciplinae de matrimoniis mixtis, non quidem in iis quae ad ius divinum pertinent, sed in quibusdam normis ecclesiastico iure inductis, quibus fratres disjuncti saepe se offendere putant. Facile est coniectare gravissimam hanc questionem non fuisse amissam a Concilio Oecumenico Vaticanum II, quod, idcirco, a Summo Pontifice Ioanne XXIII, fel., convocatum est, ut hodiernis necessitatibus populi christiani consularetur. Verum est, Patres Concilii varia de hac re vota protulerunt, quae, ut oportet, attento animo sunt considerata. Itaque, post collata consilia cum sacris Pastoribus quorum interest, omnibus mature perpensis, et firmis in suo vigore perstantibus duobus...

[*Latin ed. p. 237*]

The Sacred Congregation for the Doctrine of the Faith, considering the impediments arising from mixed marriages and disparities in worship, yet



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granting the local Ordinaries the faculty to dispense from these, according to the Apostolic Letters *Pastorale Munus*, nos. 19 and 20, for grave reasons and with due regard for the laws to be observed, and with due regard for the rights of the Eastern Churches, by the authority of Paul PP. V I, establishes the following, which, if confirmed by experience, will be incorporated into the Code of Canon Law, now under revision, in a certain and defined manner.

I - 1) It must always be borne in mind that the danger to the faith must be averted by the Catholic spouse, and that the education of the children in the Catholic religion must be diligently cared for.

2) The local Ordinary or parish priest of the Catholic party shall diligently impress upon them, in serious terms, the obligation to ensure the baptism and education of any future children in the Catholic religion; the fulfillment of this obligation shall be confirmed by the express promise of the Catholic party, or by guarantees.

3) The non-Catholic party must be clearly informed, with due respect, of the Catholic doctrine concerning the dignity of marriage, especially concerning its essential properties, which are unity and indissolubility. The non-Catholic party must also be made aware of the grave obligation of the Catholic spouse to protect, preserve, and profess their own faith, and to baptize and educate any children that may be born. Since this obligation must be assured, the non-Catholic party is invited to sincerely and openly promise that they will not hinder this. If, however, the non-Catholic party believes that they cannot make this promise without violating their own conscience, the Ordinary shall report the case, with all its details, to the Holy See.

4) Although, according to ordinary law, these promises must be given in writing, it is for the Ordinaries to decide, either generally or in individual cases, whether this promise must be given in writing by the Catholic party, or by the non-Catholic party, or by both, and also to determine how this should be included in the marriage act.

II - If, in some places, as sometimes happens in certain regions, the education of Catholic children is hindered, not so much by the free will of the spouses, but by the laws and customs of the people, to which the spouses are compelled to conform, the local Ordinary, after careful consideration of all circumstances, may dispense from this impediment, provided that the Catholic party is willing to do so.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - The official commentary states that it knows and is able to do all things, so that the entire posterity to be born may be baptized and educated in the Catholic faith, and that it may persevere in good will, even amidst the adverse will of the non-Catholic party. With this



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in mind, the Church is also led to hope that civil laws, which are contrary to human freedom, such as those that prohibit Catholic education for children or the practice of the Catholic religion, will be abolished, so that natural law may have its full force in these matters.

III - In marriages celebrated between Catholics and non-Catholics, the canonical form must be observed, as stated in canon 1094, with regard to validity. However, if difficulties arise, the Ordinary should refer the case to the Holy See, along with his advisors.

IV - With regard to the liturgical form, derogating from canons 1102 § 2 and 1109 § 3, it is granted to the Ordinaries of the places to permit the celebration of marriages, even between Catholics and non-Catholics, using the sacred rites with the customary blessings and words.

V - Any marriage celebration before a Catholic priest and a non-Catholic minister, who each perform their own rite, is to be absolutely avoided. However, it is permissible, after the religious ceremony is completed, for the non-Catholic minister to offer some congratulatory and encouraging words, and for certain prayers to be recited together with the non-Catholics. All of this may be done with the approval of the Ordinary of the place and with appropriate precautions taken to avoid the danger of scandal.

VI - The Ordinaries of the places and the parish priests should diligently ensure that families born from mixed marriages live according to the promises made, especially with regard to imbuing their children with Catholic doctrine and morals.

VII - The excommunication, by which, according to canon 2319 § 1, n. 1, those who enter into marriage before a non-Catholic minister are excommunicated, is abrogated. The effects of this abrogation also apply to the past. These norms are established with the intention and will, as declared above: to better serve the needs of the faithful today, and to ensure that the relationships between Catholics and non-Catholics are affected by a deeper sense of charity. Therefore, those who have the duty of imparting Catholic doctrine to the faithful, especially the parish priests, should devote themselves wholeheartedly and with constant effort to this task, with the greatest charity towards the faithful, and always with due respect for others, including non-Catholics and even those who are sincerely convinced of their own beliefs. Catholic spouses, for their part, should take care to strengthen the gift of faith in themselves.

[*Latin ed. p. 239*]

239 The Sacred Congregation for the Consistory, while increasing and, always following the paths of Christian virtues in family life, may also continually present a shining example to the separated and to the children. Given in Rome, from the offices of the Sacred Congregation for the Doctrine of the Faith, on the 18th day of March in the year 1966. Most Reverend



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Cardinal OTTAVIANI, Pro-Prefect. L. © S. © Petrus Parente, Secretary. This Instruction, entitled "On Family Life," which will be inserted into the Public Acts of this year, beginning with the month of May, having been made on the 18th day of March, is promulgated and will take effect on the feast of the Ascension of Christ, in the year 1966.

## SACRED CONGREGATION FOR THE CONSISTORY

### PROVISIONS REGARDING CHURCHES

His Most Holy Lord, Pope Paul VI, by the Divine Providence, has, through successive decrees of the Sacred Congregation for the Consistory, provided for the following churches with new pastors:

On January 1st, 1966: — To the Cathedral Church of Lorenensi, he appointed the Most Reverend Father Candidus Parin, formerly the Bishop in title of Tremithusium.

On February 7th: — To the Metropolitan Church of Ancoragiensi, recently established, he appointed the Reverend Father Ioannes Iosephus Thomas Ryan, from the diocese of Albanensi in America, Secretary of the Catholic Association, existing in the archdiocese of NeoEboracensi, for the assistance of the peoples of the Middle East.

On February 12th: — To the titular episcopal Church of Mcivensi, he appointed the Reverend Father Angelus Mugnol, director of the spirit of the interdiocesan Major Seminary, commonly called "Viamão," whom he appointed as an Auxiliary to the Most Reverend Father Antonius Zattera, Bishop of Pelotensis.

To the titular episcopal Church of Castellijabarensi,

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - Official Commentary. His Most Reverend Excellency, Father Honoratus Piazzerà, until now Bishop of Neo-Iguassu, was appointed Coadjutor Bishop with the right of succession to His Most Reverend Excellency, Father Daniel Hostin, Bishop of Lages. On February 15th. — His Most Reverend Excellency, Father Franciscus Ioannes Vennera, until now Bishop of San Nicolás de los Arroyos, was appointed titular Bishop of the Church of Jubaltia. On February 19th. — His Reverend Father, Father Iacobus Violardo, of the diocese of Alba Pompeiana, Secretary of the Sacred Congregation of the Discipline of Sacraments, was appointed titular, for this occasion, Archbishop of the Church of Satafa in Caesarea, Mauretania. — His Reverend Father, Father Ferdinandus Iosephus Antonelli, of the Order of the Friars Minor, Secretary of the Sacred Congregation of Sacred Rites, was appointed titular, for this occasion, Archbishop of the Church of Idicra. On February 21st. — His Most Reverend Excellency,



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Father Marcellus González Martin, until now Bishop of Astorga, was appointed titular, for this occasion, Archbishop of the Church of Casae Medianae, and was appointed Coadjutor Bishop with the right of succession to His Most Reverend Excellency, Father Gregorius Modrego et Casáus, Archbishop of Barcelona. On February 26th. — His Most Reverend Excellency, Father Carolus Parteli, until now Bishop of Tacuarembó, was appointed titular, for this occasion, Archbishop of the Church of Turren in Mauretania, and was appointed Coadjutor Bishop with the right of succession to His Eminence, Father Anthony Mariae, S.R.E. Cardinal Barbieri, Archbishop of Montevideo, as well as Apostolic Administrator "sede plena" of the same archdiocese. — His Most Reverend Excellency, Father Antonius Corso, until now titular Bishop of Moglaena, was appointed Cathedral Bishop of the newly erected Cathedral Church of Maldonado-Oriental Coast. — His Most Reverend Excellency, Father Michael Balaguer, until now titular Bishop of Castellominorita, was appointed Cathedral Bishop of the Cathedral Church of Tacuarembó.

II. QUEBECENSIS - TRIFLUVIANENSIS IN CANADA. DECREE Concerning the Alteration of Boundaries. Deeply concerned for the spiritual well-being of the flock entrusted to him, His Eminence, Father Mauritius S.R.E. Cardinal Roy, Archbishop of Quebec, with the consent of His Most Reverend Excellency, Father Georgius Leo Pelletier, Bishop of Trois-Rivières in Canada, requested of the Apostolic See that the boundaries, by which the archdiocese of Quebec and the diocese of Trois-Rivières in Canada are presently circumscribed, be somewhat altered.

[*Latin ed. p. 241*]

The Sacred Consistorial Congregation, with the favorable vote of His Excellency, the Most Reverend Serg Pignedoli, titular Archbishop of Iconium and Apostolic Delegate in Canada, having approved the requested change, which is necessary for the salvation of eternal souls, and exercising the special faculties granted to it by His Most Holy Father, Pope Paul VI, by Divine Providence, has decided to grant the petition. Therefore, with the consent of those who are concerned or who may be concerned, the present Consistorial Decree separates the entire territory of the parish of Saint Remigius, commonly known as St. Rémi du Lac aux Sables, together with the attached mission of Saint Leopold of Hervey Junction, commonly known as Mission St. Leopold de Hervey Junction, and the parish of the Blessed Virgin Mary of the Angels, commonly known as Notre Dame des Anges de Montauban, along with the filial church of Saint Eligius, commonly known as Saint Eloi les Mines, from the archdiocese of Quebec, and permanently attaches it to the diocese of Trois-Rivières in Canada, thereby changing the boundaries of both ecclesiastical jurisdictions. Furthermore, the Sacred Consistorial Congregation orders that the documents and records pertaining to the aforementioned territory, including those



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concerning the clergy, the faithful, and temporal goods, be transmitted as soon as possible from the archives of the Curia of Quebec to the archives of the Curia of Trois-Rivières in Canada. With regard to the clergy, it is decided that, as soon as the present Consistorial Decree is put into effect, the priests of that Church shall be considered to be assigned to the territory in which they legitimately hold an ecclesiastical benefice or office; other priests, clerics, and seminarians shall remain or be incardinated in that diocese in the territory in which they have a legitimate domicile. To carry out all of these matters, the aforementioned Most Reverend Serg Pignedoli is appointed by the Sacred Consistorial Congregation, and is granted the necessary and appropriate faculties, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation to report to the same Sacred Congregation, as soon as it is possible, an authentic copy of the act of execution. These matters having been stated, the present Consistorial Decree shall be valid as if Apostolic Letters sealed with the papal seal had been issued. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 3rd day of January, in the year 1966.

CAROLUS Cardinal CONFALONIBRI, Secretary.

L. S.

Franciscan Carpino, Archbishop of Serdica, Assistant.

16 - A. A. S.

[*Latin ed. p. 242*]

Acts of the Apostolic See - Official Commentary 242

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

### RANCHIENSIS - JAMSHEDPURENSIS

DECREE

Concerning the alteration of diocesan boundaries.

The Most Reverend and Venerable Lords, Pius Kerketta, Archbishop of Ranchi, and Laurentius Picachy, Bishop of Jamshedpur, petitioned this Sacred Congregation to separate the parishes of Anandpur and Bandgaon from the diocese of Jamshedpur and to annex them to the archdiocese of Ranchi.

This Sacred Congregation for the Propagation of the Faith, having considered the favorable opinion of the Most Reverend and Venerable Lord James Knox, titular Archbishop of Melitene and Apostolic Delegate to India, graciously accepted these petitions, and, by virtue of the faculties granted to it by the Most Holy Father, Our Lord Paul VI, by Divine



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Providence, Pope, decrees that the aforementioned parishes be separated from the diocese of Jamshedpur and incorporated into the archdiocese of Ranchi.

Furthermore, it is decreed that all acts and documents pertaining to the aforementioned parishes be transmitted from Jamshedpur to the Ranchi Chancery as soon as it is permissible.

To carry out these matters, this same Sacred Congregation for the Propagation of the Faith appoints the aforementioned Most Reverend Lord James Knox, granting him the necessary and appropriate faculties, also delegable, for the purpose in question, with the obligation of submitting to this same Sacred Congregation, as soon as possible, a certified copy of the completed execution.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 11th day of the month of January, in the year of Our Lord 1966.

G. P. Card. AGAGIANIAN, Prefect.

L. © S.

Petrus Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 243*]

The Sacred Congregation of Rites, 243 II, ABENGURUENSIS - ABIDJANENSIS, DECREE Concerning the Alteration of Diocesan Boundaries, For the Better Promotion of the Catholic Faith in West Africa. Prayers have been presented to this Sacred Congregation, requesting that the boundaries between the Diocese of Abengourou and the Archdiocese of Abidjan be altered, so that the parishes commonly called Adzopé and Akoupé, which currently belong to the Diocese of Abengourou, be separated from that diocese and attached to the Archdiocese of Abidjan. After mature deliberation, and having heard all those concerned, this same Sacred Congregation of Propaganda Fide, with the authority specially granted to it by the Most Holy Pope Paul VI, by Divine Providence, by the present Decree, decrees that the aforementioned parishes be separated from the Diocese of Abengourou and attached to the Archdiocese of Abidjan. Given at Rome, from the offices of the Sacred Congregation of Propaganda Fide, on the 18th day of the month of February, in the year of Our Lord 1966. G. P. Card. AGAGIANIAN, Prefect. L. © S. Eduardus Pecoraio, Under-Secretary.

## SACRED CONGREGATION FOR RITES, MONTISVIDEI OR IANUENSIS.

Regarding the Beatification and Canonization of the Servant of God, Mary Francis of Jesus (Anne Mary Rubatto), foundress of the Institute of the Tertiary Sisters of Capuchin Order of Loano.



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CONCERNING THE QUESTION: Whether a Commission should be appointed for the introduction of the cause, in the case and for the purpose in question. Those who have shone forth with outstanding virtues and exceptional sanctity of life, the Church places upon the candlestick, that they may shine forth to all who are in the house, and the faithful, admiring their good works, may follow their example.

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - Commentarium Officiale. May these souls, through love of God, grow in virtue, avoid the allurements of the world, and attain eternal glory. Among those deserving of special mention is the Handmaid of God, Francisca of Jesus, who, through the innocence of her manners, the sanctity of her life, and the practice of all virtues, has earned great esteem, and who has inspired a family of daughters working for the salvation of souls within the Church of God. The Handmaid of God was born within the boundaries of the Archdiocese of Taurinensis, in the town of Carmagnola, on February 14th of the year 1844, from parents, Thomas and Teresia Dassano, who had earned great praise among all for their piety and Christian virtues. On the very day of her birth, she was cleansed with the sacred waters of Baptism in the church of Saints Peter and Paul, and received the name Anne Mary. At the age of ten, she received the sacred chrism, and two years later, she was admitted to Holy Communion. Still in her tender youth, she was deprived of her father, and shortly thereafter, of her mother, and was taken in by her older sister, Magdalena, in Taurinorum, where she remained for about five years, constantly engaged in works of charity. During this time, she vowed to preserve her virginity perpetually. However, by the divine Providence, it happened that she was adopted as a daughter by the very wealthy woman, Anne Mary Scoffone. In this new home, she found the best opportunity to diligently practice works of charity towards the needy: she visited almost daily the hospital founded by Saint Joseph Benedict Cottolengo, serving the sick with a cheerful spirit, sparing nothing for herself; she also endeavored to assist the poor and needy with great generosity. After spending some time with this adoptive mother, Anne Mary returned to her sister, Magdalena. During the summer months, she often went to Loanum, in the diocese of Albinganensi, where she found great joy in helping the fishermen, especially in their material and spiritual needs, and in caring for the suffering of many of the sick. She also devoted herself to the care of children, many of whom were abandoned and exposed to all kinds of dangers. In Loanum, for some years, the pious woman, Mary Anne Elice, had been engaged in a work of charity, together with a group of women, and our Handmaid of God joined them, under the guidance of the religious Order of the Brothers Minor Capuchins, who oversaw their activities. When Anne Mary Elice was unable to embrace the religious life and wished to limit the benefits of her Institute to Loanum



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only, the Handmaid of God, together with some companions, decided to dedicate themselves more fully to God and to dedicate themselves more extensively to works of charity, and therefore, they left the world.

[*Latin ed. p. 245*]

The Sacred Congregation of Rites, in number 245, stated that they entered into religious life in common, under a certain rule of discipline drawn up by the aforementioned Capuchin Fathers and approved by the Bishop of Albenga. Thus, on January 28th of the year 1885, the Institute of the Tertiary Sisters of the Capuchin Order of Loano was founded, with the purpose of assisting the sick, especially in private homes, and the Christian education of youth. Mary Francis, who took the name of Mary Francis of Jesus, which she imposed upon herself in the new religious life, pronounced her vows with the sisters on September 17th, 1886, and was appointed General Superior; a position which she held until her death. By the divine goodness, the new Institute opened houses in several places in Liguria, to the great benefit of the faithful. Shortly thereafter, it spread to Uruguay, Strasbourg, and Brazil. Our Servant of God, in order to provide for the growth of her family, crossed the ocean many times, sparing no difficulties. Amidst so many hardships and labors, the Servant of God suffered from a severe illness in Montevideo, and there, on August 6th of the year 1904, she passed away, exhibiting examples of outstanding virtues to her beloved daughters, the people, and the sick, who deeply venerated her. To show how great a reputation for holiness she attained among all, it is sufficient to mention what the Archbishop of Montevideo said upon receiving the news of her death: "What glory for Uruguay, that Mary Francis has died in our country!" Moved by this reputation for holiness, the Most Reverend Archbishops of Montevideo and Genoa, as well as the Bishop of Albenga, conducted canonical inquiries from 1941 to 1948, which they subsequently sent to Rome. In the meantime, several letters, which they call "postulatory," reached the Apostolic See, urging the glorification of the Servant of God. After all the legally required procedures were observed, on July 25th of the year 1952, a decree was issued concerning the writings of the same Servant of God, so that further proceedings could be carried out without impediment. At the instance of the Reverend Father Bernardino of the Elderly, General Postulator of the Order of the Brothers Minor Capuchins, His Eminence and Reverend Lord Paul Cardinal Giobbe, Promoter of the Cause or Relator, in the Ordinary Particular Congregation of Sacred Rites held on March 30th of this year, proposed a question for discussion: Whether a Commission should be appointed for the introduction of the Cause of the Servant of God, Mary Francis of Jesus, in the case and for the purpose in question. And the Most Eminent and Reverend Fathers presiding over the sacred rites, after the report of the aforementioned Promoter, and after hearing the votes of the Prelate Officials, having carefully considered all



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matters, decreed: That a Commission should be appointed, if it pleases the Most Holy.

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Official Commentary. After considering the aforementioned matters, the Most Holy Pope Paul VI, through the undersigned Secretary of the Congregation for the Religious, graciously deigned to authorize the introduction of the cause for the Servant of God, Mary Francisca of Jesus, with his own hand, in the case and for the purpose in question. Notwithstanding any contrary opinions. Given in Rome on April 13th, in the year of Our Lord 1965. ARCADIUS M. Card. LARRAONA, Prefect. © S. Ferdinandus Antonelli, O. F. M., Secretary II. Concerning the Beatification and Canonization of the Venerable Servant of God, Ignatius of Saint Agatha, a professed priest of the Order of Friars Minor Capuchin. REGARDING THE MIRACLES: Whether and concerning which miracles there is evidence, in the case and for the purpose in question. The Franciscan Family of the Friars Minor Capuchin has, throughout all ages, exhibited itself as a fertile field bearing the fruits of honor and honesty; and its members, like fragrant flowers, contribute to the wondrous crown of the Seraphic Patriarch in Heaven. Among these flowers, the Venerable Servant of God, Ignatius of Saint Agatha, of the diocese, now archdiocese, of Vercelli, deserves to be mentioned, who, born into the illustrious Belvisotti family on June 5th, 1686, cultivated all virtues, especially patience, obedience, humility, and poverty. He died most piously in Augsburg, Turin, on September 22nd, 1770. His cause for beatification was introduced before the Congregation for the Religious on February 23rd, 1782, and on March 19th, 1827, his virtues were declared heroic. His reputation for sanctity and the countless graces obtained through his intercession have rendered his tomb glorious. Among other healings, two were selected by experts as being genuine.

[*Latin ed. p. 247*]

The Sacred Congregation of Rites appeared to have before it the accounts of 247 miracles, concerning which apostolic processes had been completed, and regarding whose validity a decree was issued on October 19, 1963. The first healing concerns the Lady Catherine Barra, aged 52, who, having been admitted to the hospital in August 1955, after careful examinations by the doctors, was found to be suffering from atrophic, ascitic cirrhosis of the liver. Many medications were administered to her, but in vain, and she was discharged from the hospital in a cachectic state, with a very poor prognosis for life. The most fervent prayers were offered by the sick woman herself, as well as by her relatives and acquaintances, to the Venerable Servant of God Ignatius. At the end of a novena of supplications, she suddenly recovered. The second healing occurred to Lord Charles Musso, aged forty-five.



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While a typhus epidemic was raging in the town of Busca, in the province of Cuneo, and Lord Charles himself was afflicted with this disease. Having been taken to the hospital, after a few days he fell into a very serious condition, namely, his intestines were perforated, with a subsequent widespread peritonitis, and a sudden failure of the heart. The doctors abandoned the care of the sick man, doing nothing and proclaiming a very poor prognosis for his life. Then, the relatives, with the doctors having no remedies, turned to the intercession of the Venerable Servant of God, offering fervent prayers: immediately the illness subsided, and Lord Charles suddenly recovered. Concerning these same four miracles, the doctors discussed them most diligently, and afterwards, the Medical Session held at the Congregation of Rites discussed them on May 4, 1964, and, having obtained on February 28 of the same year a dispensation from the preparatory Congregation, the preparatory Congregation was held on March 2 of the following year; finally, on June 15 of the following year, the general Congregation was held before the Most Holy Pope Paul V, in which the Reverend Cardinal Ferdinand Cento, Promoter of the Cause or Relator, proposed the following question for discussion: Whether and concerning which miracles it can be affirmed that they occurred in the case and for the effect of which we are speaking. The Reverend Fathers Cardinals, as well as the Reverend Official Prelates and Consultor Theologians, each expressed their opinion. The Most Blessed Father hesitated to reveal his mind, and implored those present to invoke divine light in this matter of such importance. On this very day, with the most sacred ceremony, having summoned to Himself the Reverend Cardinals Ferdinand Cento, Promoter of the Cause or Relator, and Arcadio M. Larraona, Prefect of the Congregation of Rites, and myself, the undersigned Secretary, He declared: "It is established that perfect and instantaneous healings occurred in the case of Lady Catherine Barra from cirrhosis of the liver."

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Official Commentary: Concerning the atrophy, ascites, and the Lord Charles Musso, who suffered from peritonitis and intestinal obstruction, and to whom the intercession of the Venerable Servant of God Ignatius of Agde was offered. This matter was ordered to be made public and recorded in the acts of the Congregation of Sacred Rites. Given in Rome on the 23rd of November, 1965. ARCADIUS M. Card. LARRAONA, Prefect.

© S. Ferdinandus Antonelli, O. F. M., from the Secretariate III concerning the Canonization of the Blessed Aloysius Guanella, Confessor, founder of the Congregations of the Servants of Charity and the Daughters of Saint Mary of Providence.

CONCERNING THE DOUBT: Whether a Commission should be appointed for the resumption of the Cause, in the case and for the purpose



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mentioned.

The Divine Redeemer, who "being moved with pity for the multitude, passed through doing good" (Mark 8:2), has ever been the norm of life for the faithful. Indeed, countless men and women, in every age and circumstance, have exercised the works of charity, offering help to the needy and afflicted, so that the comfort of their elders might be brought forth in the name of Christ. And now, even in our times, given new needs, the offices and the multitude of works pertaining to them have increased, and many men and women have arisen, burning with apostolic zeal, who have dedicated themselves with all their strength to assisting and caring for the sick and the abandoned. Among these heroes of charity, the Blessed Aloysius Guanella, priest, founder of two Congregations, the Servants of Charity and the Daughters of Saint Mary of Providence, stands out, for he, caring for the needs of all the rejected poor, erected many hospitals. He was solemnly proclaimed among the blessed in the celestial ranks by Pope Paul VI on the 25th of October, in the year 1963, in the Basilica of Saint Peter in the Vatican.

[*Latin ed. p. 249*]

The Congregation of Rites, 249. It is not easily expressed how the piety of the people towards the venerable one increased; and God seems to reward the sanctity of His servant with even greater glory, granting many benefits to those who confidently seek his intercession. Among the countless graces obtained through the intercession of the blessed Aloysius, some appear to bear the marks of a true miracle, which moved the most astute promoters of the cause to consider the canonization of Blessed Aloysius Guanella. Meanwhile, several Cardinals and Most Reverend Prelates sent suppliant letters to the Apostolic See, imploring that the highest honors be bestowed upon Blessed Aloysius Guanella. Therefore, with the urging of the Reverend Father Aetius Cova, legitimately constituted Postulator of the Congregation of Servants of Charity, and the Eminent and Reverend Cardinal Forni, Promoter of the Cause, in the ordinary meeting of the Congregation of Sacred Rites held on the 25th of this month in the Vatican Apostolic Palace, a question was proposed for discussion: Whether a Commission should be appointed for the resumption of the cause of the blessed Aloysius Guanella, in the case and for the purpose in question. And the Eminent and Reverend Cardinals and Reverend Officials, after mature deliberation, judged it fitting to respond: That a Commission should be appointed, if it pleases the Most Holy [Father]. Subsequently, the aforementioned was faithfully reported to our Most Holy Pope Paul VI by the undersigned Cardinal, Prefect of the Congregation of Sacred Rites, confirming the opinion of the Cardinals, and His Holiness, with his own hand, graciously deigned to sign the Commission for the resumption of the cause of the blessed Aloysius Guanella, founder of the Congregations of the Servants of Charity



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and the Daughters of Saint Mary of Providence. Given in Rome, on the 27th of January, 1966. ARCADIUS M. Card. LARRAONA, Prefect. © Fr. Ferdinandus Antonelli, O. F. M., Secretary.

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis - Commentarium Officiale

## SACRA CONGREGATIO DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS

DECRETUM

Studium Theologicum « Sancti Augustini », in loco Siegburg prope Bonnam in Germania, Facultati Sacrae Theologiae Pontificii Athenaei Anselmiani in Urbe aggregatur, facta Facultati potestate conferendi per Studium gradus academicos Baccalaureatus et Licentiae Sacrae Theologiae.

Universorum hominum salutem opere verboque ministrare Catholicae Ecclesiae indesinenter interest omniumque virorum qui, Christi Domini vestigia prementes, omnia omnibus facti animas Deo lucrifacere contendunt. Ad hoc autem excelsum assequendum propositum, Novi Foederis ministri « arma militiae non carnalis » quibus (( in captivitatem redigant omnem intellectum in obsequium Christi )) (2 Cor. 10, 4) seu (( arma lucis » (Rom. 13, 12) comparare debent, quibus munitus « perfectus sit homo Dei ad omne opus bonum instructus )) [2 Tim. 3, 17).

Quo plures praestantioresque huiusmodi apparerentur « operarii inconfusibiles recte tractantes verbum veritatis » (2 Tim. 2, 15), Societas condita est a Verbo Divino appellata, quae hoc ineunte saeculo procera arbor excreverat longe lateque uberrimos ramos extendens. Cuius optime meritae religiosae sodalitatis altiorum studiorum domicilium a Sancto Augustino nuncupatum in loco Siegburg dicto prope Bonnam in Germania anno rep. sal. MCMXXV inchoatum est, quo penitius missionarii Evangelii nuntii in omnes orbis plagas profecturi theologica doctrina imbuerentur omnimodaque cognitione erudirentur quae ad hominum attingendas mentes movendaque corda nostris diebus sane requiruntur.

Quum insuper nuper perillustre Institutum « Anthropos », a doctissimo s. r. P. Gulielmo Schmidt S. V. D. compositum ac exquisita doctrina decoratum, in laudato Theologico Studio definitivam sedem fixerit, simulque « Institutum Missionarium » praeclaris praesidentibus magistris ibidem ordinatum sit, idem religiosarum scientiarum sacrarium fastigium pertingere visum est, assumpto speciali munere ethnologiam anthropologiamque atque psychologiam tum individualem tum collectivam (seu sociologiam) religiosas necnon achristianas religiones fun-

[*Latin ed. p. 251*]

The Sacred Congregation for Seminaries and Universities, having con-



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sidered the matter, decrees that it is to be investigated, taught, and disseminated in writing. Having received the most urgent request from the Superior General of the aforementioned Society, that the same Institute be elevated to academic status, the Sacred Congregation for Seminaries and Universities, with the benevolent approval of His Holiness, Pope Paul VI, for the glory of God and the honor of the Church, seeks to promote and foster, through careful instruction of clerics, a thorough understanding of psychology, ethnology, religious anthropology, and the diligent study of the religions and cults of various peoples, in accordance with the Encyclical Letters of the same Supreme Pontiff, Paul VI, entitled "Ecclesiam Suam" (A. A. S. LVI, 1964, pp. 637-654).

The Theological Faculty of the Pontifical Athenaeum of Saint Anselm in Rome hereby declares that the Theological College of the Society of the Divine Word, named after Saint Augustine, located near Bonn in Germany, is affiliated with the aforementioned Theological Faculty, and that this affiliation is established for a period of five years as an experiment. Furthermore, it is declared that, with authority granted to the Faculty, after a period of three years of theological study, a Bachelor's degree in Sacred Theology will be conferred upon students of the same religious Society who have successfully completed special examinations, both written and oral, under the supervision, guidance, and authority of the Faculty, within the premises of either the Athenaeum or the College of Saint Augustine, in accordance with the Apostolic Constitution "Deus scientiarum Dominus" and the attached Regulations, and the approved Statutes, all of which are to be strictly observed; all other provisions to the contrary notwithstanding.

Given at Rome, from the offices of the Sacred Congregation, on the eighteenth day of the month of October, on the feast of Saint Luke the Evangelist, in the year of Our Lord 1965.

† JOSEPHUS Card. PIZZARDO, Bishop of Alba, Prefect.

† DINUS Staffa, Archbishop titular of Caesarea in Palestine, Secretary.

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. Thursday, February 24, 1966. The Holy Father, Paul VI, received in a solemn Audience, for the presentation of Letters of Credential, His Excellency, Dr. JAMSED GTJSTADJI KHARAS, Extraordinary and Plenipotentiary Ambassador of the Republic of Pakistan.

SACRED CONGREGATION OF RITES. Tuesday, February 8, 1966, in the Palace of Congregations, in the presence of the Most Eminent and Reverend Cardinal Fernando Cento, of the Suburbicarian Church of Velletri, Promoter of the Cause of the Servant of God, Anne degli Angeli Monteagudo, professed nun of the Order of St. Dominic, the Holy Congregation of Rites convened, in which the Reverend Prelates Officials and the



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Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, February 22, 1966, in the Palace of Congregations, the Ordinary Particular Session of the Holy Congregation of Rites convened, in which the Most Eminent and Reverend Cardinals and the Reverend Prelates Officials discussed the introduction of the Causes of the Servants of God:

1. Cesare Barzaghi, priest of the Congregation of St. Paul (Barnabites);

2. Anthony Vincenzo Gallo, secular priest.

Furthermore, they examined the reports of the Theological Censors regarding the writings of the Servants of God:

1. Maurizio Maria Matteo Garrigou, priest, founder of the Congregation of the Sisters of Our Lady of Compassion;

2. Edmondo Bojanowski, layperson, founder of the Congregation of the Handmaids of the Most Blessed Virgin Immaculate;

3. Stefano Kaszap, young layperson.

[*Latin ed. p. 253*]

From the Roman Curia Diary, 253. SECRETARY OF STATE. By Apostolic Briefs, the Holy Father Paul VI, may He happily reign, has deigned to appoint: January 28, 1966. His Excellency, Reverend Monsignor Garrone Gabriele, Archbishop of Toulouse, Pro-Prefect of the Sacred Congregation for Seminaries and Universities. February 2. His Excellency, Reverend Monsignor Punzólo Luigi, titular Archbishop of Sebastea, Pro-Nuncio in the Arab Syrian Republic. February 9. The Most Reverend Monsignor Lovelli Arturo, Prelate Referendary of the Supreme Tribunal of the Apostolic Signatura. February 16. His Excellency, Reverend Monsignor Heim Bruno, titular Archbishop of Xanto, Pro-Nuncio in Finnland. February 18. The Reverend Monsignors D'Ercole Giuseppe and Damizia Giuseppe, Prelates, voting members *supernumerarii* of the Supreme Tribunal of the Apostolic Signatura. By Apostolic Briefs, the Holy Father Paul VI, may He happily reign, has deigned to appoint: Assistants to the Papal Throne: May 6, 1965. His Excellency, Reverend Monsignor Silva Santiago Alfredo, titular Archbishop of Petra of Palestine. November 2. His Excellency, Reverend Monsignor Galea Emanuele, titular Bishop of Tralles in Asia, Auxiliary-Vicar General of the Archdiocese of Malta. December 25. His Excellency, Reverend Monsignor Martínez Silva Salvatore, titular Bishop of Jaso. Apostolic Protonotaries *ad instar participantium*: November 24, 1965. Monsignor Juras Francesco M. (Boston). December 15. Monsignor Purcell Giovanni F. (San Diego). December 15. Monsignor De Michelis Alessandro (Asti). December 15. Monsignor Carletti Remo Maria (Pompei). December 15. Monsignor Davighi Luigi (Pompei). January 10, 1966. Monsignor Innerhofer Giovanni (Vienna). January 10, 1966. Monsignor Moser Carlo (Vienna). January 10, 1966. Monsignor Anichini



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Silvio (Fiesole).

[*Latin ed. p. 254*]

Acta Apostolicae Sedis - Official Commentary 254, January 11, 13, 17, 18, 1966.

Most Reverend Monsignor Galletto Albino (Pinerolo).

Most Reverend Monsignor Di Fulio Bragone Carlo (Rieti).

Most Reverend Monsignor Federici Emidio (Albano).

Most Reverend Monsignor Adamson Tommaso (Liverpool).

By decree of the Secretariat of State, the Holy Father Paul V, reigning happily, deigned to appoint:

March 22, 1966.

His Excellency, Reverend Monsignor Marty Francesco, Archbishop of Rheims, Member of the Secretariat for Non-Believers.

By decree of the Secretariat of State, the Holy Father Paul V, reigning happily, deigned to appoint:

Prelates Domestic of His Holiness:

October 1963.

Most Reverend Monsignor O'Connell Patrizio Michele (Dublin).

November 28, 1964.

Most Reverend Monsignor Violi Enrico (Milan).

December 1.

Most Reverend Monsignor Maderna Umberto (Milan).

Most Reverend Monsignor Figueiredo Francesco (Coimbra).

December 10.

Most Reverend Monsignor Paulus Emanuele (Coimbra).

April 22, 1965.

Most Reverend Monsignor Malunga Bartolomeo (Kamina).

May 15.

Most Reverend Monsignor Azzie Solyme (Edmundston).

Most Reverend Monsignor Ledere Camillo (Edmundston).

May 19.

Most Reverend Monsignor Gipperich Roberto G. (Owensboro).

June 2.

Most Reverend Monsignor Campeau Rolando (Mont-Laurier).

Most Reverend Monsignor Forget Ludovico (Mont-Laurier).

Most Reverend Monsignor Trottier Ivan (Mont-Laurier).

December 12.

Most Reverend Monsignor McCarthy Geremia (Syracuse).



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Most Reverend Monsignor Shannon Guglielmo (Syracuse).
Most Reverend Monsignor Tierney Giovanni (Syracuse).
December 19.
Most Reverend Monsignor Dondeyne Alberto (Bruges).
July 1.
Most Reverend Monsignor Allievi Luigi (Milan).
Most Reverend Monsignor Bellori Luigi (Milan).
Most Reverend Monsignor Bigi Carlo (Milan).
Most Reverend Monsignor Brivio Teodolindo (Milan).
Most Reverend Monsignor Castiglioni Ernesto (Milan).
Most Reverend Monsignor Ferrano Mario (Milan).
Most Reverend Monsignor Monganini Eugenio (Milan).
Most Reverend Monsignor Montorfano Ettore (Milan).
Most Reverend Monsignor Terrani Giacomo (Milan).
Most Reverend Monsignor Tresoldi Libero (Milan).
December 7.
Most Reverend Monsignor Mooney Gregorio (New York).
December 21.
Most Reverend Monsignor Valenta Timoteo (Austin).
Most Reverend Monsignor Dwyer Riccardo (Sacramento).
Most Reverend Monsignor Higgins Cornelio (Sacramento).
Most Reverend Monsignor O'Connor Giovanni (Sacramento).
Most Reverend Monsignor Pöble Giacomo (Sacramento).

[*Latin ed. p. 255*]

Diarium Romanae Curiae 21, 255, 1965.
Most Reverend Conway, Patrick (Sioux Falls).
Most Reverend Duraczynski, Jerome (Sioux Falls).
Most Reverend Kolbeck, Henry (Sioux Falls).
Most Reverend Martin, Myron (Sioux Falls).
Most Reverend McEneaney, John (Sioux Falls).
Most Reverend Miller, Lewis (Sioux Falls).
Most Reverend Schmitt, William (Sioux Falls).
Most Reverend Trautner, Clarence (Sioux Falls).
Most Reverend Brandner, Harold (Bismarck).
Most Reverend Dahmus, Bede Anthony (Bismarck).
Most Reverend Lauinger, Francis (Bismarck).
Most Reverend Mandry, Herman (Bismarck).
Most Reverend Moelter, William (Bismarck).



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Most Reverend Seider, John (Bismarck).
Most Reverend Dermody, Patrick Joseph (Oakland).
Most Reverend Galvan, Patrick Joseph (Oakland).
Most Reverend McLaughlin, Joseph Edward (Oakland).
Most Reverend O'Connor, Emmett William (Oakland).
August 2.
Most Reverend Oendrowski, Alexander (Detroit).
Most Reverend De Oneudt, Ferdinand (Detroit).
Most Reverend Eppenbrock, John (Detroit).
Most Reverend Fournier, Edmond (Detroit).
Most Reverend Karey, Arthur (Detroit).
Most Reverend Lorenz, Victor (Detroit).
Most Reverend Malloy, Charles (Detroit).
Most Reverend Rybinski, Joseph (Detroit).
Most Reverend Schoenherr, Walter (Detroit).
Most Reverend Valade, Arthur (Detroit).
Most Reverend Bougie, Joseph Henry (Alexandria, Ontario).
Most Reverend Contant, Cyril (Alexandria, Ontario).
Most Reverend Wylie, James A. (Alexandria, Ontario).
September 4.
Most Reverend Arquette, Robert (Ogdensburg).
Most Reverend Bailey, Joseph (Ogdensburg).
Most Reverend Brennan, William (Ogdensburg).
Most Reverend Brown, Florence (Ogdensburg).
Most Reverend Dumas, Edmond (Ogdensburg).
Most Reverend O'Brien, Jeremiah Albert (Ogdensburg).
Most Reverend Waterhouse, John (Ogdensburg).
Most Reverend Belelli, Giles (Resistencia).
September 26, 31.
Most Reverend Mejia y Mejia, Justin (Ipiales).
September 4.
Most Reverend Etruiste, Benjamin (Lucena).
Most Reverend Couture, Michael (Sherbrooke).
Most Reverend Zana, Emidio (Brzesc).
September 19.
September 28.
Most Reverend Di Silvio, Flavio (Rome).
Most Reverend Chiarini, Angelo (Brzesc).



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September 29.
Most Reverend Crescenti, Angelo (Brzesc).
Most Reverend Treccani, Joseph (Brzesc).
Most Reverend Alvarez Botero, Samuel (Sonsón).
October 2.
Most Reverend Aristizabal, Michael (Sonsón).
July.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Official Commentary, October 7, 1965. Monsignor Vincenzo Lncariello (of Altamura and Acquaviva delle Fonti).
Monsignor Giuseppe Contento (of Conversano).
8 Monsignor Federico Sopeña Ibafiez (of Madrid).
Monsignor Giovanni Zaragüeta Bengoechea (of Madrid).
13 Monsignor Giuseppe Sheehan (of Crookston).
Monsignor Francesco Kerr (of Down and Connor).
Monsignor Anacleto Bendazzi (of Bavenna).
18 Monsignor Francesco Walter Daly (of Edmonton).
Monsignor Edoardo Donahoe (of Edmonton).
Monsignor Martino Signorelli (of Lugano).
Monsignor Creardo Munari (of Reggio Emilia).
Monsignor Gastone Razzoli (of Reggio Emilia).
19 Monsignor Enrico Beck (of Newark).
Monsignor Giuseppe Carroll (of Newark).
Monsignor Giacomo Healy (of Newark).
Monsignor Edoardo Looney (of Newark).
20 Monsignor Carmelo Gresti (of Acireale).
Monsignor Francesco Pelluzza (of Acireale).
Monsignor Giuseppe Wewel (of Münster).
22 Monsignor Vincenzo Restivo (of Agrigento).
Monsignor Giuseppe Khantsian (of Zülz).
23 Monsignor Alessandro Persichetti (of Rome).
28 Monsignor Isidoro Quiñones B. (of Mazatlán).
Monsignor Girolamo D'Sa (of Trincomalee).
November 4.
Monsignor Giuseppe Ciampa (of Muro Lucano).
Monsignor Daniele Furey (of Raphoe).
Monsignor Tommaso Molloy (of Raphoe).
Monsignor Gioacchino Blanch Sala (of Tartus).



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Monsignor Giosafat Baril (of Trois-Rivières).

Monsignor Giuseppe L. Beaumier (of Trois-Rivières).

Monsignor Albano Laziale Melançon (of Trois-Rivières).

Monsignor Luciano Paquin (of Trois-Rivières).

9 Monsignor Giovanni Cavanaugh (of Bridgeport).

Monsignor Giovanni Murcke (of Bridgeport).

NECROLOGY, October 1955.

Monsignor James J. Navagh, Bishop of Paterson.

March 1966.

His Eminence Cardinal Alfonso Castaldo, Archbishop of Naples.

5 Monsignor Charles Francis Buddy, Bishop of San Diego.

9 Monsignor Jan van Dodewaard, Bishop of Haarlem.

10 Monsignor Alfonso M. Corrado Ferroni, Bishop of Laohokow.

14 Monsignor James Cornelius van Miltenburg, Archbishop-Bishop of Hyderabad in Pakistan.

Monsignor Vincenzo Lojali, Bishop of Amelia.

[*Latin ed. p. 257*]

Year and Volume LVIII, April 30, 1966, No. 4. ACTA APOSOLICAE SEDIS, COMMENTARY. Direction: OFFICIALE, Vatican Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC CONSTITUTIONS. I. BLANTYRENSIS (CHIQUAVANA). From certain territories detached from the archdiocese of Blantyre, a new diocese is established in the region of Malawi, to be called "Chiquavana." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. To promote, as is fitting, the Kingdom of Christ among all the nations and peoples of the earth, we apply the greatest care, as we, being successors of the blessed Peter, are bound by the office of attending to all, both sheep and lambs. Therefore, with a most willing heart, we have received what the venerable Brother John Baptist Hubert Theunissen, the revered Blantyre prelate, proposed, and after hearing the venerable Brother Vidon, Master of God, Archbishop with the title of Tuscamia and Apostolic Delegate in Eastern Africa, we have decided to establish, so that certain territories of the same archdiocese of Blantyre may be united into a new cathedral seat: for we have considered this not only to be of great future benefit to the faithful Christians, but also to many who are not yet within the fold of Christ. Regarding this matter, using our supreme and apostolic authority, we decree and order the following. From the aforementioned archdiocese, we separate the civil districts, which are commonly called Chikwawa and Port Herald, and we



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establish a new diocese.

[*Latin ed. p. 258*]

We establish the twenty-fifth canon, to be called Chiquavanam, with the following boundaries: to the north, the territory of the archdiocese of Blantyre; to the south, west, and east, the territory of the region of Mozambique. We entrust the care of this newly established diocese, whose metropolitan see will be Blantyre, to the members of the Society of Mary of Montfort, subject to Our will and to that of the Apostolic See. The episcopal see shall be located in the city commonly known as Chikwawa; and the episcopal chair of the diocesan magistracy shall be placed in the principal church of that same city, which we elevate to the dignity of a cathedral, with appropriate rights and privileges. Furthermore, the Bishop shall see to it that, for the canonical college which will be established in the future by other, subsequent documents, he appoints diocesan consultants, who will assist him with counsel and aid; and that he establishes a seminary to receive and form those boys who, by the prompting of God, are called to the priesthood. These documents of Ours shall be put into effect by the venerable Brother Vido Dei Mestri, whom We have appointed, or by a person delegated by him, who holds a position of ecclesiastical dignity. Whoever completes this task shall draw up the appropriate documents and send them to the Sacred Congregation for the Propagation of the Faith, duly signed and sealed. We will and decree that this Constitution is now and forever effective; so that those things which are decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to take effect, since We hereby repeal all such things. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person holding a position of ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the twenty-second day of the month of March, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our pontificate. For the Holy Roman Church: 8B HAMLETUS I. Card. CICOGNANI GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith. Franciscus Tinello, Apostolic Chancellor. Ioannes Calieri, Protonotary Apostolic. Sylvius Romani, Protonotary Apostolic.

[*Latin ed. p. 259*]

Acta Pauli PP. VI 259 II UBONENSIS (NAKORNRAJ ASIMAENSIS)

The territory of the Apostolic Vicariate of Ubon is divided, and a new Apostolic Vicariate is established, named "Nakornrajasimaensis."



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**PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,**

**FOR THE EVERLASTING RECORD.**

Since the People of God, which is the Church, to which all men are called, is experiencing ever greater growth, albeit not without labor, We deem it necessary to provide greater assistance to the faithful, suitably arranged through ecclesiastical divisions, if it should be opportune.

Therefore, after hearing the venerable Brother John Gordon, our Apostolic Delegate in Thailand, in the region of Laos and in the Malay Peninsula, and after considering the opinions of our venerable Brothers, the Cardinals who preside over the Sacred Congregation for the Propagation of the Faith, they judged it fitting that, after dividing the territory of the Apostolic Vicariate of Ubon, a new Apostolic Vicariate be established there, and by Our supreme and apostolic authority, We decree as follows:

From the Apostolic Vicariate of Ubon, We separate the territories consisting of the civil districts known as NakornRajasima, Buriram, and Chayaphum, and from these We establish a new Apostolic Vicariate, to be called Nakornrajasimaensis, and We entrust it to the care of the members of the Society of Paris for foreign missions, who, as is their custom, spare no effort, "For the rest, brethren, pray for us that the word of God may run and may be glorified, even as among you." (2 Thessalonians 3:1).

Concerning the governance and administration of the new Apostolic Vicariate, let what the Code of Canon Law establishes or what the Sacred Congregation for the Propagation of the Faith prescribes be observed.

We wish that these things which We have commanded be carried out by the Apostolic Delegate in Thailand, in the region of Laos and in the Malay Peninsula, who is in office at the time these Letters are put into effect, or by whomever he may delegate, having the necessary faculties for that purpose.

Furthermore, let the documents pertaining to this matter be drawn up according to the established procedures, and copies of them be sent promptly to the Sacred Congregation for the Propagation of the Faith.

We wish this Constitution to be effective now and forever; so that those to whom it pertains may observe what has been decreed therein with religious devotion, and thus may it obtain its full force.

[*Latin ed. p. 260*]

Acts of the Apostolic See - Official Commentary 260: No prescription of any kind can impede the effectiveness of this [decree], since through it we abolish all others. Furthermore, no one is permitted to alter or corrupt these documents of Our will; rather, the same faith must be given to copies and excerpts of this Constitution, whether printed or handwrit-



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ten, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, as would be given if the original were presented. Given in Rome, at St. Peter's, on the twenty-second day of the month of March, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate. For the Holy Roman Church: Hamletus I. Card. CICOGNANI, Secretary of State; & Gregorius P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith; Franciscus Tinello, Regent of the Apostolic Chancery; Ioannes Calieri, Apostolic Protonotary; Sylvius Romani, Apostolic Protonotary. Place £8 of Lead, in the Apostolic Chancellery, table, volume CXVIII, number 9. III SOUTHWARK (ARUNDEL - BRICHTELMESTUN) Certain territories detached from the Southwark diocese are united to form a new diocese, to be called "Arundel - Brichtelmestun." Furthermore, the Church of Southwark is raised to the rank of an archdiocese. PAULUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: It has always been the solicitude of the Roman Pontiffs towards the faithful in England that they should overlook nothing that pertains to the care of their religious needs and the promotion of their salvation. This is also Our intention, and Venerable Brother Hyginus, Cardinal, Archbishop with the title of Nepte, and Apostolic Delegate in Great Britain, has judged that it is in the best interests of the faithful if...

[*Latin ed. p. 261*]

The Acts of Pope Paul VI, section 261, concerning the more suitable arrangement of territories, states that another cathedral seat and another metropolitan seat should be established there, and to accomplish this, after hearing the venerable Brothers, John Carmel Heenan, Cardinal of the Holy Roman Church, Archbishop of Westminster, and Cyril Conrad Cowderoy, Bishop of Southwark, they requested this from the Apostolic See, and We readily grant their petition. Therefore, according to the opinion of Our venerable Brothers, the Cardinals who preside over the Sacred Congregation of the Consistory, and by Our supreme and apostolic authority, We decree and order the following:

We separate from the Southwark diocese, which is commonly called Surrey and Sussex, and from these We establish a new diocese, named Arundellien-Brichtelmestun, with boundaries encompassing the same counties, as currently defined by civil law. We decree that the seat of the bishop shall be established in the city of Arundell, and the episcopal chair of the pastoral office shall be in the curial temple located there, dedicated to Saint Philip Neri, which We elevate to the dignity of a cathedral, with its own rights and privileges. To the bishop, in addition to granting appropriate rights, We also impose obligations and duties that are connected with the episcopal office.

Furthermore, We order that a college of canons be established according



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to the norms of law; for the present, however, diocesan consultants shall be chosen, who will assist the bishop with counsel and aid, and who will relinquish their duties once the canons are established. The seminaries, that is, the larger one located in the town commonly called Wonersh, and the smaller one in the town commonly called Mark Cross, shall be available for the use of the newly established churches and others, until such time as the dioceses themselves, according to established laws, provide for themselves in a different manner.

The episcopal table, which is called the Curia, shall be supported by the revenues of the faithful, offered freely, and by a suitable portion of goods, as provided by canon 1500 of the Code of Canon Law. Furthermore, priests shall be considered subject to that See within whose territory they hold a benefice or office; other clerics and seminarians shall be subject to it, in which they have their legitimate domicile.

As for the governance of the diocese, the administration, the Vicariate Capitular, in the event of a vacancy, the election, and other matters of this kind, the sacred canons shall be observed. Finally, the documents and acts pertaining to the newly established diocese shall be transmitted from the Curia of Southwark to the Curia of Arundellien-Brichtelmestun, to be kept religiously in the archives.

Moreover, We decree that the Church of Southwark, being exempt from the metropolitan jurisdiction of the Archbishop of Westminster, shall be elevated to the dignity and rank of a metropolitan See, by establishing a new ecclesiastical province, named Southwark, consisting of the following churches: Southwark itself, as the metropolitan; Arundellien-Brichtelmestun; Plymouth; and Oporto.

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - Official Commentary: We decree that the dioceses, both those directly subject to the Holy See and those which, until now, were subject to their respective metropolitan sees, are now separated. Furthermore, we honor the Venerable Brother Cyril Conrad Cowderoy, still the Bishop of Southwark, by raising him to the dignity of Metropolitan Archbishop, with the corresponding rights and obligations. We also elevate the canonical college of the same Church to the rank of a metropolitan college, with the rights and offices that are legally due to it. Finally, we command that these Our Letters be carried out by the Venerable Cardinal Hyginus, whom we have mentioned, or by whomever he may delegate, provided that the person is constituted in an ecclesiastical dignity. However, if, at the time when these Letters are to be put into effect, another person is fulfilling the office of Apostolic Delegate in Great Britain, then this person shall carry out all of Our commands. Whoever completes this task shall take care to prepare the appropriate documents according to custom, and shall send them, duly signed and sealed, to the Sacred Con-



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gregation of the Consistory as quickly as possible. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall observe what has been decreed therein with religious devotion, and thus obtain its full effect. No prescriptions of any kind whatsoever shall be able to impede the effectiveness of this Constitution, since by it we derogate from all such prescriptions. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in an ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the twelfth day of the month of May, in the year of Our Lord one thousand nine hundred and sixty-five, in the second year of Our Pontificate. JAMES A. Card. COPBLLO, Secretary of the Holy Roman Church. CHARLES Card. CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. FRANCIS TINIELLO, Regent of the Apostolic Chancery. CAESAR FEDERICI, Apostolic Protonotary. SYLVIUS ROMANI, Apostolic Protonotary.

[Seal]

In Ap. Cane, tab., vol. CXVIII, n. 86.

[*Latin ed. p. 263*]

ACTS OF POPE PAUL VI, 263, IV MACRIANENSIS - ADAMANTINA (ITABIRENSIS). Certain territories having been separated from the archdioceses of Mariana and Adamantina, a new diocese is established, named "Itabirensis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY: Our heart is filled with great joy whenever a new diocese is born from others, for this is a clear demonstration that the Holy Church is constantly expanding its boundaries and gently inviting souls to embrace the law of Christ and to preserve good morals. Therefore, our venerable brother Sebastian Baggio, Archbishop with the title of Ephesus and Apostolic Nuncio in Brazil, after hearing the venerable brothers Oscar de Oliveira, Archbishop of Mariana, and Gerald de Proença Sigaud, Archbishop of Adamantina, desiring to serve the benefit of the Christian faithful, requested from this Apostolic See that, after certain territories had been taken from the churches of Mariana and Adamantina, a new diocese might be established there. We considered that, after due deliberation and prayer, this request should be granted. Therefore, with the consent of those who have some right in this matter, and by the fullness of our authority, both spiritual and apostolic, we decree and order the following: From the archdiocese of Mariana, we detach the entire territory of the municipalities, as they are currently defined by civil law, namely: Alvinópolis, Antonio Dias, Bela Vista de Minas, Belo Oriente, Bom Jesus do Amparo, Coronel Fabriciano, Dionisio, Ferros, Itabira, Ipatinga, Jaguaraçu,



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Joanésia, João Monlevade, Marliéria, Mesquita, Nova Era, Rio Piracicaba, Santa Maria do Itabira, São Domingos do Prata, São Gonçalo do Rio Abaixo, São José do Goiabal, Timóteo; and from the archdiocese of Adamantina, we detach the municipalities of Braúnas, Itambé do Mato Dentro, Morro do Pilar, Passabém, Santo Antonio do Rio Abaixo, São Sebastião do Rio Preto, and we establish a new diocese, to be called Itabirensis, and to be defined by the same boundaries and with the territories that we have mentioned. The head of the diocese will be the city of Itabira, in which the Bishop will have his seat and residence; and he will have his cathedral in the curial temple.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - An Official Commentary, dedicated to God in honor of the Blessed Virgin Mary of the Most Holy Rosary; to this temple, as is fitting, we grant the due rights, honors, and privileges, just as we do to the Bishop, to whom, however, we also impose duties that are appropriate to his order. We establish a new suffragan diocese under the metropolitan See of Mariana, and within its temple, we order the establishment of a college of Canons, according to the norms of other Letters to be published under the seal; however, for the time being, diocesan Consultors may be chosen, who will assist the Bishop with counsel and aid, but they will cease from their duties once the Canons are established. With regard to the episcopal table, it will be supported by the revenues of the Curia; by the money offered by the Christians; and by a suitable portion of the goods that belong to the Itabirensis diocese, made according to the proper division according to Canon 1500 of the Code of Canon Law. The seminary shall be established with diligent care as soon as possible, in which boys will be received who are pursuing the priesthood, according to the laws of common law and the prescriptions of the Sacred Congregation for Seminaries, and this is a grave precept. When the young men have reached the age at which they must devote themselves to philosophy and sacred theology, the best of them shall be sent to Rome, to be received into the Pontifical Pio Brasileiro College. The governance and administration of the diocese, the election of a Capitular Vicar in the event of a vacancy, and other matters of this kind, shall be regulated by the laws of the Code of Canon Law. Concerning the clergy, we decree that priests shall be assigned to that Church in which they hold a benefice or ecclesiastical office; and that other clerics and seminarians shall be assigned to that place where they have a legitimate domicile. Finally, the acts and documents pertaining to the newly established diocese shall be sent to its Curia, to be kept religiously in the archive. Furthermore, let the venerable Brother Sebastian Baggio, whom we have mentioned, take care to carry out these our mandates, and he may also delegate any man he chooses, provided that he is distinguished by his priestly dignity. When the business is completed, the documents shall be written, and true copies



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of them, duly signed and sealed, shall be sent as soon as possible to the Sacred Congregation Consistorial. If, at the time when these our Letters are put into effect, another person presides over the Apostolic Nunciature in Brazil, we impose upon him the duty of carrying out these our instructions. We will and desire that this Constitution be effective now and in the future; so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. The effectiveness of this Constitution shall not be hindered by any prescriptions of any kind, since we derogate from them all by means of it. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of our will; rather, copies and excerpts of this Constitution, or types thereof,

[*Latin ed. p. 265*]

265 The acts of Pope Paul VI, whether printed or handwritten, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, near St. Peter's, on the fourteenth day of the month of June, in the year of Our Lord nineteen hundred and sixty-five, in the second year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. CHARLES Cardinal CONPALONIERI, Secretary of the Sacred Congregation of Consistories. Franciscus Tinello, Regent of the Apostolic Chancery. Ioannes Calieri, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary. *Loco Qj Plumbi In Ap. Cane, vol. CXVIII, n. 1,9. V*

LAURET AND RECINATI: A Pontifical Delegation is established in the Shrine of Loreto and a certain territory is separated from the diocese of Recanati, and a new "nullius" diocese is founded, to be called *Ab Alma Domo Lauretana*.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: The sacred temple of the Blessed House of Loreto, and the works attached to it, are known to all to have always been endowed with special privileges and rights by the Roman Pontiffs, since indeed a Christian community has always devoted itself to it with particular piety. Among these rights and privileges, it is fitting to mention that Pope Pius XI, Our Blessed Predecessor, in order to implement Article 27 of the Convention between the Holy See and Italy, issued Apostolic Letters under the seal, on the tenth day of the month of September, in the year 1934, granting to that sacred building and to the buildings and works surrounding it, to the *Romans*.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis – An official commentary was submitted to the Pontiff, concerning either temporal matters or religious affairs, regarding the administration and care of which the Pontifical Administrator, duly



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elected, would have authority. In the following year, on the eleventh day of October, the same Supreme Pontiff, by a consistorial decree, determined that, in order to more closely unite the faithful of Loreto with the Basilica of the Most Holy Virgin, the jurisdiction of the Pontifical Administrator should be extended to the territory of the city of Loreto and its district, suspending, of course, the jurisdiction of the Ordinary of Recanati-Loreto over the same territory. Furthermore, desiring also to provide more suitably and stably for that most celebrated temple, and for the territory of Loreto, especially since the aforementioned Pontifical Administrator had, for a long time, ceased to reside according to the law, with the consent of those who have some right or claim concerning this matter, by Our supreme and apostolic authority, for the exercise of the jurisdiction which belongs to Us, whether in religious matters or in temporal affairs, We establish a Pontifical Delegation in the Sanctuary of the Holy House of Loreto and in the buildings and works annexed thereto. The ecclesiastical Prelate who will administer as Pontifical Delegate in the same Sanctuary shall be bound by law and office to ensure that the temple is properly administered in religious matters and in temporal affairs; that due consideration is given to the good of souls, especially those who, afflicted by infirmity, come there from all places; and that the goods and offerings spontaneously offered by the faithful are administered in an orderly manner. Furthermore, all works and associations established in the same Sanctuary shall be subject to the same Delegate, without exception, including the universal Congregation of the Holy House of Loreto. With regard to the curia or parish, special regulations shall be established for the celebration of marriages in the same Sanctuary, in order to define the rights of the Sanctuary itself and of the curia. The Pontifical Delegate shall also have the function of representing the Sanctuary of the Holy House of Loreto, together with the buildings and works annexed thereto, for all legal purposes. Furthermore, with regard to acts of extraordinary administration, he must be endowed with the authority of the Apostolic See, to which he shall submit an annual report on the administration. Moreover, by Our authority, We establish a prelature "nullius" [of no diocese], immediately subject to Us and to the Apostolic See, to be called the Prelature of the Holy House of Loreto, whose territory shall be the city of Loreto and its district, according to the present boundaries of the Municipality of Loreto, with the four curias existing therein. We permanently and definitively withdraw this territory from the Diocese of Recanati, since, from the year 1935 until now, the jurisdiction of the Ordinary has been exercised over the same territory.

[*Latin ed. p. 267*]

Acta Pauli PP. VI, 267, Recanati was merely suspended. Therefore, the Bishop of Recanati, currently in office, will henceforth not enjoy the title of Bishop of Loreto, which was conferred upon him by Apostolic Letters



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dated September 15, 1834. The newly established secular prelate will be governed according to common law, and its prelate's residence will be the Basilica of the Holy House of Loreto, with all its rights and privileges; furthermore, the Prelate, in addition to enjoying the rights due to him, will also be subject to obligations arising from the same law. The prelate's table, as it is called, will be constituted by the revenues of the Curia and other contributions from the faithful, for the sake of whose benefit this prelate was established, and we declare that these contributions are to be seven hundred thousand annually. Due to the present lack of secular clergy, Consultors will be chosen for the prelate, in place of Canons, according to common law. As for the clergy, we decree that as soon as these Letters are put into effect, priests will be attached to the Church in whose territory they hold an ecclesiastical office; and those other clergy will be attached to it who reside there in a legitimate dwelling. Furthermore, documents and records pertaining to the new prelate must be transmitted from Recanati to the Curia of the new prelate, to be kept religiously in the archive. Although the office of Delegate of the Holy See at the Shrine of Loreto and the office of Ordinary Prelate of the Holy House of Loreto are conferred upon the same person, the newly established prelate has its own legal personality, independent of the Shrine, and is represented by the Prelate. To ensure that all of this is carried out, the Venerable Charles Grano, Archbishop with the title of Thessalonica, and Apostolic Nuncio in Italy, is entrusted with this task, and he is given the power to delegate another man to do so, provided that he is a man of standing in ecclesiastical dignity. Whoever carries out this task should take care to draw up the documents in the customary manner and to send them to the Sacred Congregation of the Consistory as soon as possible, duly signed and sealed. We intend this Constitution to be effective now and in the future; in such a way that those who are subject to it will observe religiously what has been decreed in it, and thus it will obtain its full force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be valid, since we hereby repeal all such prescriptions. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of the aforementioned person of standing in ecclesiastical dignity, are to be considered valid.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - The Official Commentary, established by decree, and likewise signed by a public notary, shall have the same validity as if it were presented. Given in Rome, at St. Peter's, on the twenty-fourth day of the month of June, in the year of Our Lord nineteen hundred and sixty-five, the third year of Our Pontificate. JAMES A. Card. COPELLO, Secretary of the Holy Roman Church. CHARLES Card. CONPALONIERI, Secretary of the Sacred Congregation of Consistories. FRANCIS, Regent of



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the Apostolic Chancery. JOSEPH ROSSI, Titular Bishop of Palmyra, Apostolic Protonotary. JOHN CALIERI, Apostolic Protonotary. In the Apostolic Chancery, table, volume CXVIII, number 41. VI OF MENDI. The Apostolic Prefecture of Mendi is elevated to the rank and dignity of a Vicariate Apostolic, retaining the same name and boundaries. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The Kingdom of Christ, which is the Church, has this characteristic and preeminent quality above all other earthly kingdoms and empires: not only was it founded for the purpose of gathering all peoples to itself and containing them within its embrace (Cf. Mt. 13:31), but also for the purpose of renewing those same peoples with grace, truth, and virtue (Cf. ibid. 13:33), so that from human society, subject to sin and reduced to servitude, it may make the most holy city of God, for the salvation of all nations. And this has indeed always been the case, and it happens daily. Now, since the Christian work in the region of Mendi, in Papua New Guinea, has prospered through the labor of the Brothers Minor Capuchins and the most benevolent grace of God, the Sacred Congregation deemed it fitting and opportune to elevate the Apostolic Prefecture of the same name to the order of Apostolic Vicariates: indeed, so that a sign of Our will might be given to Our beloved sons laboring there.

[*Latin ed. p. 269*]

The acts of Pope Paul VI, page 269, are opportune, because this same Church appears to be captured by a new increase of virtue and charity, with good hope. Since this is so, by the counsel requested from the venerable Father Dominic Enrici, Archbishop with the title of Ancusitano, and also Apostolic Delegate in Australia, New Zealand, and Oceania, we elevate the Prefecture of Mendi to the dignity of an Apostolic Vicariate, with the due rights and privileges, preserving, of course, its boundaries and the name Mendi. Furthermore, we judge that the same ecclesiastical territory should be governed by the same Fathers of the Order of the Brothers Minor Capuchin, whom we paternally exhort to spare no effort for the sake of promoting the Christian religion. Moreover, the aforementioned venerable Father Dominic Enrici will strive to carry out what we have ordered, or whoever he may delegate. After the matter has been carried out, the documents should be drawn up and sent promptly to the Sacred Congregation for the Propagation of the Faith, with all due sincerity. We will and desire that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it are religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since by it we derogate from all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear



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the seal of a person of standing in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were shown. Given in Rome, at St. Peter's, on the sixth day of the month of July, in the year of Our Lord nineteen hundred and sixty-five, in the third year of Our Pontificate. JAMES A. Card. COPELLO, 8. R. E. Chancellor. GREGORY P. Card. AGAGIANIAN, 8. Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. Caesar Federici, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary.

[*Latin ed. p. 270*]

Acta Apostolicae Sedis - Official Commentary 270 VII D APRILIS Apostolic Prefecture of Dapangoënsis is elevated to the rank of a diocese, retaining the same name. PAUL, SERVUS OF GOD, BISHOP, FOR PERPETUAL REMEMBRANCE: Just as individual families are important to all of humankind, so too are dioceses important to the Church, from which, as from sources of Christian life, the gifts of heavenly grace flow to people. Therefore, with a joyful heart, we received what the Sacred Council decided to do for the Propagation of the Christian Faith, after having heard the venerable Brother John Baptist Maury, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate in West Africa, concerning the reduction of the Apostolic Prefecture of Dapangoënsis to the order of a diocese; which, we are confident, will greatly benefit the growth of Christian life in the beloved Republic of Togo. Therefore, with all our authority, we decree the following: We elevate the Apostolic Prefecture of Dapangoënsis to the rank of a diocese, retaining the same name. The seat of this diocese and its episcopal see shall be subject to the metropolitan Church of Lomé and its Ordinary, as a suffragan; the capital of the diocese will be the city of Dapango, in which the Bishop will establish his chair of teaching, namely in the church dedicated to Saint Joseph the Worker, which we raise to the dignity of an episcopal see, with the corresponding rights and honors. We lovingly exhort our beloved sons of the Order of the Friars Minor, to whom we entrust the Church of Dapangoënsis, that with charity and zeal for the salvation of souls, they spare no effort so that "the word of God may course and be clarified" (2 Thessalonians 3:1) there. Finally, we wish that, due to the circumstances of the place and the time, a canonical chapter cannot yet be established, that diocesan consultants be appointed, who will assist the Bishop with counsel and help. As for the governance and administration of the diocese, let the laws of canon law be observed, and let those norms be followed which the Sacred Congregation for the Propagation of the Faith, to whom...

[*Latin ed. p. 271*]

The Acts of Pope Paul VI, page 271, state that the Church of Dapangoënsis shall continue to be subject [to the authority]. Furthermore, these Let-



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ters shall be brought to effect by the venerable Father John Baptist Maury, whom we mentioned, either by himself or by another whom he deems suitable, having the necessary faculties for the matter. In truth, he will cause the same documents to be drawn up, and he will promptly send true copies thereof to the Sacred Congregation for the Propagation of the Faith. And if, at that time, another presides over the same Apostolic Delegation, he shall carry out these commands. We wish this Constitution to be effective now and in the future; in such a way that those things which are decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since we abolish all such things by means of it. Moreover, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or written by hand, which bear the seal of a man established in ecclesiastical dignity, and which are also signed by a public notary, shall be held to be entirely valid, just as if the original were presented. Given in Rome, at St. Peter's, on the sixth day of the month of July, in the year of Our Lord nineteen hundred and sixty-five, the third year of Our Pontificate.

JAMES A. Cardinal COPELLO, Secretary of State.

GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Ioannes Calieri, Protonotary Apostolic.

Hamletus Tondini, Protonotary Apostolic.

*a. i.* [ad indicandam]

*In Ap. Cane, tab., vol. CXVIII, n. 68.* [In the Apostolic Chancery, register, volume 118, number 68.]

[*Latin ed. p. 272*]

Acts of the Apostolic See - Official Commentary VIII. YAOUNDÉ (BAFIA). A new Apostolic Prefecture is established, named "Bafia," separated from the archdiocese of Yaoundé.

**PAUL, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE:**

That the law of the Gospel may be more readily spread among the peoples, and that the aids to eternal salvation, which Christ, the Savior of all, merited through His divine merits, may be offered to a greater number of people, it is the practice of this Apostolic See to sometimes establish new ecclesiastical jurisdictions from others, and to provide for them with their own sacred pastors, heirs of the apostolic works.



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Furthermore, since the Sacred Congregation for the Propagation of the Faith considered it opportune to establish a new Apostolic Prefecture from a certain territory separated from the archdiocese of Yaoundé, and proposed that this be done, after having heard the venerable Brother John Zoa, Archbishop of Yaoundé, and the venerable Brother Aloysius Bellotti, Archbishop *in partibus* of Voncariana and Apostolic Delegate in Mahdia, Africa, we, by our apostolic authority, decree and order the following:

We separate the entire territory, namely the civil district commonly called Mbam, from the archdiocese of Yaoundé, and we establish a new Apostolic Prefecture there, named Bafia, which we entrust to the members of the Congregation of the Holy Spirit, under our guidance and that of the Apostolic See, urging them to spare no effort in promoting the Kingdom of Christ there.

The newly established Prefecture, which will be bounded by the same limits as the territory of the civil district from which it is formed, shall enjoy all the rights and privileges that are customary for ecclesiastical jurisdictions of this kind, according to the common law.

Finally, we command that our present letters be carried into effect by the venerable Brother Aloysius Bellotti, whom we have mentioned, or by a person delegated by him, provided that he is duly constituted in an ecclesiastical office. If, at the time of execution, another Apostolic Delegate is acting in Mahdia, Africa, he shall carry out all of our mandates. And whoever completes this task should endeavor to have the appropriate documents drawn up according to the established custom.

[*Latin ed. p. 273*]

The Acts of Pope Paul VI, number 273, addressed to the Sacred Congregation for the Propagation of the Faith, which are to be sent forth immediately, duly signed and sealed. We desire that this Constitution be efficacious now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the efficacy of this Constitution, shall be able to take effect, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or written by hand, which bear the seal of a person of authority in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if this were presented. Given in Rome, at St. Peter's, on the sixth day of the month of July, in the year of Our Lord nineteen hundred and sixty-five, in the third year of Our Pontificate. JAMES A. Cardinal COPELLO, GREGORY P. Cardinal AGAGIANIAN, Secretary of the Holy Roman Church, Prefect of the Congregation for the Propagation of the Faith, Francis Tinello, Apostolic Chancellor, Caesar Federici, Apostolic Protonotary, Sylvius Romani, Apostolic Protonotary. In the Apostolic



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Chancellery, volume CXVIII, number 62. IX. KAOLACKENSIS. The Apostolic Prefecture of Kaolack, in Senegal, is raised to the dignity of a diocese. PAUL, Bishop, Servant of the Servants of God, for the perpetual memory of the Vicar of Christ among men, who descended from the vastness of heaven to these lands for the very reason that the flame of charity and love might be kindled (cf. Luke 12:49), and We strive with all our strength and endeavor that this flame may not only burn in the hearts of Christians, but...

[*Latin ed. p. 274*]

Acts of the Apostolic See - Official Commentary 274: We also strive with the utmost diligence that the brightest flame of the Christian religion may shine forth among all peoples, as many as the world sustains; and that they may be introduced to the knowledge of Christ, the Son of God to be adored. For this reason, since the Apostolic Prefecture of Kaolack in the Republic of Senegal has made considerable progress through the work and labor of the Missionaries of the Most Sacred Heart of Jesus, and since the Sacred Congregation for the Propagation of the Faith has proposed that it be granted the dignity of a diocese, in order that new progress may be hoped for, and that due praise may be given to the Fathers laboring there, We, after having consulted the venerable Brother John Baptist Maury, Archbishop with the title of Laodicea in Phrygia, and formerly Apostolic Delegate in that Republic, decree as follows. We reduce the Apostolic Prefecture of Kaolack to the form of a diocese, with the due rights, retaining the same name; and We make it a suffragan of the metropolitan See of Dakar, so that the Bishop of Kaolack, who is a priest, shall be subject to the laws of Canon Law, under this condition that he remains subject to the Sacred Congregation for the Propagation of the Faith. The seat of the new diocese shall be established in the city of Kaolack, and the cathedral shall be in the church of St. Theophilus, as a place of episcopal authority, in the same city. Furthermore, the diocese shall be entrusted to the same Fathers as before, and We implore them that, with their accustomed diligence, labor, and Christian piety, they may promote the boundaries of the faith as much as possible. A college of canons shall be established; but if it cannot be done at present, We grant that, in its place, diocesan consultants be chosen, who shall assist the Bishop with counsel and labor. In all other respects, the prescriptions of Canon Law shall be fully observed. Furthermore, those things which We have commanded shall be carried out by him who, at the time when these Our Letters are to be published, holds the office of Delegate, or by whomsoever he may designate. After the facts have been carried out, the documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. We will and ordain that this Constitution be efficacious now and in the future; so that those things which have been decreed by it may be religiously observed by those to whom they pertain, and thus obtain their



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force. The efficacy of this Constitution shall not be hindered by any prescriptions of any kind, since by it We derogate from all such. Furthermore, it shall not be lawful for anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or written by hand, which bear the seal of a man of the highest standing in ecclesiastical dignity, and which have been attested by a public notary, shall be valid.

[*Latin ed. p. 275*]

The document "Acta Pauli Pp. VI 275" should be given the same credence as if it were presented in person, should that be the case. Given in Rome, at St. Peter's, on the sixth day of the month of July, in the year of Our Lord nineteen hundred and sixty-five, in the third year of Our Pontificate.

IACOBUS A. Card. COPELLO

**GREGORIUS P. Card. AGAGIANIAN**

Secretarius ad S. R. E.

Praefectus, Congregationis de Propaganda Fide

Franciscus Tinello

Regens Cancellariae Apostolicae

Ioannes Calieri,

Protonotarius Apostolicus

Hamletus Tondini,

Protonotarius Apostolicus

a. i.

LOGO

[Reference to a lead inscription in the Apostolic Archives, table, volume CXVIII, number 70.]

## APOSTOLIC LETTERS

●v

I. The title and privileges of the Basilica Minor, the parish church of the Most Sacred Heart of Christ the King, in the City, are conferred.

**PAULUS PP. VI**

For the perpetual memory of this event.

— A notable monument of more recent architecture, in which the ingenuity and effort of men celebrated in our time for their knowledge of the arts have been employed, rises in the pleasant plain of the Eternal City, which, extending from here to the foot of Mount Mario, is washed by the waves of the Tiber. For, as the number of inhabitants increased after the



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most grievous and universal war of all nations, new spaces for roads had to be found, and new districts had to be laid out; and immediately, with commendable agreement, both civil magistrates and religious leaders conceived the plan of building a house of God, which would be the center and heart of the new urban region. But above all, Benedict XV, Our Predecessor of blessed memory, should be considered and praised as the author of this work, who, concerned for the good of those living there, opened his mind to Leon Giovanni Dehon, founder of the Society of Priests of the Sacred Heart of Jesus, and favored the undertaking in every way. For he...

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - The official commentary desired that the building, and thus the name, be obtained with the authority of the Royal Church of the Most Sacred Heart of Jesus. Therefore, obeying the will of Augsburg, this servant of God undertook the work so diligently that on the 18th of May, in the year 1920, His Eminence Basilius Cardinal Pompilj, at that time the Cardinal-Priest of the Holy Roman Church, laid the foundation stone of the temple. This, after being completed through the excellent work of artisans and laborers, was opened for public worship on the 20th of May in the year 1934, and solemnly consecrated at the end of the year 1938. Meanwhile, the beginning of the pastoral ministry had already taken place with happy auspices; the priests of the Most Sacred Heart, following in the footsteps of their holy Founder, were already engaged in it; and, moreover, having established a parish, they devoted such diligent care to the salvation of souls that the splendor of the building fully corresponded to the fervor of religion. Indeed, the building itself, adorned with two towers, excels in size and dignity both outside and inside: a half-length image of Christ in bronze crowns the central door; another image of Him, painted with vibrant colors, is depicted in the apse; furthermore, the bronze Stations of the Cross, as they are called, and the artistic stained-glass windows contribute greatly to its ornamentation; finally, the crypt, dedicated to all those who fell in the war, encourages piety. Moreover, the sacred rites are performed magnificently, schools are open for the instruction of youth, lectures on Christian doctrine are frequently held, and constant care is taken of the families particularly entrusted to the Heart of Jesus and consecrated to the offering of His justice, love, and peace. It should also be added that, with the increase in the number of religious men, We ourselves, on the 5th of February of this year, honored the same temple with the dignity of the title of deacon. Given these circumstances, the beloved son Benjamin Zambetti, curator of the same church, petitioned Us to bestow a new and more distinguished honor upon the illustrious seat of the Minor Basilica, upon the completion of another century since the founding of the Most Sacred Heart of Jesus. We have no doubt about admitting and fulfilling this request, considering the recommendations of the General Superior



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of the religious order, as mentioned above, of the association, and especially of Our beloved son Aloysius, Reverend Cardinal of the Holy Roman Church, who, as Our Vicar in spiritual matters in the city, consecrated the temple itself while performing the sacred rites; indeed, we are certain that, with this act of beneficence, We shall also satisfy the accumulated desires of Our most esteemed Predecessor. Therefore, after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, We elevate the parish temple, located in the city and dedicated to the Most Sacred Heart of Christ the King, to the title and dignity of a Minor Basilica, for all time, and grant it all the privileges and immunities pertaining to such a Basilica, according to the decrees of the Holy Church.

[*Latin ed. p. 277*]

The Acts of Pope Paul VI, paragraph 277, with the rights and privileges that rightfully belong to temples bearing the same name. These are valid notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall fully and completely produce their intended effects; and that they shall fully and completely apply to those to whom they pertain, now and in the future; and that they shall be duly judged and defined as such; and that they shall be rendered null and void from this moment and forever, if anything contrary to these provisions should, by anyone, knowingly or unknowingly, be attempted. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the third day of July, in the year 1965, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI.

II. Title and privileges are conferred upon the Minor Basilica cathedral church of Varmienski, by PAUL PP. VI. For the perpetual memory of this event. — The cathedral temple of Varmienski is deservedly praised for its antiquity and artistic works; indeed, as can now be seen, it was founded in the 14th century, although its origins date back to the year 1260. The building is largely of Gothic structure, and several wooden and marble altars add considerably to its splendor. Furthermore, there are found within it images, painted and sculpted by renowned artists, which inspire admiration. It is also fitting to mention that this cathedral church is a seat of piety, where sacred rites are celebrated with great splendor. It is also pleasing to remember the diocese of Varmienski, of which this principal temple is, as it were, the center, which, through the ages, even amidst turmoil and difficulties, has remained steadfast in the Catholic faith; moreover, its former bishop was Aeneas Silvius Piccolomini, who, after being elevated to the Petrine See, was called Pope Pius II; and to this diocese was also assigned Stanislaus Hosius, who was one of the legates of the Roman Pontiff to the Council of Trent; and finally, within the Canonry of the same cathedral church, was elected Nicolaus Copernicus, a man of outstanding renown in the science



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of the stars. Wishing to enhance the honor of this excellent house of God,

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - Official Commentary. The Most Reverend Father Joseph Drzazga, Bishop in the title of Sinianda, and Vicar General of the Diocese of Warmia, also signifying the wishes of the Chapter of Canons, the clergy, and the Christian faithful of that same diocese, beseeched Us, that We might grant this church the title and status of a Minor Basilica. In response to these prayers, Our beloved sons, Stephen, Cardinal Wyszyński, Archbishop of Gnesen and Warsaw, having received ample commendation, We readily agreed to comply. Therefore, after consultation with the Sacred Congregation for Divine Worship, with certain knowledge and mature deliberation regarding the fullness of Our Apostolic power, by these letters We elevate the church of Warmia to the dignity of a Minor Basilica, with all the rights and privileges that rightfully pertain to that title. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now or in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and forever, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the eighteenth day of the month of September, in the year 1965, the third year of Our pontificate. © HAMLETUS I. Card. CICOGNANI. Saint Teresa of Jesus, Virgin, the principal Patroness of Catholic writers of Spain, is chosen. PAULUS PP. VI. For the perpetual memory of the matter. Saint Teresa of Jesus is rightly praised, for she not only ascended to the pinnacle of holiness, and, with her spiritual fecundity, was the mother of the Carmelites, both men and women, who observe the stricter institutions of her Order, but also wrote many books, filled with admirable wisdom. Through these works and the brilliance of her life, she remains a most excellent teacher even now. In order to offer themselves to her with due devotion, 7.

[*Latin ed. p. 279*]

The Acts of Pope Paul VI, page 279, concerning Catholic writers of Spain; it is necessary that their art, which is indeed most noble, be increasingly directed towards the salvation and benefit of souls, especially in these times, when the most vile accumulation of books and periodicals greatly contributes to the ruin of souls. Therefore, all Cardinals of the Spanish nation, Archbishops, Bishops, furthermore, administrators of Spain concerning internal and judicial affairs, all directors or rectors and professors of pontifical and civil universities and academies, presidents also of colleges and societies, groups and associations of literary societies, and many other



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distinguished Spanish writers, considering the fourth century from the founding of the Teresian religious institute, have requested that we establish the most illustrious Virgin, devoted to God, as the patroness of Catholic writers of Spain. And we, so that those to whom the greatest weight of books and periodicals that are published pertains, may have this office before their eyes, to which they should aspire, and of whose protection they should be aware, we are pleased to grant such requests freely. Therefore, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our apostolic power, we establish and declare, in a perpetual manner, Saint Teresa of Jesus, Virgin, as the principal patroness among God for Catholic writers of Spain, with all the honors and liturgical privileges that rightly belong to the principal patrons of groups or orders. Notwithstanding any contrary things. These things we decree, establish, and ordain, that these present letters shall forever remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain or may pertain, now and in the future, shall fully benefit from them; and that it shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from now on. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eighteenth day of the month of September, in the year 1965, the third year of our pontificate. © HAMLETUS I. Cardinal CICOGNANI, concerning the public affairs of the Church.

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Official Commentary IV. The Blessed Virgin Mary of Guadalupe is chosen as the principal Patroness of the studious youth of Peru. PAULUS PP. VI. For the perpetual memory of this event. — Young people, whose Christian strength and true devotion are essential for the future of the Church and the nation, rightly turn to her who is the "Help of Christians" and the "Seat of Wisdom." We rejoice that the youth of Peru, devoted to their studies, are turning their hearts to the Blessed Virgin Mary, called of Guadalupe; and that they desire to entrust themselves to her faith and protection. Approving this wholeheartedly and concerned with the welfare of this part of the Lord's flock, Our beloved Son, John, Cardinal Landázuri Ricketts of the Holy Roman Church, Archbishop of Lima, on behalf of all the Archbishops and Bishops of Peru, requested that we establish the Blessed Virgin, invoked by that name, as the heavenly Patroness of the aforementioned youth. We gladly accede to these requests, confident that, with the help of the most benign Mother of God and of mankind, these young people dear to us will maintain the right path of life, avoid the temptations of vice, flourish in their talents, and thus be useful to Christian and civil society. Therefore, after consultation with the



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Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we declare, establish, and proclaim that the Blessed Virgin Mary, commonly known as "Nuestra Señora de Guadalupe," is chosen as the principal heavenly Patroness of the "studious youth of Peru," with all the honors and liturgical privileges that rightly belong to principal patrons of groups. Notwithstanding anything to the contrary. These decrees are issued, established, and determined, and these present letters shall remain forever valid and effective; they shall have and obtain their full and complete effect; and those to whom they apply, now and in the future, shall fully observe them; and it shall be duly judged and determined accordingly; and anything to the contrary, concerning these matters, shall be considered void from now on, if anyone, by any authority whatsoever, knowingly or unknowingly, should attempt to alter them. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twentieth day of the month of September, in the year 1965, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 281*]

Acta Pauli PP. VI, 281, V. The title and privileges of the Minor Basilica are granted to the parish church of St. Michael the Archangel in the town of "Altenstadt," within the boundaries of the Diocese of Augsburg. PAUL PP. VI. For the perpetual memory of the matter. In the town of "Altenstadt," there exists a sacred building dedicated to the Prince of the Heavenly Host, St. Michael, which is rightly and deservedly celebrated throughout the entire Diocese of Augsburg for its antiquity, beauty, and the memories of religious events associated with it. This building, constructed in the 12th and 13th centuries according to the Roman style, seems to demonstrate its steadfastness and the firmness of the faith through its very stones and solid columns, as countless testimonies have shown over the course of many years by the faithful Christian people who have visited it. Such a dwelling of religion has always been sought after with singular devotion, so that those who visit it may not only behold the wondrous works preserved there, but may also honor them with due reverence: in the first place, the great image of the Crucified Lord Jesus, which, carved skillfully from wood in the 13th century, represents the work of human redemption, as if God Himself were represented by the wood of the cross; and also the image of the Blessed Virgin Mary with her Son, in which the very goodness of the most loving Mother of mankind seems to shine forth. Nor should we overlook the salutary fountain of the washing, in which the individual rites of that sacred Sacrament are depicted. Indeed, this is the only church in that town, which, as a parish church, more abundantly nourishes and fosters the religious life of the faithful, and which, being richly furnished and recently renovated, can more fully satisfy the needs of sacred liturgy. For



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these reasons, moved by the desire and the will of the chapter and the curia, the Venerable Brother Joseph Stimpfle, Bishop of Augsburg, presented letters to Us, so that this church might obtain the title of Minor Basilica. Wherefore, having gladly admitted these requests, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby, by these letters, and in perpetuity, elevate the parish church of St. Michael the Archangel in the town of "Altenstadt," within the boundaries of the Diocese of Augsburg, to the title and dignity of a Minor Basilica, with all the rights and liturgical privileges that properly belong to churches bearing the same title. Notwithstanding any contrary provisions. These things We decree, sta-

[*Latin ed. p. 282*]

282 The Acts of the Apostolic See, with its official commentary, are hereby declared, and these present letters are established as firm, valid, and efficacious, and shall perpetually remain and endure; and shall fully and completely produce and obtain their effects; and those to whom they pertain, or may pertain, shall fully support them now and in the future; and thus, it shall be rightly judged and defined; and shall be declared void from this moment and null, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the ninth day of the month of October, in the year 1965, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI. The titles and privileges of the Basilica Minor of the church of Saint John Bosco in the City are granted. PAULUS PP. VI. For the perpetual memory of the matter. — In the Tusculana region of the City, a temple is erected in honor of the father of the young, Saint John $\text{Bosco}$, a noble work and frequented by the people. With the aid of recent architectural techniques, especially with iron-reinforced concrete, a very large structure has been built, to which a dome, somewhat smaller than the hemisphere of the Basilica of Saint Peter in the Vatican, adds dignity, while various colored marbles of great value, sculptures, paintings, and mosaics contribute to its splendor. But the greatest praise of this building is that it is rightly called an "house of God and a gate of heaven," provided that the divine rites are diligently celebrated by the Salesian Societies, who serve as ministers of this church, and that the faithful are diligently instructed in order to attain the salvation of souls. In this regard, it is worth remembering that, according to the principles of their Society, they devote great care to boys and young men. Therefore, this temple, sacred to its Author and Master, rightly holds the position of a principal church for the Salesian Family, together with the Basilica of the Blessed Virgin Mary in Turin, which is called the Help of Christians; nor does it forget the honor that John PP. XXIII, Our predecessor of blessed



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memory, graciously bestowed upon it, on the third day of the month of May in the year 1959, amidst the clamorous acclamations of the people, when he visited it. Therefore, Aloysius Castano, a beloved son of the entire Society of Saint Francis de Sales, expresses the desire...

[*Latin ed. p. 283*]

The Acts of Pope Paul VI, No. 283. The General [Curia] humbly requested that We grant that aforementioned church the title and status of a Minor Basilica. Gladly complying with these requests, We, after consultation with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in every respect, elevate the church, dedicated to Saint John Bosco, Confessor, in this city, to the honor and dignity of a Minor Basilica, with all the rights and liturgical privileges that rightfully belong to churches bearing this title. Notwithstanding any contrary provisions. We decree, We establish, We determine that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that all to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twentieth day of the month of November, in the year 1965, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI. Saint Adalbert, Bishop and Martyr, is chosen as the principal patron for the entire archdiocese of Prague. PAUL VI. For the perpetual memory of this matter. — Prague, a city renowned for its historical events, artistic endeavors, and studies, must also be celebrated for the examples of its saints and deserves to be remembered. Among these, three shine above the rest, namely, Duke Wenceslaus, Priest John of Nepomuk, and Bishop Adalbert. This one, called the Apostle of Bohemia and crowned with martyrdom, governed the Church of Prague in the tenth century so piously and holily that he was venerated by all the Bohemians throughout the centuries. Moreover, that the piety of the faithful may flourish even more towards him, and that more abundant benefits may come to the people through his intercession, the Venerable Father Francis Tomásek,

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - Official Commentary. The Bishop holding the title of Butus, and also Apostolic Administrator, exercising his full authority in Pragensis, having been petitioned by both the clergy and the faithful, implores Us to confirm, with Our benevolent authority, Saint Adalbert as the Patron of the archdiocese of Pragensis. We, desiring to suitably



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reward the piety of the people of Pragensis, deem it most fitting to grant assent to such petitions. Wherefore, after consultation with the Congregation for Sacred Rites, and with certain knowledge and mature deliberation concerning the fullness of Apostolic power, by these letters, in perpetuity and in a most solemn manner, We confirm, or rather, We re-establish, choose, and declare Saint Adalbert, Bishop and Martyr, as the principal Patron of the entire archdiocese of Pragensis before God, with all the honors and liturgical privileges that rightfully belong to the principal Patrons of places, notwithstanding any contrary provisions whatsoever. These decrees We issue, We establish, We determine, and We declare that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and forever be fully assisted by them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these, by anyone, with any authority, knowingly or unknowingly, should occur. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of November, in the year 1965, the third year of Our pontificate. : © HAMLETUS I. Card. CICOGNANI. The Basilica Minor of the urban church of Saint Andrew the Apostle of the Valley is adorned with titles and privileges. PAULUS PP. VI. For the perpetual memory of the matter. — "To the servant of Christ, brother of Peter" (cf. Brev. Rom., Off. S. Andr.), the sacred temple of Saint Andrew the Apostle, to which the name "of the Valley" is added, rightly ranks among those churches which most magnificently adorn the city of Rome, especially through artistic works and acts of piety. This outstanding structure was built above the walls of the theater of Pompeii, through the generosity of Cardinals Alexander and Francis Peretti Montalto; to which Charles Maderno, the great...

[*Latin ed. p. 285*]

The architect of the building, whose name is Paul, placed the dome, which is located near the majestic hemisphere of the Vatican Basilica. Furthermore, this hall of God is adorned with images perfectly executed by the skilled hand of Domenico Zampieri, commonly known as "Domenichino," and other artists. It is also important to note that it is distinguished by the tombs of Pope Pius II and Pope Pius III, our predecessors, and by several chapels located on the sides, where the monuments of certain Cardinals of the Church are found. Of these, one is said to have been designed by Michelangelo Buonarroti. Also worthy of mention is a chapel that was erected by Maffeus Barberini, who, having attained the dignity of Pope, was called Urban VIII. The sacristy, which is also quite impressive, has been adorned with the highest praise by Pope Pius IX, also our predecessor. Finally, religious ceremonies have been solemnly held in the church of St. Andrew. In this regard, it is worth remembering that St. Vincent Pallotti in-



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stituted a prayer there on the octave day, with the intention that the faithful, through the ministry of the Redeemer who appeared to the world, might be united in the faith of the Christian Church. The image of the Divine Child, commonly called St. Cajetan, also draws the hearts of the faithful to itself. It is also pleasing to remember that Pope Pius IX and Pope John XXIII gave important sermons in the same church; and this Pope, whom we have recently followed, bestowed upon him the dignity of the title of Cardinal. This seat of honor is now held by our beloved son Aloysius, Cardinal of the Holy Roman Church, our General Vicar in spiritual matters in the city. Desiring to add a new splendor to the church, our beloved son Anthony Sagrera, the Superior General of the Regular Clerics, commonly known as the Theatines, who are engaged in their ministry, humbly requested that we grant it the title and status of a Minor Basilica. Gladly complying with these requests, and after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we hereby elevate the church of St. Andrew the Apostle in Valle to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to sacred buildings bearing this title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever valid and effective; shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully enjoy them; and that they shall be duly judged and defined; and that anything to the contrary shall be null and void from now on.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - Official Commentary, concerning which, any attempt, whether knowingly or unknowingly, has been made to interfere, by anyone, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twentieth day of the month of December, in the year 1965, in the third year of Our Pontificate.

DECLARATION COMMON from Paul VI, Pope, and Michael Ramsey, Archbishop of Canterbury, representing the Anglican Communion, written in Latin and English, signed in the monastery of Saint Paul outside the walls, and publicly read in the Patriarchal Basilica of Ostia, after prayers offered in common.

In this City of Rome, from which Saint Augustine, sent by Saint Gregory the Pope, was dispatched to England, founder of the See of Canterbury, which all those now in England consider as the center of their Christian Communion, the Most Holy Pope Paul VI and the Reverend and Most Honorable Michael Ramsey, Archbishop of Canterbury, representing the Anglican Communion, met together, in a spirit of fraternity, to offer each other greetings. At the conclusion of this meeting, they give thanks to Almighty God, for it is by the grace of the Holy Spirit that, in the years just past, a



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new sense of Christian fraternity has arisen between the Catholic Church of Rome and the Churches of the Anglican Communion.

At the same meeting, held on the twenty-second day of the month of March in the year 1966, a certain new step is taken, pertaining to the advancement of fraternal relations, rooted in Christian charity, and sincere efforts, by which obstacles hindering perfect ecclesiastical communion may be overcome.

Desiring to obey the precept of our Lord Christ, who commanded His disciples to love one another, they declare that, in the bosom of the Most Merciful God, and with His help, they will lay aside all those things which in past times have been contrary to this precept of charity, and that they will conform themselves to the mind of the Apostle, who said: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press on toward the goal for the prize of the heavenly calling of God in Christ Jesus." They express their hope that the faithful of both Communions will share the same sentiment. 1 Phil. 3, 13-14.

[*Latin ed. p. 287*]

287 The acts of Pope Paul VI, motivated by reverence, good reputation, and fraternal love, urge that a mutual bond be fostered and strengthened. Wishing to promote this mutual relationship, they propose that diligent discussions be instituted between the Catholic Church of Rome and the Anglican Communion, with the Gospel and the ancient Traditions common to both as their foundation, and that these discussions lead to that unity for which Christ prayed. These discussions shall not only encompass theological matters, such as Holy Scripture, Tradition, and the Liturgy, but also those matters which, in practical life or practice, present difficulties on both sides. Pope Paul VI and the Archbishop of Canterbury are aware of the serious obstacles that prevent the restoration of perfect communion in faith and in the sacraments; nevertheless, they agree to work diligently to engage with each other, with authority, on all matters pertaining to ecclesiastical life, in which mutual cooperation is conducive to increasing concord and charity, and to strive to resolve all those serious questions that arise for those who believe in Christ in our present age. Through this mutual effort, aided by the grace of God the Father and the light of the Holy Spirit, may the prayer of our Lord Jesus Christ, in which He prayed for the unity of His disciples, be more quickly fulfilled, and may this progress towards unity strengthen peace in human society, which can only be granted by He who gives peace, "which surpasses all understanding"; and may this peace, together with the blessing of Almighty God, the Father, and the Son, and the Holy Spirit, remain with all men always. In the city of Rome, near St. Paul outside the walls, on the twenty-fourth day of the month of March, in the year 1966. Pope Paul VI and Michael, Archbishop of Canterbury, representing the Anglican Communion, have met to exchange



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fraternal greetings. At the conclusion of their meeting, they give thanks to Almighty God who, through the action of the Holy Spirit, has in these latter years created a new atmosphere of Christian fellowship between the Roman Catholic Church and the Churches of the Anglican Communion. This encounter, on March 23, 1966, marks a new stage in the development of fraternal relations, based upon Christian charity, and of sincere efforts to remove the causes of conflict and to re-establish unity.

[*Latin ed. p. 289*]

Acta Pauli PP. VI 289. EPISTULAE. I. Ad Reverendissimum Dominum Alfredum Cardinalem Ottaviani, Pro-Praefectum Sacrae Congregationis pro doctrina fidei.

PAULUS PP. VI. Dilecto Fili nostro, salutem et Apostolicam Benedictionem.

"Sciamus te, Dilecte Fili nostro, mox in festo Sancti Ioseph, Sponsi Beatae Virginis Mariae, celebraturum esse quinquagesimum anniversarium illius diei, semper a te culti, tibi semper colendi, quo ad sacri presbyteratus gradum adactus es. Quem faustum oriri tibi valde percupimus, atque exornare gaudemus has litteras, quae tibi amoris plena omina Nostra offerunt.

A Deo, qui vitae tempora spatiaque disponit, et eaque numquam arescenti beneficiorum copia collustrat, precamur, immo deprecamur, tutelam, laetitiam, auctum virium, felicitatem, quidquid denique Antistitis veri nominis bono et virtuti congruit. Nec fas est omitti gratulationes votis.

Retro tibi respicienti a sacerdotii tui natali exacta annos, causa et ratio est, cur, in ecclesiastico multiplici ministerio piorum fructuum lectam considerans messem, Deo de diuturna vitae usura et sollerti sollicitudine in Eius honore et gloria, superno favente auxilio, religioso cum mentis affectu gratias agas.

Referimus cogitationes Nostras ad praegravia, quibus functus es et fungeris, in Romana Curia munera, praesertim cum in Officio publicis expediendis Ecclesiae negotiis proximus ab Eminentissimo viro ei praeposito fuisti et nunc, cum Pro-Praefectus es Sacrae Congregationis pro doctrina fidei. Huius doctrinae fidei purae servandae tranquillo studio incensus, iuris prudentia et lenitudine morum exornatus, in multis expertus et dives sensu in scientia et doctrina, in apostolico ministerio tot inter ardua actuose persolvendo auxilium Nobis praebes, quod magni pendimus, atque ob id iterum iterumque memorem tibi animum profitemur.

Eccli. 34, 9. Cfr. ib. 4, 29. 19 - A. A. S."

[*Latin ed. p. 290*]

Acta Apostolicae Sedis - Official Commentary 290. Therefore, may you progress with good auspices, and, confident in divine grace – this is what we most earnestly wish for you – may you live long and increase in merit



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day by day, so that you may serve God in holiness and righteousness before Him all the days of your life. May these words, which we promise to you as auspicious and encouraging, be received as a pledge of Our will, which is favorably disposed towards you, and may they serve as a lasting reminder of this celebration, to be cherished sweetly and firmly in your mind. Finally, nothing remains for Us to do, except to impart to you, Our Beloved Son, the Apostolic Blessing, which We wish to extend to all those who will surround you in a festive manner as you celebrate this sacred anniversary. Given in Rome, at Saint Peter's, on the ninth day of the month of March, in the year 1966, the third of Our pontificate.

### 3. PAULUS PP. VI

To His Eminence, Father, Charles Cardinal Confalonieri, Prefect of the Sacred Congregation Consistorial, having completed ten years since he was raised to the rank of the sacred priesthood, and five years since he received the episcopal consecration.

### PAULUS PP. VI

Beloved Son, greetings and the Apostolic Blessing. – Although a religious spirit should always persevere in offering thanksgiving to God, because no time, no day, and no hour is devoid of the benefits of divine grace, according to that which is written in the sacred Psalm: "Every day I will bless you, and I will praise your name forever and ever," nevertheless, when the anniversaries of important events in life recur, it is entirely fitting to offer more abundant thanks and praises to the Author and Giver of all good things with a pious and joyful mind. This will soon be the case for you, Beloved Son, as you celebrate the completion of ten years since you happily received the priesthood, and five years since you received the episcopal consecration. We, out of a spirit of benevolence,

3 1 Cf. Luke 1:75. Psalm 144:2.

[*Latin ed. p. 291*]

Acts of Pope Paul VI, page 291: We follow you closely, and we are pleased by the excellent reputation of your work among us, and we rejoice and long for the day when we can commemorate and celebrate both events with paternal joy, and therefore we offer you the most fervent blessings and wishes. We do not fail to offer sincere and heartfelt congratulations with salutary prayers, because it is not unknown to us that, until now, you have filled long periods of ecclesiastical ministry with examples and merits, through ardent study, constant diligence, and a righteous and vigilant conscience in fulfilling the duties that have been entrusted to you one after another. We recall individually the events of past times, when you were a familiar



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and beloved member of the household of our blessed predecessor, Pope Pius XI, a man of great courtesy, diligence, and fidelity, and when you were subsequently appointed to govern the archdiocese of Aquila. Then, when life was peaceful, your active virtue shone forth in the cultivation of the field that you had undertaken; but when a turbulent storm arose, fearing God and not fearing earthly things, you gave examples of fortitude. Later, as Prefect of the Sacred Congregation for Seminaries and Universities, you devoted yourself for a long time to diligent and fruitful work. Now, adorned with the Roman purple, you bear the heavy duties of Pro-Prefect for the selection of Bishops in the Sacred Congregation in our Curia, and for the help that you provide us in performing our apostolic duties, we give you great thanks. Therefore, we pray to God that He may keep you alive and healthy for a long time, devoted and dedicated to the good and benefit of the Church, and that He may lead you ever higher along the noble path of virtue, so that you may reach and fulfill even greater things. In order that this auspicious birthday may be celebrated together with you in your town of Seveso, we grant you the faculty, so that, on whatever day you choose, with the faithful present, you may, in our name and with our authority, bestow a plenary Indulgence. Finally, there remains nothing for us, our beloved son, except to impart to you the Apostolic Blessing, with the hope of heavenly help and protection. Given in Rome, at Saint Peter's, on the tenth day of the month of March, in the third year of our pontificate. PAUL VI, POPE.

[*Latin ed. p. 292*]

292 Acta Apostolicae Sedis - Official Commentary III To His Holiness Athenagoras, Archbishop of Constantinople and Ecumenical Patriarch, celebrating his eightieth birthday. Most dear Brother in Christ, The time that has elapsed since the moving hours that the Lord has granted us to live on December 7th has not diminished, but rather, on the contrary, has increased the profound joy that fills Our heart, the joy of reconciliation that is affirmed, of peace and fraternal charity that deepens. But behold, during this season of Lent, entirely centered on the intimate meditation of the mystery of our redemption, which we are preparing to celebrate on the same date this year, the feast of the Annunciation approaches, which is also the eightieth anniversary of Your Holiness, and which offers Us the opportunity to tell you once again how present you are in Our memory and in Our prayer. Especially on this anniversary day, We will join Our thanksgiving to yours, and We will ask the Lord to grant Your Holiness many years in health, and to fill you with the abundance of His gifts, especially with His strength and His joy. May the most holy Mother of God, under whose patronage your long life dedicated to the service of Her divine Son began, continue to surround you with Her maternal care! Such are Our wishes, such is Our prayer for you, beloved brother, to whom We are



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happy to have the opportunity to reiterate all Our profound and fraternal affection in Christ Jesus Our Lord. From the Vatican, March 16, 1966. PAUL VI. VI To the Most Reverend Father Anicetus Fernández, General Master of the Order of Preachers, to whom the Supreme Pontiff promises sentiments of benevolence and congratulations, now that the ancient office of Commissary at the Holy Congregation for the protection of the Catholic faith and morals is coming to an end, after the new organization of that Congregation. PAUL VI. Beloved Son, greetings and Apostolic Benediction. — The unwavering and faithful observance of the Order of Preachers towards the Apostolic See, as a most precious inheritance from Saint Dominic the Lawgiver.

[*Latin ed. p. 293*]

The acts of Paul VI, page 293, have shone forth in a remarkable way over the course of centuries, both among individual religious men, who have devoted their strength, and sometimes even their very lives, to the benefit of Holy Church, and in the weighty duties which have been entrusted to your Order by Our Predecessors, so that it might serve the Chair of the Roman truth with a close bond of charity. Among these duties, a singular importance was held by the office of Commissaries at the Holy Congregation of the Holy Office, or for the safeguarding of the Catholic faith and of morals, which, instituted by Pope Paul III in the year 1542, has from the beginning and throughout the passage of time, provided most excellent benefits to the Apostolic See. For the Commissaries of the Holy Office, as they were called – among whom it is pleasing to mention Michael Ghislieri, afterwards raised to the highest seat of Peter, and adorned with the honors of the saints, whom we call St. Pius V, the ornament of the Church, and the perpetual adornment of your Order – distinguished themselves for more than four hundred years with such diligence and care in the discharge of this entrusted burden, and with such unwavering zeal in the preservation of the faith, that the greatest gratitude is due to them and to the Order of Preachers for all time. In the fulfillment of these duties, the Dominican brethren have shown themselves to be most devoted sons of the Founder, whose most holy life was a reason for dedicating himself completely to Christ and to the Church until his last breath; and they have fully justified the hopes of the Roman Pontiffs, who entrusted them with such important duties, so that they might tirelessly strive for the salvation of souls: as Our Predecessor, Honorius III, affirmed in his Apostolic Letters, "We believe that the Order of the Friars Preachers was raised up by the Lord, who, seeking not what is His own, but what is Christ's, ... have dedicated themselves to the preaching of the Word of God." This praise is most pleasing to us to bestow again upon your Order, since we know that, with all truth, this has been entirely in accordance with the facts throughout the passage of time. But we consider it fitting to give you an even more profound ex-



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pression of our grateful sentiments, since, after the recent reform of the aforementioned Congregation, which was carried out after the celebrated Second Vatican Council, the circumstances of our time have suggested that that ancient office of the Commissaries should cease to exist. Therefore, to you and to your brethren, especially to our beloved son, Raymond Verardo, who, as the forty-sixth Commissar of the Holy Office, has skillfully and prudently served, on May 16, 1220; cf. Bullarium Ordinis Praedicatorum, 10, n. 15.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - The official commentary has fulfilled its duty to the utmost, and we express the most fervent sentiments of benevolence and congratulations to its authors, and also on behalf of the entire Church, since your Order has, for more than four centuries, diligently served this important task with excellent results, and has earned a unique title of honor. These words of Ours are strengthened by sacred prayers, as we invoke for you the most abundant gifts and consolations from God, who alone thoroughly examines the deeds of men and justly rewards them; and, adapting the words of the Apostle Paul to you, we reiterate, with paternal charity: "Therefore, my beloved brethren, be ye steadfast and unmoveable: always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord." May the most present auspices of heavenly benevolence be with you, and with this Apostolic Blessing, which We impart earnestly to you, to those religious men mentioned above, and to all members of your Order. Given in Romae, at the Lateran Palace, on the twenty-sixth day of the month of March, in the year 1966, the third year of Our Pontificate.

## 2 PAULUS PP. VI

HOMILY

Given in the Patriarchal Archbasilica of the Lateran, on Thursday, during the "Cena Domini," the sacred pontifical rite being performed by the Supreme Pontiff himself.

* Brothers and sons! Lords and friends! Why are we gathered this evening on Holy Thursday in this Basilica? Our question does not now refer to the great religious rite that we are celebrating, but goes back further; it seeks the reason that gave rise in the past, and that now justifies the mysterious and solemn pact that we are making. From what does our synaxis, that is, our ecclesial gathering, derive, and what is its original and essential reason? "Do this in memory of Me." Let no one be surprised by this Our question, so simple and with such an easy answer: nothing is more important and nothing is more fruitful than light. 2 1 Cor. 15, 58.



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* April 7, 1966.

[*Latin ed. p. 295*]

295 The Acts of Pope Paul VI are filled with joy, as is the recollection of the origin of our celebration. We are here, on this auspicious and pious occasion of the First Thursday of Lent, by virtue of a word, repeated twice by the Lord in the Last Supper, after other words of precise and immense significance, those instituting the Eucharistic Sacrifice, had been spoken; and the word that now directly concerns us is this: "Do this in memory [of Me]." We are gathered this evening because of and in obedience to this word of Jesus Christ; we are obeying His command, we are fulfilling His last will, we are recalling, as He willed, His memory. It is a commemorative ceremony. We wish to fill our minds with the remembrance of Him, of our divine Brother, of our supreme Master, of our only Savior. The image of Him – oh, that we, so curious today about visual representations, could have His true likeness! – must be before the eyes of the soul in the forms that are most dear and expressive to us, most human and most venerable, He meek and humble, He strong and grave, He, our Lord and our God; and we must, in a certain sense, see Him, feel Him, but above all, know Him to be present. His word, His Gospel, must, as if by enchantment, rise from our subconscious, and resound throughout our spirit, as if we were hearing it, as if we could in a single act recall and understand it all: is He not the Word of God made man, and therefore made our own? And all the immense aura of prophecy and theology that surrounds Him and defines Him, and that draws Him so close to us, and almost invests and enchants us, and at the same time humbles and overwhelms us, we must contemplate this evening, as when we are captivated by the majestic icon of Christ the King, dominating from the apse of our ancient basilicas, full of interiority and power. We must remember Him this evening, He our Lord and Redeemer. It is a duty of memory that we are fulfilling. It is the revival in our spirits of His image and His mission, which we wish to awaken at this moment, more than at any other. The perpetual Pasch of the Savior facilitates the fulfillment of this duty. We consider the importance that memory holds in true, positive, and revealed religion, as follows:

1. Cf. 1 Corinthians 11:24-25.

2. Luke 22:19.

3. Cf. John 20:28.

[*Latin ed. p. 296*]

The Acts of the Apostolic See – Official Commentary, page 296, is founded upon concrete facts, which must be remembered. Their remembrance forms the fabric of faith and nourishes the spiritual and moral life of the believer. The entire biblical narrative unfolds through the memory of events and words, which must not dissolve into time, but



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must always remain present. What we today call historical consciousness can help us understand something about the function of memory in the tradition of both the Old and New Testaments. We must not forget that the very Supper, during which Jesus commanded that His memory be kept alive through the renewal of what He had then accomplished, was a commemorative rite; it was the Paschal feast, which was to be repeated each year to transmit to future generations the indelible memory of the liberation of the Jewish people from the slavery of Egypt: "And this day shall be for a memorial to you; and you shall keep it a feast to the Lord in your generations, with an everlasting observance." The Old Testament unfolds along the thread of fidelity to the memory of that first liberating Passover. That evening, Jesus replaces the old with the new Testament: "This is My Blood, of the new Testament," He will say. He connects and makes follow His own Passover, which is also historical, and this one definitive, but also figurative of another ultimate event, the final Parousia, "until He comes." The Lord's Supper is a memorial, both decisive and prophetic.

41 5 6 The Most Holy Eucharist, food and life of Christians. But how this faithful and perennial memory of Christ can be renewed, and what content it is filled with, it is our duty to consider. That command of Jesus: "Do this," is a creative, miraculous word: it is a transmission of a power which He alone possessed; it is the institution of a sacrament, that is, the conferral of the priesthood of Christ to His disciples; it is the formation of the constituent and sanctifying organ of the Mystical Body, the sacred hierarchy, made capable of renewing the miracle of the Last Supper. And what the miracle of the Last Supper is, we know. The remembrance will become reality. We must reflect on the moment and the manner in which Christ instituted the Eucharist. It flowed from His heart in the imminence and clarity of His Passion. It represents that Passion and contains Him who suffered it. Jesus sealed His patient and dying presence in symbols – now nothing more than symbols.

[*Latin ed. p. 297*]

Acts of Pope Paul VI, p. 297, concerning the signs – of bread and wine. He wished to be remembered in this way. He wished, one might say, to survive and remain among us in his supreme act of love, his sacrifice, his death. He wished to make himself present, throughout the course of time, among us in the simultaneous state of priest and victim, replacing his historical and sensible presence with that no less real presence of the sacrament, so that only the believers, only the volunteers of faith and love, might come into vital communion with Him. Jesus, knowing that He was at the end of His natural presence on earth, made it so that men would not forget Him. The Eucharist is indeed the perpetual memorial of Jesus Christ. To celebrate the Eucharist is to celebrate His memory. And He willed that this most singular



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form of remembering Him, indeed of having Him present again, should become food, that is, nourishment, that is, the inner principle of energy and life, for the souls of His true followers. The liturgy knows well, and teaches us well, this purpose of the eucharistic mystery; and it gives it a name, which in the Greek and archaic sound of the word says how, from the beginning, from the Gospel, the Eucharist has always been honored; and that name is *anamnesis*, which means remembrance, recollection, and which finds its ritual place immediately after the consecration of the bread and wine into the Body and Blood of Christ, in connection and almost as a development and commentary on the words quoted by the Lord Himself: "Do this in memory of me." It is at this ineffable point that the liturgy of the Mass again connects our history to the Gospel with the famous words: "Therefore, we remembering..." To adore, to give thanks, to love Christ present among us. Therefore, Brothers and Sons, as the great rite desires, a great effort of memory is asked of us this evening. We must remember Jesus Christ with all the strength of our spirit. This is the love that we now owe Him. He who loves remembers. Our great fault is oblivion, forgetfulness. It is the recurring fault in the biblical narrative: while God never forgets us...: "Can a woman forget her child, or have compassion for the son of her womb? But you have forgotten the Lord, your God." We forget Him so easily. We have come to such a point in our time that we believe forgetting God is liberation, that we want to forget Him; as if forgetting Him were liberation.

[*Latin ed. p. 298*]

Acts of the Apostolic See - Official Commentary 298, the very essence of our lives! We often push the just distinction between the various orders, both of knowledge and of action, which does not seek to confuse the sacred and the profane, and which claims a relative autonomy for each, to the point of denying the religious order itself, and to suspicion and resistance towards it, due to the erroneous conviction that in radical secularism there is human prestige and true wisdom. Thus, the forgetfulness of Christ becomes habitual, even in a society that has received so much from Him and still receives, and sometimes even insinuates itself into the Church community: "All seek their own things, and not the things of Jesus Christ," laments the Apostle. We must, instead, remember Him, just as He remembers us, each of us, through the multiplied, silent, and loving presence of the Eucharist. And if, in the daily celebration of the Mass, this memory is rekindled and shines forth in our sacred assemblies and in the inner forum of our souls, today we must overcome one last forgetfulness, that which habit produces and which renders our memory merely formal and insensible. Today, the fullness of memory is revived in the faith in the reality of the Eucharistic event, in wonder, in gratitude, in love: here is Christ who has come, here is Christ who is present, here is Christ who will



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come; to Him be honor and glory, today and forever.

## 8 ADDRESSES

To those who attended the meetings held in Rome by the "Permanent Committee of International Congresses for the Lay Apostolate."

"It is a great joy for Us to welcome the members of the directing council of the ecclesiastical commission, and of the secretariat of the Permanent Committee of International Congresses for the Lay Apostolate, along with a distinguished group of ecclesiastical and lay experts belonging to various international Catholic organizations and coming from several continents to participate in this preparatory meeting for the third world congress. And We are also pleased to greet the non-Catholic observers who have kindly agreed to join you."

8 2 Timothy 4:21.

* March 8, 1966.

[*Latin ed. p. 299*]

The Acts of Pope Paul VI, Volume II, page 299, state: "This morning's audience brings to our memory the preparation for the first world congress, during the Holy Year of 1950, as well as the creation by the venerable Pope Pius XII of the permanent committee, at the head of which Mr. Vittorino Veronese – whom We are pleased to recognize among you – devoted himself unstintingly to organizing the first two congresses. And We remember with emotion the second congress to which We had the privilege of personally contributing with a presentation on the mission of the Church. So many events have transpired since then in the life of the Church, particularly the brief but intense pontificate of Our beloved predecessor, John XXIII, to whom belongs the merit of convening the ecumenical council. Having received from his hands this weighty legacy, We have been able, with the grace of God, to bring this immense undertaking to fruition. But if the work of the Fathers has come to an end, its implementation begins, and it is to this that you intend to dedicate yourselves generously, by preparing the next world congress of the Apostolate of the Laity, which will be held in 1967. The council has indeed awakened in the Church a renewed awareness of its nature and its mission, and it has provided valuable guidelines for the responsible participation of all members of the people of God in this salvific mission entrusted by Christ to his apostles at the end of his earthly life. The preparation of the congress will now, through the meetings planned in the various continents, offer a providential opportunity for Catholic lay people, in the diversity of their cultures, their social situations, and their states of life, to discover more fully what is the vocation of every baptized person to the apostolate, and what is required of each of them by their conscious and active commitment to the tasks of the Church after the council. For it is not



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only a matter of receiving and spreading the teachings of the council, but of transforming oneself in order to conform to the image of the renewed conciliar Church in prayer, in the expression of one's faith and hope, and in the charity of one's dialogue with all Christians, with all men. Thus, each Catholic can help his brother to believe in Christ and to recognize him in his Church. This is to say what state of mind the lay person must have in order to dedicate himself to his task: what the Church expects of him is not a negative attitude, an arbitrary questioning, a sterile anxiety, but rather, on the contrary, a wholly positive behavior, a constructive collaboration, a responsible commitment. The post-council era must..."

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Commentarium Officiale: Ces documents ont suscité des interrogations sur certaines formes d'apostolat et ont stimulé, dans ce domaine comme dans tous les autres, le *aggiornamento* nécessaire, les adaptations indispensables, et les initiatives nouvelles que comportent les besoins du temps présent. Mais que ne voit-on que cette mise à jour n'est pas une remise en cause? Créer des structures plus adaptées, coordonner plus efficacement l'action entreprise, c'est se soucier de rendre plus organique et plus pénétrant l'apostolat dans le monde d'aujourd'hui. Mais qui dit apostolat, dit nécessairement apôtre, et donc plus que jamais des âmes ardentes, généreuses, brûlées de l'amour du Christ et vouées sans relâche à le répandre autour d'elles. Et qui pourrait mériter ce beau nom d'apôtre s'il n'était, par toutes les fibres de son être, profondément attaché à ceux qui sont les successeurs des douze, et tout particulièrement au premier d'entre eux, qui a recueilli la succession de Pierre? À vous donc, chers fils, dans une fidélité aimante à l'Église, dans une docilité filiale à ceux qui, en son sein, ont reçu la tâche de paître le peuple de Dieu, dans une disponibilité constante à l'inspiration de l'Esprit, d'être prompts à donner avec générosité la collaboration qui vous est demandée pour le renouveau intérieur de l'Église, le rapprochement entre tous les chrétiens, et le témoignage de la charité dans le monde d'aujourd'hui: "qu'ils soient un afin que le monde croie." Telles sont les tâches exaltantes qui s'offrent à vous à cette heure si importante de l'après-concile, qui sera marquée par votre troisième congrès mondial. Ce rassemblement sera l'occasion providentielle de manifester aux yeux de tous l'admirable vitalité du laïcat catholique. Au milieu des courants idéologiques qui se disputent le monde d'aujourd'hui et dont certains ne peuvent que l'entraîner en des directions que tout catholique se doit de réprouver, le laïc saura témoigner de la puissance de la grâce du Christ et de la fécondité de l'Église toujours jeune, en donnant des expressions vivantes et originales à l'esprit propre du catholicisme, de nature à marquer les intelligences et à mouvoir les cœurs vers Celui qui s'est fait l'un de nous pour nous appeler à devenir ses frères bien-aimés, l'Emmanuel, Dieu avec



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nous. Chers fils, Nous Nous réjouissons vivement de votre ardeur dans l'étude et la mise en œuvre des orientations conciliaires sur l'apostolat des laïcs dans le monde d'aujourd'hui. Nous bénissons de grand cœur les travaux par lesquels vous allez préparer le prochain congrès mondial, et tous ceux qui vont y œuvrer. Et Nous saluons déjà de nos vœux les laïcs qui viendront bientôt du monde entier à Rome mettre en commun.

[*Latin ed. p. 301*]

The Acts of Pope Paul VI, page 301, speak of their zealous service to our Mother the Holy Church, as joyful and vibrant witnesses to the love of Christ the Savior. It is with these sentiments that We bestow upon you, as a pledge of the abundance of divine graces upon your generous apostolic activity, Our paternal and affectionate Apostolic Blessing.

II. In the Sistine Chapel, We gave the blessing to the Most Reverend Cardinal Charles Confalonieri, the Pope's Legate, and to the others who were present at the ceremony, of a rose made of gold, which is to be kept in the illustrious Marian shrine of the Blessed Virgin of Guadalupe.

"Most Reverend Cardinal, most beloved Mexicans, and all of you whom We hold so dear: We have long awaited this day. Our heart burned with the desire to show a sign of Our affection and predilection for Mexico. That moment has arrived: now, here, with this ceremony, the Mexican people, from afar, are united with you in their purest affections, linking the name of Mary with fidelity to Jesus Christ and to His Church.

You already know. This Golden Rose, which We have just blessed, will go to the Marian Shrine of Guadalupe; Our most beloved Cardinal Legate, Charles Confalonieri, will take it there, and We entrust it to him with a double message. Tell everyone, Most Reverend Cardinal, that in this rose is signified the Pope's love for Mexico; and announce also that it is a bearer of Our prayer to the Virgin.

And first of all, We wish to testify Our love for Mexico. It is incumbent upon Us to feel this way: among the thousands of $\text{pilgrims who daily attend the audiences at the Vatican, We discover every day tearful eyes, moved faces that come from Mexico. How often have We heard it exclaimed there: "In Mexico, they love you very much, Holy Father!" Yes, We know; and that is why the Pope also loves Mexico very much.

But in addition to this distinction, small in its being but great in its symbolism, Mexico deserves it: it is an act of recognition. The tenderness of your Marian devotion fills the pages of the Christian history of your country, giving it a unique character."

March 20, 1966 (Sunday of the Fourth Week of Lent, "Laetare").

[*Latin ed. p. 302*]

Acts of the Apostolic See - Official Commentary 302 to the homeland, from its collective and social life, to the intimacy of homes, to the personal



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attitude of all. In hours of trial and pain, the names of Christ the King and of Mary of Guadalupe have tempered the Catholic spirit of a people that has not recoiled before the heroism demanded by fidelity to the Gospel. Roses caused the little brown Virgin to bloom on the barren hill in the rigor of winter. Afterwards came the fruits of conversions to the faith of Christ, of virtues, of vocations, of abundant love for the Church. It could not, and cannot, be otherwise, for, as the Second Vatican Council teaches, "true devotion does not consist in a sterile and transient affection, nor in vain credulity, but proceeds from true faith, by which we are led to know the excellence of the Mother of God, and are excited to a filial love towards our Mother, and to the imitation of her virtues." Secondly, along with our affection, we desire that in the petals of this Rose, our prayer also be inscribed. The prayers which we offer to the Queen of Mexico – and, in the expansion of meaning, Empress of the Americas – are for all of Mexico and for the entire Continent: for the peace and concord of its peoples, for the prosperity and fertility of its soil, for its greater spiritual and material well-being, for the safety of the Catholic faith. May millions of pilgrims continue to go each year to the Basilica of Guadalupe and join their voices to ours in supplication; may they go there where She "shows and gives all her love, understanding, help, and defense"! May it be that in the honors they pay to the Mother, "the Son, through whom are all things, and in whom the Father was pleased that the fullness should dwell, be better known, be loved, be glorified, and may His commandments be fulfilled!" May the blessed and sweet name of Our Lady of Guadalupe, Mother of the Savior who precedes with her light the pilgrim people of God, never fall from your lips, as a sign of sure hope and of consolation! Asking that She always assist the beloved Cardinal Archbishop of Guadalajara, the venerable Archbishop of Mexico, and the entire zealous Episcopate, the clergy, religious families and lay people, and also you, we impart, with a heart full of joy, a wide Apostolic Blessing.

1 2 3 4 1 2 8 4

Const. Lumen Gentium, n. 67.

Cf. Col. 1, 15-16.

Col. 1, 19.

Const. Lumen Gentium, n. 66.

[*Latin ed. p. 303*]

Acts of Pope Paul VI, Volume III, page 303. Addressed to the Most Excellent Man, Joseph Saragat, President of the Italian Republic, in the halls of the Quirinal Hill.

"Mr. President, the words you spoke, immediately transcending the boundaries of this, already astonishing and eloquent, setting, lead us to profound reflections, which we ourselves will not fail to continue. You,



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with a nobility worthy of a Head of State and a true Italian, remind us of what the roots of the Italian constitutional order are: Christian roots; of the understanding that the Italian authorities and the people of this country have for the moral and civil values that the Church safeguards and promotes: a keen understanding; of the appreciation that Italy has had for the Council as a fruitful event for the cause of brotherhood and peace, of freedom and social justice, of the formation of the modern spiritual and civic conscience: an accurate appreciation; of the understanding of ideals and sentiments directed towards the good of the Italian people that exists between the Church and the State, always in respectful autonomy and absolute independence of both parties: a loyal and happy understanding. Your words are solemn, true words, words that transcend the episode of our visit, and which will certainly be recorded in the annals of our dual history, Italian and ecclesiastical. We will remember them. But with a more modest voice, we must now express to you the reason for our visit and the sentiment that accompanies us here. We have come to visit you, eager to express our gratitude for the courtesy, respect, and service with which the Italian authorities have welcomed and surrounded the Fathers of the Council, who convened four times in Rome in recent years for the celebration of the Second Vatican Ecumenical Council. The two receptions, one at the beginning of the Ecumenical Council and the other at its conclusion, which opened these very halls to the entire assembly of the Fathers, who were honored here with equally exquisite and gracious hospitality, are highly significant acts of such kind and respectful welcome: these moments of such beauty and importance cannot be forgotten. Nor have we forgotten the visit that you, Mr. President, made on March 21, 1966."

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - Commentarium Officiale. Non molto tempo dopo la Sua elezione a questa suprema magistratura, Ci ha informato il 12 giugno dell'anno scorso, nella Nostra residenza Vaticana. Ma in questo momento, Noi non siamo solo portatori dell'espressione dei Nostri sentimenti personali, ma vogliamo anche, e soprattutto, essere interpreti di quelli della Curia Romana e della numerosa e varia schiera dei partecipanti al Concilio, provenienti da tutte le parti del mondo, e lieti di essere stati qui considerati, non solo come ospiti graditi, ma come membri autorevoli e qualificati di un'unica, visibile e spirituale famiglia, a cui tutti professavano di appartenere, la grande famiglia cattolica. Il Concilio è stato un avvenimento memorabile, singolare e ordinato. Nessun Concilio Ecumenico, nei venti secoli della storia della Chiesa, può dirsi eguale, per numero di intervenuti e per regolarità e intensità di lavori, a quello convocato dal Nostro compianto e venerato Predecessore, Papa Giovanni XXIII, da lui aperto nell'ottobre del 1962, e, al termine della quarta sessione, da Noi concluso



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nello scorso dicembre. Furono circa duemilacinquecento i Padri Conciliari presenti a ciascuna sessione; e furono complessivamente duecentottanta i giorni del Concilio; centosessantotto le Congregazioni conciliari; dieci le sessioni pubbliche; sedici i documenti promulgati, che diffonderanno nel mondo e nel futuro l'azione e la memoria del recente Concilio. A comune soddisfazione dobbiamo notare che mai alcun incidente, né interno, né esterno, ha turbato lo svolgimento delle grandi assise; e, per quanto riguarda le prestazioni da parte italiana, volentieri riconosciamo il perfetto funzionamento dei trasporti, dei servizi d'ordine, della libera circolazione, delle sollecite informazioni trasmesse dalla Radio e dalla Televisione; e ancor più siamo grati del clima di riverenza e di simpatia, che il Popolo Italiano ha saputo formare intorno al Concilio, alle sue molteplici manifestazioni, ed anche alle singole persone, che, per vari titoli, vi presero parte: Cardinali, Patriarchi, Arcivescovi e Vescovi, Prelati ed Abati, Sacerdoti e Religiosi, Periti e Studiosi, Uditori e Uditrici, Diplomatici e Personalità, Osservatori di molte e diverse denominazioni cristiane, Segretari, Addetti, Giornalisti, Ospiti e Visitatori, e collaboratori d'ogni genere. Questo è l'aspetto esteriore del Concilio. Noi dovremmo accennare a quello interiore, che ha impegnato la Gerarchia della Chiesa ai più grandi problemi interessanti la salute del mondo: la fede religiosa, l'essenza e la missione della Chiesa, la promozione ecumenica e pacifica dei rapporti umani, l'atteggiamento del cattolicesimo verso il mondo.

[*Latin ed. p. 305*]

Acts of Pope Pius VI, year 305, in modern times. But this is not the place, nor the time, for such a recollection; nevertheless, Your Excellency's discourse, Mr. President, supplements Our brief exposition, and gives Us the lively satisfaction of noting how the soul of the Italian people has been and is sensitive to the treatment that the Council has presented of such matters, and perceives not only their intrinsic importance, but especially the salutary effect that the solutions proposed by the Council project upon Italy and the world. Therefore, it pleases Us particularly to highlight, in order to give testimony of honor to You, Mr. President, and to draw from this a reason for common hope, the sign of maturity that the Italian people has demonstrated, by properly fulfilling its duties of hospitality; and We also gladly note the confirmation of the validity of the system of relations established between the Church and Italy, a system that, precisely because of the mutual respect for the respective sovereignties, for the existing civil liberties, and for the firm and mutual intention of harmonious coexistence, has also, on this exceptional occasion, received a substantial, satisfactory, and memorable validation. The Church has been able to celebrate a moment as important and delicate as any in its history in an environment of freedom and security; and this has been a great benefit to it. But it has rightly been observed that not a few and not insignificant advantages have



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also been derived to the interest and prestige of the Italian Nation from the regular and dignified conduct of the Ecumenical Council, celebrated in the heart of Rome, its capital, and Our diocese: the fidelity to the spiritual and historical mission of Italy is thereby illustrated; its name resounds dear and honored in the world. The Church in Italy now awaits the implementation of the conciliar decrees; and it is doing so with a seriousness of purpose that allows Us to foresee good results. In line with the Catholic traditions, which are identified with the genuine spirit of the Italian people, the promotion of the renewal and updating desired by the Council will certainly allow Italy to open new paths to continue its courageous journey of justice and progress. And We express to You, Mr. President, who with such elevation of sentiments and with such diligent activity guides the life of the Nation, Our heartfelt wishes for Your personal prosperity, and for every better fortune of the Italian people. And this wish is strengthened in Our prayer to God, on this day sacred to the memory and cult of one of the greatest figures in the centuries-long history of Italy, Saint Benedict, who, combining Latin wisdom with Roman gravity, 20 - A. A. S.

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - An Official Commentary, wonderfully associating Evangelical goodness with Catholic piety; a hope, indeed almost a certainty, that the strong and virtuous people of Italia, in their sincere desire for peace and justice, in their continuous pursuit of the common good, in their adherence to the faith of their forefathers, will gradually find solutions to the problems inherent in the formation of a modern and flourishing society. The Church, for its part, and within the sphere that belongs to it, will not fail to offer its renewed, loyal, and affectionate contribution to this generous effort.

IV. To the Most Reverend and Honorable Lord Michael Ramsey, Archbishop of Cantuariensem, Primate of the Anglican Church in Great Britain, and President of the Anglican Communion, having been received in the Sistine Chapel, where the Most Blessed Father kindly greeted him, "so that he might impart a fraternal greeting to him."

*With a sweet feeling in my heart, with joy, with hope, We receive you, whom We are pleased to invite – which is a great honor to Us – and with a sincere heart We give you thanks and offer you a Christian greeting: May the peace of the Lord be with you and with those who accompany you worthily, who are united with you, and of whose person you are the representative. Illuminated by the light of Christ, We perceive the singular importance of this meeting, in which the Catholic Church of Rome and the Anglican Church, and the Anglican Communion, almost meet with each other: believing in Christ, their hearts are united, the world observes, and history will remember.

You are indeed renewing that excellent service to humanity which Your



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predecessor, the illustrious and honorable Godfrey Fisher, our most desired predecessor of blessed memory, John XXIII, pursued. By doing so, you are almost rebuilding a bridge, broken some centuries ago, which connected the Church of Rome and Cantuariensis; a bridge by which the bonds of reverence, good esteem, and charity are signified. You are proceeding along a path that is not yet fully secure, since it is one that requires restoration, and you are doing so of your own accord and with a heart full of wisdom and faith. May God bless such fortitude and such piety of yours. We certainly desire that, entering the thresholds of Our buildings, you perceive and feel above all this: namely, that you are not entering a foreign house, but a house which, with a title that is always valid, you can always call your own. We are glad to open the door to you and to open our heart to you; *On March 23, 1966.

[*Latin ed. p. 307*]

The Acts of Pope Paul VI, Book VI, Chapter 307: We are moved and affected with honor at this opportune moment, and we receive you, according to the words of St. Paul, "not as a guest and sojourner, but as a fellow citizen of the saints and a member of the household of God." St. Gregory the Great and St. Augustine, certainly, from Heaven, behold and bless. Therefore, we perceive the various aspects of this event, and we do not doubt, above all, to declare the historical significance of this very moment; which seems to us to be most important, and which stirs the soul almost with vehemence. It is fitting, if we recall the past age, long and sorrowful, to which this, as it is intended, brings an end, and if we consider what new advancements, with regard to the relations between Rome and Canterbury, may arise from this very time. Friendships will henceforth be fostered and developed. Then, we consider the civil importance, which this example of well-proceeding concord and this purpose of mutual aid, in deed and in practice, can have in establishing peace among nations in the world and in promoting Christian brotherhood among men. Furthermore, the ecumenical importance of this gathering is apparent. Grave and complex questions arise from it, and it does not belong to us to resolve them at this time. But they are presented in such a way that the primary matters are brought to light, which are always very difficult, and they are presented in such a way that we may together devote ourselves to their study and meditate upon them, already without any deceit born of human pride, and without any suspicion of earthly gain, and according to the words of Christ, and with the help of the Holy Spirit. Finally, we consider the spiritual and religious aspect, which is truly and properly said, and this aspect relates to our mutual effort to profess our common fidelity to Christ and to find an old and new prayer, in which minds and voices may resonate in celebrating the greatness of God and His plan for the salvation of the whole human race, which is accomplished through Christ. In those matters which pertain



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to doctrine and ecclesiastical laws, we still differ and are distant from one another; such is the state of affairs at present, if we have a proper regard for truth and freedom, until we deserve the highest grace of true and perfect unity in faith and communion. However, charity can and must already be exercised among us, and may manifest its hidden and wondrous power: "for where charity and love are, God is there." Therefore, this is a glorious day, which, through divine goodness, You offer to us to celebrate: "This is the day which the Lord hath made." 1 Cf. Ephesians 2, 19-20.

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Commentarium Officiale V. Ad Consultores Pontificii Consilii instrumentis communicationis socialis praepositi, Romae commissi muneris causa coetus habentes. * We are very pleased to welcome the College of Consultors of the Pontifical Commission for Social Communications, guided by our venerable brother, Monsignor Martin O'Connor, President of the Commission. First of all, We desire to thank you, dear sons, for having kindly set aside for a few days your customary occupations – which We know to be numerous and demanding – in order to respond to the call of the Holy See and to offer all your skills at its disposal. You are experts – let us say, technicians – in social communications. Each of you, in your respective field – press, radio, cinema, television – possesses a vast experience; you will readily understand that the organs responsible for the Church have desired to benefit from this, in order to be able to act with greater effectiveness in this field, which is both so important and so difficult. The surprising inventions that our generation has witnessed, and the astonishing developments that they have brought to existing techniques, constitute a veritable phenomenon of civilization. Their repercussions on the life of modern man, particularly with regard to his moral and religious life, are such that they create for the Church today new duties of a pastoral nature: duties of information, guidance, and support; duties in which your valuable assistance will help it to fulfill more fully and more perfectly. It is precisely to increase the quality and extent of this assistance that, following the promulgation of the conciliar Decree on the means of social communication, We have decided to call into your ranks a greater number of ecclesiastical and lay consultants from various nations, while at the same time We are expanding the competencies of the Commission itself. Your College, meeting for the first time since the Ecumenical Council, has as its primary task the elaboration of a pastoral Instruction. * Die 25 mensis martii a. 1966.

[*Latin ed. p. 309*]

Acts of Pope Paul VI, p. 309, concerning the application of the Decree *Inter mirifica*. Indeed, it is clear that the Council could not descend to the details of applying the general principles relating to audio-visual tech-



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niques, which the modern world makes such extensive use of. It primarily aimed to demonstrate its interest in this field – both complex and entirely new for a Council – of modern means of social communication, and to outline the broad principles of doctrine and action of the Church with regard to them. This general orientation now requires to be studied, concretized, and completed with competence and foresight, and in the spirit of the Council, which is particularly evident in the two major Constitutions on the Church itself and the Church in the modern world: a spirit, as you know, that is made up of religious fervor, a sense of community, greater charity, dialogue, openness, and understanding for all human activity. You must apply this in this vast field of social communications, which is so consequential for the lives of men, both in the family and in society. And who does not see the necessity for the pastors of the people of God, while applauding these new factors of human progress, education, and culture, to be concerned with using these new means judiciously for the purpose of evangelization? The Pope deeply feels the weight of his responsibilities in a field so rich in promise, but also filled with problems, and, like all human activity, susceptible to the best or the worst uses. He shares with his brothers in the episcopate this pastoral concern: in such a complex task, which requires the unanimous cooperation of skills and good will, your presence is for Him a guarantee of a fruitful collaboration, both today in research and tomorrow in implementation, and in the humble and patient action of every day. This is to say how deeply We invoke divine assistance upon your persons and your works. We are particularly pleased to do so on this suggestive feast of the Annunciation, when the joyful message of salvation was brought to Mary by the angel, from the all-powerful God. May the Lord grant that these days of exchange and fraternal labor, in a fruitful dialogue illuminated by the Council, may bring their valuable contribution to the post-conciliar work: may the means of social communication always be good messengers, concerned with the truth, whose first name is love, and of which the Gospel speaks to us.

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - The Official Commentary brings the good news, to be transmitted from generation to generation. It is with this desire that We, with all Our heart, grant to you, and also to the works of apostolate to which you dedicate your talents and energies in your respective nations, a particular Apostolic Blessing, as a pledge of Our paternal benevolence.

VI To the Most Excellent Man, Terry Sattler, Legate to the Federated States of Germany, delivering letters of credence to the Supreme Pontiff.

* Most Honorable Sir Ambassador! With joyful satisfaction, We receive the letter with which the Honorable President of the Federal Republic of Germany accredits you as Extraordinary and Plenipotentiary Ambassador to the Holy See. You are thus undertaking a task for which you have been



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particularly prepared by your long stays and the duties entrusted to you in Rome. You will find in the existing solemn treaties and friendly relations between the Holy See and Germany the best conditions for your effectiveness, and We assure you that We will grant you the same trust that We have given to your predecessors, most recently to Ambassador Josef Jansen, who was recalled by a premature death. On behalf of the Honorable Federal President and the German Federal Government, you point out the understanding that We have shown to your country. We assure you that We will continue to do so, and We hope for your people, whom We hold in such high esteem, that spiritual flourishing which springs from deep piety. Finally, may the effects of the Second Vatican Council, in which your people have participated so actively, bring new religious impulses and a deepened fraternal understanding. May your homeland contribute to the inner strengthening of the world, so endangered today, our world, which desires nothing more and needs nothing so much as universal peace.

* March 28th, in the year 1966.

[*Latin ed. p. 311*]

Acts of Pope Paul VI, p. 311: A necessary prerequisite for every religious, cultural, and economic advancement. Assure, Mr. Ambassador, the Federal President and the German Federal Government that We, for Our part, will spare no effort to establish and consolidate such peace. Finally, We thank the Federal President for the kind greetings conveyed to Us. We reciprocate them with all Our heart, offering good wishes for God's richest blessings for his personal well-being and for his fruitful activity for the benefit of the German people.

VII. To the Most Excellent Man Alfred Flores Suárez, Envoy of the Bolivian Republic, bearing letters that attest to the fidelity of his mission, presented to the Supreme Pontiff.

* Mr. Ambassador: Thank you for the noble expressions with which Your Excellency wished to enhance this solemn act in which We have just received from your hands the Credentials that accredit you as Extraordinary and Plenipotentiary Ambassador of your Country to the Holy See. Be assured that your delicate sentiments have found a deep echo of gratitude in Our soul.

Bolivia, "promontory of America," in the heart of the Continent, with its high peaks of perpetual snow, with its marvelous lakes and rivers, with its wild plains, sometimes inaccessible, is said to subjugate and fascinate anyone who loves the mystery of color and art. But above all its beauties, and even more than the riches that the bowels of its soil avariciously hold, when we look at the panorama of its history, it is the spiritual values of its people that captivate and attract us. It was the glory of Bolivia and the merit of the Church – to mention only one – the University of San Francisco Javier in present-day Sucre. For four centuries, Bolivia has known how to



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remain faithful to the Christian message that, after the discovery, intrepid missionaries sowed.

* March 31, 1966.

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis - Commentarium Officiale, inter suos nativos ab antiqua Sancta Croce usque ad regionem summam La Paz. Sed haec hereditas non servatur sine labore vigilantissimo, sine contentione pugnae, sine cultura continua et perseverante. Quapropter, prospicientes ad futurum, ad problemas quae fides Christiana affutura est, salutamus cum spe omnes initiativas quae suscipiuntur ad suscitandas et curandas vocationes ecclesiasticas vel religiosas – exempli gratia, inauguratio Seminarii Sancti Ioseph in Cochabamba, quae facta est anno praeterito – , sive ad infundendas vires novas in ordines operariorum evangelii – laudamus accepit bonam receptionem quae praebetur Sacerdotibus et Familiis Religiosis quae ab aliis nationibus generose offeruntur – , sive ad promovendam formationem religiosam, culturalem et socialem generationum iuvenum – hic possumus alludere ad laborem arduum institutionum Ecclesiae in campo doctrinae –. Ecclesia non potest non hortari ea quae fiunt ad fovendum concordiam et bonam harmoniae omnium membrorum communitatis nationalis, per revelationem vel usum divitiarum, cum aequa distributione ipsarum, praesertim inter pauperes, per adpropinquationem ad bonum statum sectorum et ordinum humiliorum societatis. Adventus vester ad hanc Repraesentationem, Domine Ambasciator, fit postquam in itinere vitae vestrae, longa catena, officia prestata sunt Patri, praesertim in campo politico et diplomatico: haec experientia tam probata est bonum praesagium pro hac nova missione quae vobis a Gubernio vestro mandata est. Certo, in eius exsequendo, non vobis deerit auxilium et fiducia Sanctae Sedis, quae semper desiderat ut felices interrelationes quae cum Bolivia eam iungunt, semper magis consolidentur. Habete benignitatem manifestandi Excellentissimo Domino Praesidi Iuntae Gubernativae et suis illustribus collaboratoribus gratiam cum qua salutationem eorum accipimus, et vota ferventes pacis et progressi cum quibus illis respondemus. Pro Bolivia integra, et pro Vostra Excellentia in particular, invocamus abundantiam benedictionum Caelorum, signum quae cum omni corde in hoc momento vobis tribuiuntur.

[*Latin ed. p. 313*]

Acts of Pope Paul VI, page 313. RADIO ADDRESS. To all the Christian faithful of the city and the world, and to all men, on the feast of the Resurrection of our Lord Jesus Christ.

Brothers! Brothers, near and far! Brothers united with us in faith and charity! And Christian brothers still separated from us! And you all, men,



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brothers through humanity which unites us in the sonship of God, and in the common natural destiny of life and death! Hear our Paschal message: Christ is risen! *Resurrexit Christus! Christes anésti! Le Christ est ressuscité! Christ has risen again! Christus ist auferstanden! ¡ Cristo ha resucitado! Cristo ressuscitou! Chrystus zmartwychwstal! Cristos a inviat!

This, indeed, is the cry of faith; but it is a testimony to a real truth, which fills the world with the glory of our Lord Jesus Christ, and fills men with light and hope! It is the beginning of a new life, of a regeneration of humanity, of a resurrection from every personal and social infirmity! It is the center of attraction for true, fraternal, and fruitful unity of the human family.

Remember what the Ecumenical Council taught: "In this was manifested the love of God towards us, because the only-begotten Son of God was sent by the Father into the world, that we might not perish, but have everlasting life. And this is the life eternal, that they know thee, the only true God, and Jesus Christ, whom thou hast sent. He said this, and after saying this, he went away and hid himself, that they might seek him."

* April 10, 1966.

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Commentarium Officiale: Fides, spes et caritas populum novae foederis, quod est Ecclesia... » Resurrectio Christi est fanus unitatis spiritualis et moralis humanitatis. Unitas hominum cum Deo, ad Deum reconciliatorum per illud prodigium misericordiae et amoris, quod est redemptio, a Christo passus et nobis offerta. Unitas hominum credentium in profunditate conscientiarum eorum, quae inundantur gratia, pace et gaudio ipsius Christi. Unitas hominum inter se, quia, facti ad unum Magistrum adhaerentes et capaces amoris superioris, nunc inveniunt felicitatem in amore erga alios et in faciendo boni inter se. De hac possibilibus victoriae unitatis, in amore et in iustitia, in libertate et in progressu, confidimus, quia ad hoc nos consolatur Mysterium Paschale, aeterna primavera historiae, quae, etiam hoc anno, floreat in terra fecundata a resurrectione beata Domini. Sed ardor noster non est sine lacrimis ob spectaculum quod mundus adhuc nobis praebet, ob laborem, ob incoherentiam, ob oppositionem, cum qua ille ambulat in via unitatis, quae est via pacis, in concordia et in collaboratione. Annis abhinc, post immensum malum belli, proposita reconciliationis, fraternitatis, unionis et pacis ex omni parte cordibus humanis exspontaverunt, trage litteris instructis de fructibus amariissimis egoismorum collectivorum, quibus historia nostra texta est. Cum immensa tristitia nobis est obligatio notare quod hodie talia proposita hic et illic infirmentur, et iterum minantur se in ideologias totalitarias, in racismos clausos, in nationalismos ambitiosos, in pugnas sociales systemáticas, in ludos politicos virium periculosarum et interrumptorum. Humanitas vacillat inter pacem et bellum; inter



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associationem organicam et fraternam et particularismum incurantem de interest et necessitatibus aliorum; inter formationem mundi novi, iustiori et meliori, et reditum ad mundum vetulum, sustinendum et oppressum a armis suis et ab calculis eius myopis et avaris. Libertas adhuc non est lex normalis multorum populorum; hoc scit multi filii et fratres Nostri, qui adhuc impediuntur in libero et honesto exercitio iuribus fidei et conscientiarum eorum. Pax adhuc non est.

[*Latin ed. p. 315*]

Acta Pauli PP. VI 315, thus established within nations and among nations, to allow peoples to progress in an orderly manner towards the goods of modern civilization. The conception of life has not yet determined the scale of true values, to which minds, especially those of the younger generations, must be directed. The world still needs wise guidance, it needs moral strength, it needs hopes that are not false, it needs peace, well-being, and unity. For this reason, We are not afraid to say: it needs Christ. And for this reason, once again, We give to men open to the truth the joyful announcement: Christ is present! Because Christ is alive! Christ is risen!

TO: The Most Excellent Sir Frederick Rodríguez, President of the "Junta Nacional de las Semanas Sociales de España."

It is with extraordinary pleasure that We send Our paternal greetings to the National Council and to the participants in the Social Week of Spain, which celebrates its XXV Session in the ancient and ever-flourishing city of Zaragoza. The Social Weeks have become, in that nation, as in other countries, a living expression of Christian conscience: in the face of the social problems of recent times and the transformations of structures, they have contributed to forming a select group of priests and laypeople who, year after year, have imparted a fruitful dynamism to the social activity of Catholics and have exercised a healthy influence on the public and private life of the entire community. The prestige and effectiveness of this Institution are due primarily to the fact that it has sought to maintain the presentation and development of topics at such a level that, above the various currents, it has prepared a solid platform for fruitful dialogue among the most generous minds within the Church. In this way, it has channeled the concern aroused by the keen sense of responsibility towards the concrete realities of social life, and has also contributed to purifying ideas in the light of the certain and penetrating doctrine of the Chair of Peter. Congratulations on this service to the Catholic cause!

[*Latin ed. p. 316*]

Acta Apostolicae Sedis - Commentarium Officiale 316. Sequentes mandatis Concilii Vaticani II, in hoc tempore, praesertim, Christiani, in congressu cum mundo, debent scire quomodo validitatem Evangelii in diversis campi vita ostendere, et simul se experientia aliorum locuples facere, in



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confraternitate idearum et actionum. Dialogus, autem, ut iam scripsimus in prima nostra Encyclica, "supponit in nobis, qui volumus eum introducere et nutrire inter omnes qui nos circumdant, statum animi; statum animi ilius qui sentit intra se pondus mandati apostolici, qui scit se non posse separare salutem suam ab effortu quaerendi salutem aliorum, qui continuo curat nuntium cuius est depositarius in circulationem vitae humanae perferre." Hoc, in certo sensu, etiam ad thema electum huius hebdomadis applicatur: "Exigentes sociales politicae redituum et salariorum." Sessio praesens coronat labores perviginti quinque annos praeteritos, et debet esse impulsus ad renovationem adhuc fructuosorem. Nam politica redituum, praeter aspectus puramente technicos, involvit quaestiones profunde humanas quae supponant orientem omnis activitatis productivae ad servitium hominis, et praeterea actionem intelligentem et energicam pro categoriis socialibus maxime indigetis, ut etiam hae possint accedere ad participationem redituum semper iustiori, conformiter aspirationibus fundatis in dignitate et vocatione personae humanae. Textus conciliaris Constitutionis Pastoralis de Ecclesia in mundo, moderno, hanc veritatem bene demonstrat, cum de progressu oeconomico agens, addit: "Finis ultimus et fundamentalis huius productionis non est mera augmentatio bonorum, nec lucrorum, nec potestatis, sed servitium hominis, hominis integralis, tenens in animo necessitates materiales eius et aspirationes intellectuales, morales, spirituales et religiosas; omnem hominem – dicimus – omnemque groupum hominum sine distinctione generis vel continentis" (n. 64). His verbis reiteratur linea iam tradita in doctrina sociali Ecclesiae. Magnae Encyclicae "Rerum Novarum" et "Quadragesimo Anno" multos annos ante declaravit quod homo non potest considerari sicut simplex obiectum oeconomiae, sed sicut subiectum eiusdem. Pius XII etiam docuit de hoc, uti 1 Litt. Encyc. Ecclesiam suam, A. A. S., LVI, 1964, p. 644.

[*Latin ed. p. 317*]

317 The acts of Pope Paul VI, in chapter VI, section 2, and Pope John XXIII, in the Encyclical *Mater et Magistra*, from its very first pages, emphasized the principle that the human person is the foundation, the subject, and the end of the economy. The scope of this directive is profoundly significant: it is capable of transforming the entire structure of modern economics. If the human person must take precedence over economic interests, then economic structures cannot remain rigid and immobile, but must follow the progress of humanity through history and must always be adapted to the demands of human advancement. If the human person is of primary importance, then the great inequalities of personal and family income among different social classes cannot remain stagnant. Economic development, fostered by modern technology, is essentially dynamic, that is, expansive; consequently, it makes possible an increase, never fully predictable, in the production of goods of all kinds. Therefore, it is necessary that partic-



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ipation in this development should also be progressive, extending to ever wider social strata. As the aforementioned conciliar Constitution observes, "Although there are just differences among men in every community, the equal dignity of the person requires that a more human and more just social situation be achieved. The excessive economic and social inequalities that exist among the members or the peoples of the same human family are scandalous. They are contrary to social justice, to equity, to the dignity of the human person, and to social and international peace."

3. Therefore, starting from this vision, which establishes the proper hierarchy between the goals of economic development and which determines the dimensions of participation in it, the policy of income distribution must be studied in close dependence with the national income, and must always be oriented towards satisfying the just aspirations of the most needy social classes, particularly those who, through their labor, contribute most to economic expansion, so that the social structure of the country, following the proportions of the economic structure, may increasingly serve the perfection of the human person. Therefore, very appropriately, during this week, special consideration is given to the position of farmers in this regard: sector.

2 3 *Nunt. radiopñ. La solennità, A. A. S. XXXIII, 1941, p. 200*

*Const. Past. De Ecclesia in mundo huius temporis, n. 29.*

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Commentarium Officiale. This is easily forgotten, and yet, it often contributes to the life of the country, sometimes even surpassing its own efforts. Amidst the structural transformations of today's society, rural workers also have the right to access the general level of well-being, to various forms of social security and welfare, and to the other achievements of mankind. However, in all of this, governmental prudence must be exercised, which is the most noble virtue in social action, and which, inspired by distributive justice, chooses and applies the appropriate means for adjusting the forms of participation. The highest art of Christian building of the world consists, above all, in transforming its beneficiaries into architects of the edifice of a society that is always under construction: this is a work that will never be completed as long as man lives in history. But this essential and continuous reform movement, guided by social justice, does not mean that society must be transformed into a battlefield. This would be a solution that is too easy, but deceptive – in reality, erroneous ideologies often propose easy solutions – to confront one social category with another, to promise much to some at the expense of others, with the danger of absorbing everyone into the great machinery of an impersonal mechanism. The application of Christian principles requires a common effort towards the spiritual and material, and therefore human, elevation of all, and always requires sacrifices, renunciations of selfishness, and under-



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standing of concrete possibilities. No element, no circumstance, must be neglected. Wages, employment, fiscal and administrative policies are, among others, instruments with which a more humane world can be achieved, in justice and charity. It is undoubtedly a source of encouragement for your work that a National Development Plan is being implemented in your country, which, taking into account the demands of the various social categories, seeks to promote and coordinate economic factors effectively, and to favor the distribution of income. In this sense, your Week can offer a solid basis for dialogue. Your task will be to demonstrate, through study, your presence, and your action, the true face of the Church operating in the present time. The world needs the salvation that Christ has brought, and which the Church, His Mystical Body, continues to announce, to testify to, and to distribute among all who believe in Him. It is well known how, in...

[*Latin ed. p. 319*]

In Acta Pauli PP. VI, 319, certain unfortunate social circumstances, influenced by insidious ideologies, the frustrated realization of necessary reforms, and even at times the ambiguous attitude of certain Christians, have contributed to obscuring the clear vision of things. May all perceive, through you, the profound solidarity that the Church feels with the world, especially with those who suffer, with those particularly who hunger and thirst for justice: all must be helped to discover the elevation of the divine vocation contained in its Message. With this resolution conceived in faith, facilitated by hope, and realized with a spirit of charity, your investigations, your cooperation with the responsible authorities, and your willingness to engage in dialogue with all those animated by identical ideals, will be fruitful; in this way, a new era – even more glorious – will begin in the history of the Social Weeks of Spain: they will constitute the filial response to the Second Vatican Council, which calls humanity to renewal and to hope on the arduous path towards He who is the Alpha and Omega of history. These are the wishes that we express with great cordiality, and as a pledge of the happy success of your endeavors, we send to you, dear Son, who with such competence and dedication preside over the National Board of the Social Weeks, to all who participate in this Session, and to those who in some way collaborate with it, a special Apostolic Blessing. The Vatican, March 7, 1966. PAULUS PP. VI.

[*Latin ed. p. 320*]

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## ACTA OF THE HOLY CONGREGATIONS

## SACRED CONSISTORY CONGREGATION



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## I. PROVISIONS REGARDING CHURCHES

Most Holy Father Paul, by Divine Providence, Pope VI, through successive decrees of the Sacred Consistory Congregation, has, with paternal care, provided for the following churches with new pastors, namely:

On March 8, 1966:

— To the titular, for this time archiepiscopal, Church of Thysdrita, he appointed the Most Reverend Charles Quintero Arce, formerly Bishop of Vallipola, whom he established as Coadjutor with right of succession to the Most Reverend John Navarrete y Guerrero, Archbishop of Hermosillo.

On March k:

— To the cathedral Church of Scranton, he appointed the Most Reverend Joseph Carroll McCormick, formerly Bishop of Altoona-Johnstown.

— To the cathedral Church of Paterson, he appointed the Most Reverend Lawrence B. Casey, formerly titular Bishop of Cea.

— To the titular episcopal Church of Crepedula, he appointed the Reverend Peter L. Gerety, pastor of St. Martin de Porres in the county commonly called New Haven, from the archdiocese of Hartford, whom he established as Coadjutor with right of succession to the Most Reverend Daniel Joseph Feeney, Bishop of Portland.

— To the titular episcopal Church of Novaliciana, he appointed the Reverend Joseph G. Vath, pastor of St. Rita, from the archdiocese of New Orleans, whom he appointed as Auxiliary to the Most Reverend Thomas Joseph Toolen, Archbishop-Bishop of Mobile-Birmingham.

— To the titular episcopal Church of Lamzella, he appointed the Reverend Edward I. Herrmann, pastor of the Blessed Virgin Mary Mother of God, from the archdiocese of Washington, whom he appointed as Auxiliary to the Most Reverend Patrick L. O'Boyle, Archbishop of Washington.

— To the titular episcopal Church of Lugura, he appointed the Reverend Joseph L. Bernardin, General Vicar of the diocese of Carolopoli.

[*Latin ed. p. 321*]

The Sacred Consistorial Congregation, in its decree 321, appointed the Reverend Father Paul J. Hallinan, Auxiliary Bishop to the Most Reverend Father, Paul I. Hallinan, Archbishop of Atlanta, on March 14th. To the Cathedral Church of Saint James of the Knights, the Reverend Roch Adames, as Pro-Vicar General of the archdiocese of Santo Domingo, on March 19th. To the Cathedral Church of Guarapuava, newly erected, the Reverend Father Frederick Helmel, of the Society of the Divine Word, on March 23rd. To the titular episcopal see of Aquensi in Proconsular, the Reverend Joseph Fernandes Veloso, director of the diocesan seminary and of the Faculty of Philosophy and Literature of the Catholic University of the diocese of Petrograd, whom the Most Reverend Father Emmanuel



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Peter da Cunha Cintra, Bishop of the same diocese, appointed as Auxiliary Bishop, on March 23rd. To the titular episcopal see of Guajaritana, the Reverend Monsignor Marius Robert Anglin, Coadjutor Prelate. To the titular episcopal see of Gigthi, the Reverend Monsignor Adrian J. M. Veigle, Prelate of Borba. To the titular episcopal see of Fereditana Minor, the Reverend Monsignor Robert Gomes de Arruda, Prelate of Guajarã-Mirim, on March 23rd.

II. Designation for the Tribunal of Second Instance: The Archbishop of New Orleans designated, permanently, the Ordinary of Chicago for appeals from his Tribunal; which designation was deigned to be approved by Our Holy Lord through a Rescript of the Sacred Consistorial Congregation dated December 3rd, in the year 1965. 21 - A. A. S.

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - Official Commentary

## SACRED CONGREGATION FOR RITES

OF THE BEATIFICATION, OR DECLARATION OF MARTYRDOM, OF THE SERVANTS OF GOD: GEORGE DARBOY, ARCHBISHOP OF PARIS; MATTHIAS HENRY PLANCHAT, PRIEST OF THE CONGREGATION OF THE RELIGIOUS OF SAINT VINCENT DE PAUL; AND OF LAYMEN, BOTH SECULAR AND REGULAR, WHO, AS IS REPORTED, WERE KILLED IN PARIS IN THE YEAR 1871, FOR THE SAKE OF THE FAITH.

ON THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED, IN THIS CASE AND FOR THE PURPOSE IN QUESTION.

During the reign of Napoleon III, in the month of September of the year 1870, the French nation was plunged into a most serious crisis, both with regard to institutions and to public affairs. This crisis reached its peak when, on the 18th of March of the following year, 1871, the government and administration of Paris were established by the so-called "Communards." During the furious sedition of the "Communards," George Darboy, the Archbishop of Paris, and several priests, both from the diocesan clergy and from the regular clergy, as well as soldiers from the public guard, citizens, and other men from the lay order, were arrested and declared hostages, and held in public custody. Of those who were taken into custody, on the evening of May 24th of the same year, 1871, the aforementioned Archbishop, the diocesan priests Gaspar Deguerry and John Michael Allard, and Leo Ducoudray and Alexis Clerc, priests of the Society of Jesus, were taken to a prison surrounded by guards, commonly known as La Grande-Roquette, where they were all shot with a fusillade. On the following day, May 25th, a group of seditious men, having been summoned, seized the priest Raphael Captier, along with three confreres



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of the Third Order of Regular Canons of Saint Dominic, and eight other servants attached to their college. On the 26th of the same month, a certain mob, inflamed with anger, led another group of hostages, consisting of both ecclesiastical and lay men, to the road now called Haxo. Among these were John Mary Natalis Sabattier, a diocesan priest, Peter Olivaint, John Cau-

[*Latin ed. p. 323*]

The Sacred Congregation of Rites records that Bert and Anatolius of Bengy, priests of the Society of Jesus; Henry Planchât, priest of the Congregation of Religious of St. Vincent of Paul; Ladislaus Radigue, Polycarpus Tuffier, Marcellinus Rouchouze, and Frézal Tardieu, members of the Congregation of the Most Holy Hearts of Jesus and Mary (Picpus), as well as the young man Paul Seigneret, a student of the Seminary of St. Sulpice; all of whom were buried with leaden bullets and swords. On May 27th, Augustus Alexius Surat and Aemilius Victor Becöurt, diocesan priests, as well as John Baptist Houillon, priest of the Society of Paris for missions to foreign lands, were buried with leaden bullets in a certain street near the prison called La Petite-Roquette. From the moment these Servants of God were killed, indeed, from the very moment they were apprehended and handed over to custody, they were renowned for their steadfast martyrdom among many priests and faithful, who, having thoroughly investigated the circumstances and reflected upon them, were convinced that the Servants of God, although they were called hostages, had been chosen and sacrificed out of hatred for the Catholic priesthood, out of hatred for the sacred hierarchy, out of hatred for the functions and works of the sacred ministry; in short, for a reason that directly touches Faith itself. Moved by this conviction, witnesses repeatedly requested that these, as if victims, be granted the honors due to true martyrs. Therefore, after the requests of many sacred prelates, superiors of Orders and religious congregations, and faithful of every rank, dignity, and authority, the competent ecclesiastical authority initiated, at different times, canonical proceedings concerning the fame of the martyrdom of all the clergy killed by the "Communards." In the years 1872-1874, a process concerning the fame of the martyrdom of the Servants of God Peter Olivaint and his companions of the Society of Jesus was conducted in the archiepiscopal court of Paris. Their cause was introduced to the Congregation of Holy Rites on February 17, 1937, and after the completion of the apostolic processes, formal discussions concerning their martyrdom were held on December 7, 1948, in the preparatory congregation. Subsequently, canonical inquiries were conducted concerning the fame of the martyrdom of the Servants of God Raphael Captier and his companions of the Third Regular Order of Dominicans in the years 1896-1902, and their cause was instituted at the Apostolic See on November 18, 1936, and was conducted, with due observance, up to the pre-congregation



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held on November 24, 1953. In the years 1897-1900, an ordinary process was conducted concerning the fame of the martyrdom of the Servants of God.

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Official Commentary by Henry Planchat, Ladislaus Radigue, Polycarp Tuffier, Marcellinus Rouchouze, Frezal Tardieu, and Paul Seigneret. Finally, it remained to be proven that the foundation and validity of the reputation for martyrdom of the Servants of God George Darboy and his companions from the secular clergy were true. Therefore, investigations regarding this reputation were begun on February 9, 1923, in the same Parisian court, and concluded in 1924. It is not possible here to fully and extensively recount the lives and virtues of both groups of Servants of God, concerning whose introduction of the Cause we are now speaking. Only briefly can these matters be touched upon. I. GEORGE DARBOY was born on October 16, 1813, in the village of Fayl-Billot, located within the boundaries of the Langres diocese. Ordained to the priesthood in 1836, he was appointed as a curate in the parish of Our Lady of the City of Saint-Dizier. Subsequently, he served as a teacher in the diocesan seminary for six years, diligently performing the duties of the sacred ministry, especially the preaching of the Gospel. In 1845, he moved to Paris, where, devoted to studies, he held various offices with merit. In 1859, he was elected Bishop of Nancy-Toul, and in 1863, he was created Archbishop of Paris. In both positions, he demonstrated great concern for the good of souls and the proper formation of the clergy. Perceiving the most serious matters that those times demanded, he showed diligent care to ensure just working conditions for laborers and to meet their needs. Endowed with a keen intellect, he proved to be an elegant, astute, and effective orator and writer. II. AUGUSTUS ALEXIUS SURAT, born in Paris on February 26, 1804, was initiated into the priesthood in 1828. He performed various priestly duties, including serving as a Vicar General. Distinguished by numerous honors, he shone with modesty, simplicity of life, and piety. He was also the director of the work commonly called "the Dicti des Jeunes Economes," as well as of the Sisters of the Sacred Heart of Jesus. III. GASPAR DEGUERRY, born in Lyons on September 17, 1796, was promoted to the order of the priesthood in 1820. He diligently governed the parish of Saint Mary Magdalene in Paris as a devoted pastor. He refused an episcopal dignity so that he would not abandon the charitable works he had established in the parish. IV. AEMILIUS VICTOR BECOURT, born in the city and diocese of Arras-Boulogne-Saint-Omer on April 21, 1814, became a priest in Paris in 1838. After...

[*Latin ed. p. 325*]

The Sacred Congregation of Rites, in 325 different places within the *sub-urbium*, exercised the sacred ministry; in the year 1870, it was appointed



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prefect of the urban parish of Our Lady of Good News; afterwards, it devoted itself as a good shepherd to the sheep entrusted to it.

V. JOHN MARY NATALIS SABATTIER entered the threshold of life in the month of August, in the year 1820, in the town of Varagnes, in the diocese of Saint-Flour, and was ordained a priest in the year 1847. Called to Paris, he was first sent to the *suburbium*, and then transferred to the urban parish of the Blessed Virgin Mary Lauretana as a vicar. He primarily exercised his ministry in the Sacred Tribunal of Penance and in the Christian youth organization.

V. JOHN MICHAEL ALLARD was born on October 13th, in the year 1816, in the town of Andrée, within the boundaries of the Andegavensis diocese. Having begun his priestly life in the year 1850, he first undertook the duties of a parish priest. During the raging "Communal" sedition, he devoted himself with all his effort to the care of the afflicted and the workers.

V. JOHN BAPTIST HOUILLON, a priest of the Society of Parisian Missions to foreign lands, was born on December 3rd, in the year 1825, in the town of Dommartin-Us-Remiremont, in the diocese of Saint-Deodat. Having departed for the Chinese Empire in the year 1862, he illuminated the people near the borders of the Tibetan region and in the province of Sutchuen with the light of the Gospel.

VIII. PAUL SEIGNERET, born in Angers on December 23rd, in the year 1845, first attempted to embrace religious life among the Benedictines; then, already having received the sacred tonsure, he entered the Parisian Seminary of Saint Sulpitius. While seeking permission to return to his native city, this diligent and pious student was seized by the seditious.

IX. HENRY PLANCHAT entered life on November 8th, in the year 1823, in the town of Bourbon-Vendée, within the boundaries of the Lucionensis diocese. He gave his name to the Institute of Religious of Saint Vincent de Paul, and was promoted to the sacred order of the priesthood in the year 1850. This priest, endowed with many virtues, devoted himself to the spiritual and temporal needs of the poor and the workers, especially within the parish of Saint John the Baptist of Grenelle and in the Oratory of Saint Anne of Charonne.

X. LADISLAUS RADIGUE was born on May 8th, in the year 1823, in the town of Saint-Patrice-du-Désert, within the boundaries of the Sagiensis diocese. He entered the Congregation of the Most Sacred Hearts of Jesus and Mary (Picpus) in the year 1845, and became a priest in the year 1848. He fulfilled the offices of a novice master.

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - An Official Commentary concerning the Offices and the Primary House of the Institute. He was a pious and religious



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man, an example of regular observance, and a guardian. XI. POLYCARPUS TUFFIER, a member of the same Picpus Congregation, saw the light on March 16, 1807, in the village of Malzieu, in the diocese of Mimatensis. Ordained priest in 1831, he was appointed Superior of the Petits Carmes house in Cahens, then Procurator of the primary house, and thus a general counselor of his Institute. XII. MARCELLINUS ROUCHOUZE, born on December 14, 1810, in Saint-Julien-en-Jarez, in the diocese of Lugdunensis, and having professed his vows and been ordained priest in the same Picpusian Congregation in 1852, he distinguished himself as a member of the councils of his Institute's general superiors. XIII. FRÉZAL TARDIEU reached the threshold of life on November 18, 1814, in the village of Chasseradès, in the diocese of Mimatensis. He also entered the Picpusian Congregation, and was ordained priest in the year 1840. A man distinguished by his devotion and charity, he served as a teacher in his Institute's scholastic house and as a member of the general council of the Congregation. Although he had been favorably disposed towards the opinion of the Sacred Congregation of Rites concerning the reputation for martyrdom of the Servants of God from the Society of Jesus and from the Third Order of St. Dominic, this sacred Forum did not hesitate to inquire anew into the causes, both remote and proximate, of the Parisian sedition of the year 1871, especially those of a political and social nature, and into the various reasons which had prepared the events of that month of May of the same year. Therefore, the Sacred Congregation of Rites was determined to investigate the reasons by which faith might be applied to the foundation of the reputation for martyrdom enjoyed by Archbishop Darboy, priests of both the clergy and a sacred ephebe alumnus, who, by order or counsel of the seditious, were killed, or by the "Communards," who, while inflicting punishment on the Servants of God, intended to carry out the orders of the leaders of the sedition and to act with the spirit and mind of the "Commune" itself. It must certainly be acknowledged that the "Commune" did not propose to itself solely the aim of being hostile to Religion and to the Catholic name. For the men who were eager for new things, and who at that time seized power, also conceived a plan to achieve a political, social, and economic goal; which purpose, by historical reasoning, can be considered just and legitimate. Nevertheless, it is not to be overlooked that the "Commune" of Paris, in its administration of the republic, placed reasons in its *forma* which...

[*Latin ed. p. 327*]

The Sacred Congregation of Rites, in its decree number 327, openly condemns those things which are harmful to the faith and religion. Indeed, these reasons are clearly outlined, with a manifest purpose and counsel of persecution, by which the Church, the priesthood, and religious practices, insofar as they represent and profess the Christian faith, were harassed. For



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the laws and decrees of public authority ("Commune"), printed and published, the speeches and exhortations given by the leaders of the sedition, openly demonstrate that their aim was to oppose Christianity, and that they sought to destroy the Christian name and its reputation, and were of no less importance or distinction than matters of a political, military, and economic nature. Moreover, the behavior of the rabble, the instigators and agitators, the violations of churches and sacred things, and the people, inflamed by so many and such incitements and exhortations, clearly demonstrate that the "Commune" of Paris intended to bring its purposes to fruition, even through the true persecution of the Church, so that religion might be considered alien to any progress. Furthermore, the fact that the archbishop and priests were included among the hostages and were delivered to custody in a cruel manner—which is an indication of the mindset of the rulers—does not diminish in any way the nature and character of the victims, who were sacrificed for the sake of religion. On the contrary, the very selection and tumultuous slaughter of the victims bring into fuller light the hatred towards religion, towards the priesthood, that was inherent in the leaders of the sedition and in the rabble incited by them. Moreover, these servants of God knew the true cause of the persecution, and were prepared in spirit and ready from the beginning to fulfill the divine will. They openly and manifestly demonstrated this eagerness and disposition, even when death was imminent. In the supreme moment of their lives, the behavior of these servants of He knew not to be an accuser of his countrymen, but with view to the common good of all the people. is a testament to a steadfast and enduring disposition, already manifest in the face of approaching persecution, as when Archbishop Darboy proclaimed: "If, from this, something good were to come to religion, I would gladly give my life." For faith must benefit some cause, and they were convinced of what the same archbishop had written before: "Nothing is more beautiful and useful than to suffer and die for the love of the Church." Moreover, these servants of God openly displayed every kind of charity towards their persecutors and torturers. As an example, the first victim who was about to die...

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - Official Commentary: The Archbishop Darboy most clearly and admirably expressed the sacred and overflowing impulse of faith and charity: for, as if not content that he and his companions had only offered forgiveness to their persecutors and torturers, he raised his hand in blessing to all those who would be afflicted with suffering for him and for others; and the pontiff stood blessing until the work of death was completed. The proceedings, constructed with ordinary authority in the Parisian Court, concerning the fame of the martyrdom of the Servants of God George Darboy and his companions from the secular clergy,



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and the Servants of God Henry Planchat and his companions from the regular clergy, were brought to Rome, so that, according to the juridical norms of our Forum, the acts for the introduction of the cause might be prepared. In the meantime, numerous suppliant letters arrived at the Roman Pontiff from Cardinals, Archbishops, Bishops, Superiors General of Orders, Institutes, and religious congregations, priests, and the Christian faithful, in which they earnestly urged that a cause for the beatification or declaration of martyrdom of these witnesses of Christ be instituted at the Apostolic See. Therefore, with the causes' proponents urging, the Reverend Fathers Joseph Géraud, of the Society of Priests of St. Sulpice, Ernest Mura, of the Congregation of the Religious of St. Vincent de Paul, and Isidore Maria Andreu, of the Congregation of the Sacred Hearts of Jesus and Mary, and Father Anthony Anoge, of the Parisian Society for missions to foreign lands, in a special meeting held in the Vatican Palace on December 1, 1964, the following Cardinal, in place and instead of the Eminent and Reverend Lord Clement Cardinal Micara, Bishop of Velletri, proposed for discussion the following question concerning the Servants of God, that is, the Relator of the causes: Whether a Commission for the introduction of the Cause should be appointed, in this case and for the purpose in question, and he reported on this matter. The Eminent Fathers, entrusted with safeguarding the sacred rites, who were present, after hearing this report, as well as the votes of the Official Prelates, especially Father Ferdinand Antonelli, O.F.M., the General Promoter of the Faith, and after mature deliberation and consideration of all that the writers who recount the history of these Servants of God have written, judged that: Affirmative, that is, that the Commission should be appointed, if it pleases the Most Holy. Finally, on December 10 of the same year, 1964, the same General Promoter of the Faith presented a separate and distinct report to His Holiness Pope Paul VI, and His Holiness, having considered the report of the Eminent Fathers, ratified and confirmed it, and appointed a Commission for the introduction of the causes of the Servants of God George Darboy, Archbishop of Paris, and Matthew.

[*Latin ed. p. 329*]

The Sacred Congregation of Rites, number 329, has graciously permitted that the Reverend Father Vincent, of the Congregation of Religious, and also of the members, whether from the secular clergy or from religious orders, may personally sign [documents]. Given in Rome, on the 10th of December, in the year of Our Lord 1964. ARCADIUS M. Card. LARRAONA, Prefect. L. © S. & Henricus Dante, Archbishop of Carpasia, from the Secretariate. PHILADELPHIENSIS OR BUDOVICENSIS, concerning the canonization of the Blessed John Nepomucene Neumann, Confessor Bishop, of the Congregation of the Most Holy Redeemer, and founder of the Congregation of the Sisters of the Third Order of Saint Francis of Philadelphia.



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ON THE QUESTION: Whether the Commission for the resumption [of the cause] should be signed, concerning the matter under consideration.

Among the illustrious sons of Bohemia and of the United States of America, who, with the splendor of their virtues, illuminated the Church of God in the preceding century, the Venerable Servant of God, John Nepomucene Neumann, Confessor Bishop, of the Congregation of the Most Holy Redeemer, rightly merits to be included. Pope Paul VI, on the 13th of October, in the year 1963, solemnly declared him blessed.

This priest, a missionary in the diocese of Neo-Eboracensi, a parish priest, a graduate of the Alfonsian family, a Bishop of Philadelphia, and founder of a religious institute, enriched the lands of America, which at that time were open to emigrants from Europe, with tireless labor and sacrifice. On the most solemn day of his beatification, the piety, faith, and devotion of the faithful were widely spread throughout all regions of America, and his feast is celebrated with a great gathering of the people. Many images and relics are distributed among the faithful, and new benefits and miracles are reported to have been obtained through his intercession.

Among these, certain healings from mortal illnesses are counted in this short time, and they are considered so remarkable that those who are wise and diligent, considering these matters, should carefully reflect on them in order to grant greater glory to the Blessed.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Official Commentary. The Most Reverend Cardinals, Bishops, and priests of North America and Bohemia, as well as the entire Alphonsian Family, have petitioned for the canonization of the Blessed John Nepomucene Neumann. They transmitted these petitionary letters to the Most Holy Pope Paul VI, humbly imploring him to deign to judge favorably regarding the resumption of the cause of the Blessed John Nepomucene Neumann. Therefore, on the 25th of this month, in the Ordinary Congregation of Sacred Rites, at the urging of the Reverend Father Nicholas Ferrante, General Postulator of the Congregation of the Most Holy Redeemer, the undersigned Cardinal Prefect of the Congregation of Sacred Rites, as Promoter of the Cause or Relator, proposed a question for discussion regarding the resumption of the cause of the Blessed John Nepomucene Neumann. And the Eminent and Reverend Fathers Cardinals, after examining the votes of the Prelate Officials, having maturely considered the matter, responded: that a Commission should be appointed, if it pleases the Most Holy [Pope]. Finally, the aforementioned matter was reported to the Most Holy Pope Paul VI by the undersigned Cardinal, and His Holiness deigned to sign with his own hand the Commission for the resumption of the cause of the Blessed John Nepomucene Neumann, Confessor Bishop, of the Congregation of the Most Holy Redeemer, founder



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of the Congregation of the Sisters of the Third Order of Saint Francis in Philadelphia. Given in Rome, on the 27th of January, 1966. ARCADIUS M. Card. LARRAONA, Prefect. Fr. Ferdinandus Antonelli, O.F.M., Secretary. BALTIMORENSIS Concerning the Canonization of the Blessed Elizabeth Anna Bayley, widow Seton, foundress of the Congregation of the Sisters of Charity of Saint Joseph in America. REGARDING THE QUESTION: Whether a Commission should be appointed for the resumption of the cause, in this case and for the purpose in question. In the splendor of the Basilica of Saint Peter in the Vatican, the solemnity of the beatification of the Venerable Handmaid of God, Elizabeth Anna Bayley, widow Seton, foundress of the Congregation of the Sisters of Charity of Saint Joseph in America.

[*Latin ed. p. 331*]

The Sacred Congregation of Rites, in America, with the support of many Bishops and faithful of the United States of America, celebrated on March 17th of the year 1963, bringing great joy and delight to all its citizens, who venerate it with pious devotion and religion in the glory of the blessed. Indeed, it is not easily expressed how, from that day forward, the confidence in this most active family and, later, religious community, has grown, and how much praise and commendation have been given to its virtues and achievements everywhere. When, moreover, God, the Most High, heard the prayers of its faithful, with the intercession of the blessed Elizabeth, and deigned to bestow celestial favors and even extraordinary healings upon them, the most astute members considered the matter of canonization, which all the Bishops of the United States of America, present at the Second Vatican Ecumenical Council in Rome, confirmed with a common letter, earnestly imploring our Most Holy Father Paul VI, that the Cause be resumed as soon as possible. Therefore, with the urging of the Reverend Father Aloysius Bisoglio, of the Congregation of Missions, the legitimate Promoter of the Cause, and His Eminence and Reverend Lord Henry Cardinal Dante, the Promoter of the Cause, in the Ordinary Particular Congregation of the Sacred Rites, held on December 25th of the past year in the buildings of the Holy Roman Church, the following question was proposed for discussion: Whether a Commission should be appointed for the resumption of the Cause of the blessed Elizabeth Anne Bayley, Seton, in the case and for the purpose under consideration. And His Eminence and the Reverend Fathers, entrusted with the safeguarding of the sacred rites, after hearing the report of His Eminence, the Promoter, and after considering the votes of the Prelate Officials, and after carefully examining the matter, judged it fitting to respond: That a Commission should be appointed, if it pleases the Most Holy [Father]. Then, after a faithful report was made to our Most Holy Father Paul VI by the undersigned Cardinal Prefect of the Congregation of Sacred Rites, confirming the opinion of the Purple Fathers, His Holiness,



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with his own hand, deigned to sign the Commission for the resumption of the Cause of the blessed Elizabeth Anne Bayley, Seton, foundress of the Congregation of Sisters of Charity of Saint Joseph in America. Given in Rome, on January 27th, 1966. ARCADIUS M. Card. LARRAONA, Prefect. © S. Fr. Ferdinandus Antonelli, O. F. M., Secretary.

[*Latin ed. p. 332*]

Acts of the Apostolic See - Official Commentary 332

## ACTS OF THE SACRED PENITENTIARY TRIBUNAL

### APOSTOLIC PENITENTIARY (SECTION ON INDULGENCES)

DECREE

The Prayer to be Recited Before the Office, Granting Indulgences:

To Your Majesty, O Lord God, we offer this sacrifice of praise; and, joined with Your devoted servant, our Pope Paul, in the obedience of our minds, we implore Your immense mercy, that You, who willed to gladden Your Church through the celebration of the Second Vatican Ecumenical Council, may deign to multiply the salutary fruits of that Council throughout the entire world.

Through Christ our Lord. Amen.

On January 31, 1966,

Our Holy Father Paul, by the grace of God, Pope VI, has graciously granted the following indulgences to clerics and to religious men and women, if, before the Divine Office or the Little Office of the Blessed Virgin Mary, or any other Office, according to their own constitutions, they have devoutly recited the aforementioned prayer:

1. A partial indulgence of at least five hundred days;

2. A plenary indulgence, under the usual conditions, to be obtained once a month, if they repeat the same recitation daily throughout the entire month.

This decree is valid from this day forward, and is to remain in force perpetually. All contrary provisions to the contrary notwithstanding.

© P. Card. CENTO, Major Penitentiary

© S. I. Sessolo, Regent.

[*Latin ed. p. 333*]

Diarium Romanae Curiae 333

## DIARIUM ROMANAE CURIAE

Mercoledì, 2 marzo 1966: Il Santissimo Padre, Paolo VI, ha ricevuto in



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visita solenne Sua Grazia il Dott. MICHAEL EAMSEY, Arcivescovo di Canterbury, Primate della Chiesa Anglicana d'Inghilterra e Presidente della Comunione Anglicana.

Lunedì, 28 marzo 1966: Il Santissimo Padre, Paolo VI, ha ricevuto in solenne udienza, per la presentazione delle Lettere Credenziali, Sua Eccellenza il Signor DIETER SATTLER, Ambasciatore Straordinario e Plenipotenziario della Repubblica Federale di Germania.

Giovedì, 31 marzo 1966: Il Santissimo Padre, Paolo VI, ha ricevuto in visita privata le Loro Maestà, il RE BALDOVINO e la REGINA FABIOLA, Sovrani del Belgio.

Giovedì, 31 marzo 1966: Il Santissimo Padre, Paolo VI, ha ricevuto in solenne udienza, per la presentazione delle Lettere Credenziali, Sua Eccellenza il Signor ALFREDO FLORES SUIREZ, Ambasciatore Straordinario e Plenipotenziario della Repubblica di Bolivia.

## SACRA CONGREGAZIONE DEI RITI

Martedì, 8 marzo 1966, nel Palazzo Apostolico Vaticano si è riunita la Sacra Congregazione dei Riti preparatoria, nella quale gli Eminenti e Reverendissimi Signori Cardinali, i Reverendissimi Prelati Officiali e Consultori teologi hanno discusso sull'eroicità delle virtù dei Servi di Dio:

1. Francesco Rivat, superiore generale dell'Istituto dei Piccoli Fratelli di Maria;

2. Maria Repetto, Religiosa dell'Istituto delle Figlie di Nostra Signora del Rifugio in Monte Calvario (Genova), dette Brignoline.

Martedì, 29 marzo 1966, nel Palazzo Apostolico Vaticano si è riunita la Sacra Congregazione dei Riti ordinaria, nella quale gli Eminenti e Reverendissimi Signori Cardinali e i Reverendissimi Prelati Officiali hanno trattato dell'introduzione della Causa del Servo di Dio Edoardo Poppe, sacerdote secolare, della diocesi di Gand in Belgio.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Commentarium Officiale. They have also examined the reports of the theological censors concerning the writings of the Servants of God: 1. George Darboy, Archbishop of Paris, and his companions, who were killed in the year 1871, as is believed, in hatred of the faith; 2. Sigismund Lozinski, Bishop of Pinsk; 3. Anthony Kowalczyk, a lay brother of the Congregation of the Oblate Missionaries of the Immaculate Mary; 4. Mary Teresa Lega, foundress of the Institute of the Sisters of the Holy Family of the Third Order of St. Francis.

SECRETARY OF STATE. By letters from the Secretary of State, the Most Holy Father Paul VI, happily reigning, has deigned to appoint:

Domestic Prelates of His Holiness:



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November 10, 1965.
Most Reverend Monsignor Conway Ervico Giacomo (Gary).
Most Reverend Monsignor Grothouse Lorenzo (Gary).
Most Reverend Monsignor Witte Giovanni (Gary).
November 15.
Most Reverend Monsignor Fraccalvieri Pietro (Bari).
Most Reverend Monsignor Tacconi Adelmo (Grosseto).
Most Reverend Monsignor Galligani Rodomonte (Nepi).
Most Reverend Monsignor Wyszynski Boleslao (Poznan).
November 27.
Most Reverend Monsignor Bernedo Juárez Massimo (Arequipa).
December 1.
Most Reverend Monsignor Hackett Giovanni (Fall River).
Most Reverend Monsignor Berberich Giuseppe (Galveston-Houston).
Most Reverend Monsignor Davis Giovanni (Galveston-Houston).
Most Reverend Monsignor Deslatte Andrea (Galveston-Houston).
Most Reverend Monsignor Di Primeo Vittore (Galveston-Houston).
Most Reverend Monsignor Frank Anthony (Galveston-Houston).
Most Reverend Monsignor Fulkerson Edward (Galveston-Houston).
Most Reverend Monsignor Kennedy Dennis (Galveston-Houston).
Most Reverend Monsignor Lagana Francis (Galveston-Houston).
Most Reverend Monsignor Michalka Ernest (Galveston-Houston).
Most Reverend Monsignor Roemer Bernard (Galveston-Houston).
Most Reverend Monsignor Ruddy John (Galveston-Houston).
November 2.
Most Reverend Monsignor Barry Dominic (Miami).
Most Reverend Monsignor Fitzpatrick John (Miami).
Most Reverend Monsignor Schiefen Robert (Miami).
Most Reverend Monsignor Walsh James (Miami).
November 11.
Most Reverend Monsignor Cincotti Camillo (Iglesias).
Most Reverend Monsignor Cinesu Luigi (Iglesias).
November 21.
Most Reverend Monsignor Laghi Pius (Faenza).
Most Reverend Monsignor Silvestrini Achilles (Faenza).

[*Latin ed. p. 335*]

Diarium Romanae Curiae 335, die 21 Decembris 1965.
Monsignor Zoli Carlo (Forlì).



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Monsignor Mazzi Venerio (Luni).
Monsignor La Rosa Giuseppe (Oppido Mamertina).
Monsignor Zannoni Guglielmo (Rimini).
Monsignor De Riccardis Giovanni (Roma).
Camerieri secreti soprannumerari di Sua Santità:
22 Maii.
9 Iunii.
12 Iunii.
14 Iunii.
16 Iulii.
21 Iulii.
2 Augusti.
4 Augusti 1965.
Monsignor Lane Guglielmo (Monterey-Fresno).
Monsignor Marron Giacomo Jarlath (Monterey-Fresno).
Monsignor Morgan Tommaso Daniele (Monterey-Fresno).
Monsignor Gerardi Conedera Giovanni (Guatemala).
Monsignor Herrera Ayala Augusto Flavio (Guatemala).
Monsignor Martínez Flores Giulio (Guatemala).
Monsignor Rodas Valdés Giovanni Antonio (Guatemala).
Monsignor Sánchez Carlo (Guatemala).
Monsignor Solares Castillo Teofilo (Guatemala).
Monsignor Tello Avila Giulio Vittorio (Guatemala).
Monsignor Costello Tommaso (Syracuse).
Monsignor Davern Roberto (Syracuse).
Monsignor McGraw Giovanni (Syracuse).
Monsignor Taylor Guglielmo (Syracuse).
Monsignor Willenburg Francesco (Syracuse).
Monsignor Zeder Giovanni (Syracuse).
Monsignor Kanjuparambil Zaccaria (Nagpur).
Monsignor Toscano Macario (Nagpur).
Monsignor Murray Giacomo (New York).
Monsignor Ghelfì Arturo (Milano).
Monsignor Ghianda Carlo (Milano).
Monsignor Busch Leonardo Teodoro (Milwaukee).
Monsignor Doheny Giacomo Guglielmo (Milwaukee).
Monsignor Dorszynski Giulio Antonio (Milwaukee).
Monsignor Kuehn Vernon Giacomo (Milwaukee).



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Monsignor Murphy Giovanni Francesco (Milwaukee).
Monsignor Punda Raimondo A. (Milwaukee).
Monsignor Schmit Ralph R. (Milwaukee).
Monsignor Stagi Giuseppe (Milwaukee).
Monsignor Gallagher Eymard (Sacramento).
Monsignor Kavanagh Edoardo (Sacramento).
Monsignor Mulligan Giacomo (Sacramento).
Monsignor Nolan Patrizio (Sacramento).
Monsignor O'Neill Edmondo (Sacramento).
Monsignor Alien Alberto (Detroit).
Monsignor Gumbleton Tommaso (Detroit).
Monsignor Imesch Giuseppe (Detroit).
Monsignor Kuzava Raimondo (Detroit).
Monsignor Sahwer Clifford (Detroit).
Monsignor Sherzer Guglielmo (Detroit).
Monsignor Trese Giovanni (Detroit).
Monsignor Joly Paolo (Ogdensburg).

[*Latin ed. p. 336*]

Acta Apostolicae Sedis - Official Commentary 336, 1965. Monsignor Extross Giovanni Antonio (Allahabad). » Monsignor Wallner Giuseppe (Graz-Seckau). 31 » » Monsignor Montero Luigi Antonio (Ipiales). 27 September » Monsignor Corao Carlo (Venice). Monsignor Marchi Tino (Venice). » Agazzi Giacinto (Brzesc). » Monsignor. 29 » Monsignor Bassi Filippo (Brzesc). » » Monsignor Comensoli Costanzo (Brzesc). Monsignor Contessa Giacomo (Brzesc). » Monsignor Ferrari Guido (Brzesc). » Monsignor Gazzoli Agostino (Brzesc). » Monsignor Pernico Giacomo (Brzesc). » Monsignor Zambelli Ernesto (Brzesc). Monsignor López de Lara Jesús (Zacatecas). » Monsignor Quintanar Antonio (Zacatecas). 1 October Monsignor Meier Edmondo (Basle). » Monsignor Ferriani Ferruccio (Brzesc). » » Monsignor Tedeschi Giuseppe (Brzesc). 2 Monsignor Cona Giacomo (Caltagirone). )) » Monsignor Mazzone Alberto (Caltagirone). » Monsignor Viola Salvatore (Caltagirone). » Monsignor Bellifemine Graziano (Moffetta). » Monsignor Gagliardi Mauro (Moffetta). » Monsignor Giraldo Ottavio (Sonsón). » Monsignor Torres Marco Tullio (Sonsón). » Terruzzi Giorgio (Ancona). Monsignor. » 6 Scuderi Giuseppe (Catania). Monsignor. 8 Panero Andrea (Fossano). Monsignor. » Rosati Aldo (Bologna). Monsignor. 12 10 August 28 » HONORS With Apostolic Briefs, the Holy Father Paul VI, happily reigning, deigned to bestow: The Supreme Order of Christ: 14 March 1966. Upon His Excellency the Honorable Saragat Giuseppe, President of the Italian Republic. The Grand Cross of the Order of Saint Gregory the Great,



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civil class: 7 March 1966. Upon the Marquise Gerini Alessandro (Rome). The Grand Cross of the Order of Saint Sylvester the Pope: 23 December 1965. Upon Mr. Korinek Francesco (Austria). 11 January 1966. Upon Mr. Arnsperger Leopoldo (Rottenburg).

[*Latin ed. p. 337*]

Year and Volume LVIII, May 31, 1966, No. 5. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC LETTERS, ISSUED BY MOTU PROPRIO.

I. The extraordinary Jubilee, proclaimed by the Apostolic Constitution "Mirificus eventus," is extended.

PAULUS PP. VI. It has come to Our attention, with great joy, that the Extraordinary Jubilee, which We proclaimed last December by the Apostolic Constitution, beginning with the words "Mirificus eventus," has been received with incredible enthusiasm and agreement by all Catholics, wherever they may be among the nations. It is difficult to express how much Our heart rejoices at this. For it is clearly demonstrated that, in the Christian people, the practice of religion and piety should always hold a place; and how much the Second Vatican Ecumenical Council, concluded last year, has aroused expectations in the hearts of the faithful, has united studies, has moved plans for a better life; and finally, how much honor, love, and devotion are given to Christ's Church, the most beloved Mother, the protector, and the teacher of her children. Indeed, it has been reported to Us that, in many places, the actions undertaken are in perfect accordance with what is suggested in the Apostolic Constitution, which We mentioned; that is, the faithful, in groups, are diligently attending the sacred temples, and...

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - The official record shows that, especially in the principal churches of each diocese, crowds have gathered, either to hear pious sermons concerning the decrees of the celebrated Council, or to cleanse their lives through the sacred sacrament of Confession, or to partake of the holy Eucharist; and at the same time, the Fathers and Pastors of their respective dioceses, returning from the Ecumenical Council, have diligently observed the instructions received, and have been encouraged to strive for greater virtue. From these things, it is certainly not to be doubted that great benefits have been conferred, not only on individual souls and on the Catholic Church, but also on human society. However, in certain places, as mentioned in the Apostolic Constitution, either due to the vastness of the territory, or due to the scarcity of priests, or for other reasons, the desired results have not yet been fully achieved. Therefore, the Ordinaries of these places, so that the faithful entrusted to their care would not be deprived of so many blessings, have earnestly requested that the term of the Ex-



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traordinary Jubilee, promulgated at the end of the year 1965, be extended. We, for whom there is nothing more dear than that the children of the Church may daily more abundantly partake of the infinite merits of the Divine Redeemer, and that, strengthened by such grace, they may strive for a more righteous life, gladly deem it fitting to grant these requests. Therefore, with confidence in the mercy of Almighty God, and with the authority of the blessed Apostles Peter and Paul, by that power which God has granted us, we proclaim the Extraordinary Jubilee, which We instituted by the Apostolic Constitution *Mirificus eventus*, from the coming feast of Pentecost, that is, from the thirtieth day of this month of May, until the full octave of the coming month of December, the feast of the Nativity of the Blessed Virgin, the Mother of God, for the benefit of the entire Catholic world. We decree that, just as the established term of this Jubilee shall not be altered, so also its privileges, faculties, and graces shall remain unchanged; and that all these things may not be lost to those to whom they pertain, We remind them again and again of the aforementioned Apostolic Constitution. But, concerning these last matters, since questions have been raised and answers given after the publication of the Constitution, and since We now grant something new, it seems opportune at this time...

[*Latin ed. p. 339*]

Acts of Pope Paul VI, page 339: We deem it necessary to transcribe all of these matters completely, including those which have been altered or newly added. I. Therefore, by Our Apostolic authority, We grant to sacred confessors, duly approved to hear sacramental confessions, the following faculties, which they may exercise only during this time, both in the forum of conscience and in sacramental confession: 1) To absolve from all ecclesiastical censures and penalties those penitents who, knowingly, have externally professed heretical, schismatic, or atheistic doctrines in any way, provided that each penitent, sincerely sorrowing, detests his errors before the confessor, makes suitable restitution for any scandal caused, and promises to avoid such things in the future; and are assigned a suitable and salutary penance, along with counsel to frequently approach the Sacraments; 2) To absolve from ecclesiastical censures and penalties those who, knowingly and without due permission, have read or kept with them books of apostates, heretics, or schismatics, which defend apostasy, heresy, or schism, or which have been specifically prohibited by Apostolic Letters; and are assigned a suitable and salutary penance, along with an admonition regarding the careful retention or destruction of such books; 3) To absolve from ecclesiastical censures and penalties those who have given their name to the Masonic sect and to other associations of the same kind, which plot against the Church or legitimate civil authorities; provided that they completely separate themselves from their sect or association, and promise to avoid scandals and to take care to avoid causing harm as much



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as possible; and are assigned, according to the gravity of the offense, a salutary penance; 4) To dispense, by changing or considering the reasons, from all private vows, even those reserved to the Apostolic See, in other works of penance or piety, provided that the dispensation does not infringe upon the rights of others. II. Furthermore, We grant that, during this time, all Christians of both sexes, who have been duly absolved in the Sacrament of Penance and refreshed by the sacred Synaxis, may gain a plenary Indulgence, according to Our will.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - Commentarium Officiale

1) Quotienscumque tres saltem institutiones de decretis Concilii Oecumenici Vaticani II, in aede sacra vel alio apto loco habendis, interfuerint;

2) Quotienscumque tres saltem contiones, ad modum sacrarum Missionum, quas vocant, habendis, in quo templo pie astiterint;

3) Quotienscumque Eucharistico Sacrificio quadam sollemnitate a quolibet Episcopo in cathedrali templo vel in alia aede sacra ab Ordinario loci designata, ad normam Decreti Sacrae Paenitentiariae Apostolicae die xx mensis Decembris anno MDCCCCLXV dati, pie interfuerint; quod qui die festo egerint, praecepto standi Sacro satisfacient;

4) Semel vero tantum, qui cathedralem templum vel aliam aedem sacram ad normam Decreti, nuper commemorati, non inviserint, si hoc fecerint, et qualibet legitima formula adhibita, fidei professionem iteraverint.

III. Libenter Episcopo loci, vel eius Coadiutori, vel eius Auxiliari, vel alii Episcopo rite delegato facultatem damus, ut, licet id iam fecerint, tamen novo hoc Iubilaei tempore, inter praecipuam eiusdem temporis celebrationem, iterum Benedictionem Papalem impertiri christifidelibus valeant, addita Indulgentia plenaria.

IV. Valde expedire putamus, si ad institutiones de decretis Concilii Oecumenici, in quavis aede sacra vel in alia idonea sede faciendas, peregrinatio addatur ad principem dioecesis templum vel ad aliam aedem sacram ab Ordinario loci designatam; ad quam christifideles eiusdem loci vel ordinis, per turmas, si fieri potest, accedere curent.

V. Confessarii omnes, vi canonis 935 C.I.C., commutare possunt pia opera, de quibus supra, ad iubilares Indulgentias acquirendas praescripta, pro christifidelibus qui, legitimo impedimento detenti, eadem praestare nequeant.

Haec autem omnia eo ipso, quod, ut praesagus, Decessor Noster Leo XIII, consilio permotus eademque spe ductus dedimus: monendis cohori



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A.A.S. LVII (1965) 1018.

[*Latin ed. p. 341*]

Acts of Pope Paul VI, p. 341: "And inasmuch as it is pleasing to many to seek salvation, let them gather themselves together for a time, and let those thoughts which are immersed in the earth be converted to better things; for this will be salutary not only for individuals, but for the entire republic, because the more each individual strives for the perfection of his soul, so much the more honor and virtue will be added to public life and morals."

2. "Whatever has been decreed by these letters, which We have granted by Our own initiative, We command that all these things be firm and ratified, notwithstanding any contrary provisions." Given in Rome, at St. Peter's, on the third day of May, in the year 1966, the third year of Our pontificate. PAUL VI.

II. Concerning the Equestrian Orders, to be conferred upon those who govern states.

Paul VI, as the Roman Pontiffs have done in various ways, instituted or modified, expanded, in order to signify a good reputation, a willing disposition, and a pleasing spirit to outstanding men, engaged in public affairs or otherwise worthy of respect and deserving of honor.

Inspired by this counsel, Pope Pius XII, Our Predecessor of blessed memory, by Apostolic Letters bearing the Fisherman's ring, dated December 25, 1957, greatly increased the Equestrian Order, by conferring a golden torque; which grade He wished to belong to rulers of peoples, or to others who possessed the greatest authority.

By the same letters, He decreed that those who deserve it should be admitted to the Supreme Order of Military Order of Our Lord Jesus Christ and to the Order of Military Order of the Golden Spur, for a particular and singular reason.

Now, in this Our age, it has happened that the Apostolic See more frequently, and indeed, on many days, and not through the actions of others, comes into contact with the rulers of nations, and therefore more frequently performs acts of humanity with them and receives them from them; it seemed expedient to arrange and more accurately define the matter concerning the aforementioned Equestrian Orders.

Therefore, after careful consideration of all things, We establish and decree the following:

**EQUESTRIAN ORDERS.**

2. See Encyclical Letter, issued by Apostolic authority on December 22,



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1885: A. 8. 8. XVIII (1885), p. 258.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - Official Commentary I. - The golden collar of the Order of St. Pius shall be bestowed only upon those who govern states, and it shall be worn only on solemn occasions, such as when they visit the Supreme Pontiff in the exercise of their office. II. - The Supreme Order of Knighthood of Our Lord Jesus Christ and the Order of the Golden Fleece, when honors are conferred for an extraordinary reason, shall be bestowed only upon those who govern states, and only for the greatest celebrations in which the Supreme Pontiff participates, or for singular events of such importance that they are known throughout the world and stir the hearts of men. Furthermore, since both of these knightly orders are of a more religious character, one being named after Our Lord Jesus Christ and the other after the Blessed Virgin Mary, it seems fitting that only those governors of states who profess the Christian faith should be admitted into them. Whatever has been decreed by us in these letters, we command that all of these things be firm and valid, notwithstanding any contrary provisions. Given in Rome, at St. Peter's, on the fifteenth day of the month of April, in the third year of Our pontificate. PAULUS PP. VI. APOSTOLIC CONSTITUTIONS I. OF THE BODY OF CHRIST (BROWNSVILLE). After certain territories have been detached from the diocese of Corpus Christi, a new diocese is established, to be called "Brownsvillensis." PAULUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. From the time that, by the counsel of God, we were raised to the highest rank of priestly authority, in imitation of blessed Peter, for the purpose of providing greater care and solicitude for the Christian society.

[*Latin ed. p. 343*]

Let us consider the Acts of Pope Paul VI, page 343. This has always been the foundation and origin of all our thoughts and plans, namely, how we might serve the needs of various peoples and nations, as evils increase from all sides, and enemies daily attack the Church. Therefore, when the venerable Brother Giles Vagnozzi, Archbishop with the title of Myra, and Apostolic Delegate in the United States of North America, earnestly requested that, after dividing the territory of the diocese of Corpus Christi, another be established from it, we, considering that this is in accordance with the good of its people, by the following decree, issue from our apostolic authority. We separate four counties from the diocese of Corpus Christi, which are located on the southern boundary of that same diocese, and are named as follows: Starr, Hidalgo, Villacy, and Cameron; and we establish a new diocese from these, which will be called Brownsville, after the principal city of Brownsville, located in Cameron County. In that city, the seat of



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the Church will be, as well as the episcopal chair, namely, in the church of the Immaculate Conception of the Blessed Virgin Mary, which will be the cathedral. We make this new Church a suffragan of the Metropolitan See of Saint Anthony, to which the Bishop of Brownsville will be subject. A table, as it is called, of the bishop shall be established: the revenues of the curia, the stipends of the clergy, a suitable portion of the goods that will accrue to the diocese, according to canon 1500 of the Code of Canon Law. If this cannot be done immediately, we grant that, in place of the canons, diocesan consultants be chosen, who will assist the Bishop with counsel. Furthermore, with these Letters brought to effect, the priests are to be considered as assigned to that See, in whose territory they legitimately hold a benefice or ecclesiastical office; and the other clergy and seminarians are to be assigned to it, in which they have their legitimate domicile. Finally, documents and records pertaining to the new diocese are to be sent to its episcopal curia, and there they are to be kept religiously. In order that all that we have commanded may be done, we instruct the venerable Brother Giles Vagnozzi, whom we have mentioned, to proceed, after having been given the necessary powers, which he himself may delegate to any man constituted in ecclesiastical dignity. After the matter has been carried out, the documents are to be drawn up, and true copies of them are to be sent promptly to the Sacred Congregation of the Consistory. If, however, at the time when these Letters are to be put into effect, another Delegate is acting in the United States of North America, he shall carry out our mandates. We will and order that this Constitution be effective now and in the future; so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. This Constitution.

[*Latin ed. p. 344*]

844 Acta Apostolicae Sedis - Official Commentary: No prescription of any kind can impede the effectiveness of this decree, since by it we abolish all others. Furthermore, no one is permitted to either divide or corrupt these documents of Our will; rather, the same faith must be given to copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person of authority established in ecclesiastical dignity, and which have been signed by a public notary, as would be given if the original were presented. Given in Rome, at St. Peter's, on the tenth day of the month of July, in the year of Our Lord nineteen hundred and sixty-five, the third year of Our Pontificate. JAMES A., Cardinal, COPELLO, Secretary of the Sacred Roman Rota. CHARLES, Cardinal, CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. FRANCIS, Regent of the Apostolic Chancery. SYLVIUS ROMANI, Apostolic Protonotary. IOANNES CALIERI, Apostolic Protonotary.

83 Plumbi In Ap. Cane, tab., vol. CXVIII, n. 55.

II. ANTOFAGASTA - IQUIQUE (CALAMA IN CHILE): A new pre-



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latitial see is established, comprising certain territories taken from the dioceses of Antofagasta and Iquique, to be called "Calama in Chile."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: It is certainly beneficial for the good of the faithful Christians that the territories of the dioceses are sometimes more suitably arranged, and that new ecclesiastical divisions are established. This is what the venerable Brother Egan Righi-Lambertini, Archbishop with the title of Doclea, requested from the Apostolic See, in a certain territory of the Republic of Chile.

[*Latin ed. p. 345*]

Acta Pauli Pp. VI 345. The Apostolic Nuncio to the Ohiliensi mission, having, as is fitting, consulted with the Most Reverend Fathers Franciscum Borgues Valenzuela Rios, Bishop of Antofagasta, and Petrus Aquilera Narbona, Bishop of Iquique, we judged that his requests could be favorably considered. Therefore, with the consent of all those who have some right or claim to this matter, we separate the region commonly called "Departamento El Loa" and the region located within the boundaries of "Departamento Antofagasta," commonly called "Distrito de Pampa Union," from the dioceses of Antofagasta and Iquique, and we establish a new praelature "nullius," to be called Calama in Chilia, and we define its boundaries as those regions from which it is now separated. The seat of this new Church will be in the city of Calama, and the cathedral will be the curial temple located there, dedicated to the glory of God in honor of St. John the Baptist, which we elevate to the dignity of a cathedral, granting it appropriate rights. Furthermore, we grant the Prelate, in addition to just rights, also obligations, according to the sacred canons. The Calama in Chilia praelature will be a suffragan of the metropolitan See of La Serena, and its Ordinary will be subject to the Archbishop of that See. The Ordinary should, at the very least, establish a seminary to receive and form those boys who are called by God to the priesthood; and those who are the best among them should be sent to Rome to the Pontifical College of Pianura Latin American, so that they may be imbued with philosophical and theological disciplines. The prelate's financial resources will consist of the revenues of the curia, money freely offered by the faithful, and a portion of the goods that will accrue to it, according to Canon 1500 of the Code of Canon Law. With regard to the administration of the praelature, the administration, the election of a Capitular Vicar in the event of a vacancy, and other similar matters, the sacred canons must be scrupulously observed. The acts and documents pertaining to this new praelature, its clergy, the faithful, and its temporal goods, shall be transferred from the episcopal curias of Antofagasta and Iquique to Calama in Chilia, and shall be kept with the utmost diligence in the archives. As soon as these Letters of Ours are put into effect, the priests of that Church shall be considered to be assigned to the territory



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in which they hold a benefice or ecclesiastical office; and other priests, as well as the clerics and students of the seminary, shall be considered to be assigned to it, in which they have their legitimate domicile. The Most Reverend Father Eganus Righi-Lambertini, whom we have named, or a person delegated by him, provided that he is in an ecclesiastical office, shall take care to have these Letters completed under seal. If, at the time of execution, another Apostolic Nuncio is present in that place, he shall carry out all of Our mandates. Whoever completes this business shall cause appropriate documents to be drawn up.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis – The official record, which shall be immediately sent to the Sacred Congregation Consistorial, duly signed and sealed. We will and desire that this Constitution be effective now and in the future; indeed, so that those to whom it pertains may religiously observe what has been decreed therein, and thus obtain its full force. No prescriptions of any kind, contrary to the efficacy of this Constitution, shall be able to take effect, since we hereby repeal all such prescriptions. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if the original were presented. Given from the Palace of Gandulf, near Rome, on the twenty-first day of the month of July, in the year of Our Lord nineteen hundred and sixty-five, the third year of Our Pontificate.

IACOBUS A. Card. COPELLO, S.R.E., Chancellor

CAROLUS Card. CONFALONTERI, S. Congr. Consistorial, Secretary

Francis Tinello, Apostolic Chancellor

Ioannes Calieri, Proton. Apost.

Hamletus Tondini, Proton. Apost. a. i.

Loco £B

Plumbi In Ap. Cane, tab., vol. CXVIII, n. 15.

III

## MARACAIBENSIS (CABIMENSIS)

Having taken territories from the diocese of Maracaibo, a new diocese is established, named "Cabimensis."

PAULUS, Bishop, Servant of the Servants of God,

desiring to serve the Christian family which inhabits the extensive Maracaibo diocese, petitioned the venerable Brother Aloisius Dadaglio, Archbishop with the title of Lerus, and Apostolic Nuncio in the Republic of



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Venezuela.

[*Latin ed. p. 347*]

Acta Pauli PP. VI 347. Thus, in order that, after certain territories have been taken from that diocese, a new Church may be established which shall be the head and source of the Christian religion in those places. Wishing to accede to these requests, after having sought counsel from our Venerable Brothers, the Cardinals of the Most Holy Roman Church who preside over the Sacred Congregation Consistorial, and after having asked the opinion of the Venerable Brother Dominic Roa Pérez, Bishop of Maracaibo, and with the consent of those who have some jurisdiction in this matter, we, with our supreme authority, decree as follows. We separate from the diocese of Maracaibo a territory which includes the civil districts commonly called Miranda, Bolivar, Baralt, and Sucre, within the boundaries of the region, or "Estado," called Zulia, and from this we establish a new diocese, to be called Cabimas, after the principal city, whose boundaries shall be: to the north, the Gulf of Venezuela; to the east, the dioceses of Coro and Barquisimeto; to the south, the archdiocese of Mérida and the diocese of Trujillo in Venezuela; and finally, to the west, Lake Maracaibo. Furthermore, its seat shall be in the city of Cabimas, where the Bishop shall also establish his cathedral, namely, in the temple dedicated to the Blessed Virgin Mary of the Holy Rosary, which shall be adorned with the honors of a cathedral. We also deem it fitting that the new circumscription be made a suffragan of the Church of Mérida, and that its Ordinary shall be subject to the Archbishop of Mérida. The Ordinary of the Church of Cabimas shall, as soon as possible, endeavor to establish at least a minor seminary, according to the rules laid down by the Sacred Congregation for Seminaries and Universities and the norms of Canon Law. Furthermore, he shall establish a college of Canons, according to the norms to be set forth in other documents; in the meantime, however, he shall choose diocesan consultors, whose services and counsel he may enjoy. He shall provide for the episcopal table: two [portions] given by the civil government, the emoluments of the curia, offerings freely given by the faithful, and a suitable portion of the goods which shall come to the Cabimas See, according to the division of goods and possessions of the diocese of Maracaibo, according to Canon 1500 of the Code of Canon Law. As soon as these documents have been put into effect, priests shall be assigned to this Church in whose territory they hold an office or benefice; other clerics and seminary students shall be assigned to it in which they have their legitimate domicile. Of these students, those who are more promising shall, in due time, be sent to Rome, to the Pontifical College of North America, so that they may be imbued with philosophical and theological disciplines. Finally, we decree that the documents and acts pertaining to the new Church of Cabimas shall be transmitted to its episcopal curia, and shall be religiously kept in



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the archives there. Furthermore, our Venerable Brother shall take care that these documents be executed.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Official Commentary. Brother Aloysius Dadaglio, whom we have mentioned, or one whom he may designate, shall undertake the task of preparing the documents pertaining to the matter in question, and shall send true copies thereof to the Sacred Congregation of the Consistory. If, at that time, another Apostolic Nuncio presides in the Republic of Venetiola, he shall carry out these instructions. We desire this Constitution to be and to remain effective now and in the future; so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since by it we abolish all such. Furthermore, it shall be permitted to no one to alter or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, shall be considered entirely valid, just as if the original were presented. Given from the Palace of Gandulf, near Rome, on the third and twentieth day of the month of July, in the year nineteen hundred and sixty-five, the third year of Our Pontificate.

IACOBUS A. Card. COPELLO, Secretary of R.E.

CAROLUS Card. CONFALONIERI, Secretary of the Sacred Congregation of the Consistory.

Francis Tinello, Regent of the Apostolic Chancery.

Ioannes Calieri, Apostolic Protonotary.

Hamletus Tondini, Apostolic Protonotary.

*In Ap. Cane, tab., vol. CXVIII, n. 82.*

## LITTERAE APOSTOLICAE

1. The Apostolic Nunciature at Liberia is established.

## PAULUS PP. VI

For the perpetual memory of this matter.

— Those public bonds of office which long ago united this Apostolic See with the noble Republic of Liberia, were desired by Our predecessor, Pope Pius XII.

[*Latin ed. p. 349*]

349 Pope Paul VI desired to confirm the acts, so that, through similar letters, on the tenth day of the month of July, in the year 1951, published



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under the Fisherman's seal, a sacred office of legation would be established in the city of Monrovia, and he would grant authority for it to function as an ecclesiastical embassy. Now, however, since both authorities, considering the common good and the benefit of the people, have decided to fulfill such arrangements mutually, We do not doubt that We can elevate the Apostolic seat that exists there to a higher rank and grant it greater authority. Therefore, with Our own motion, with certain knowledge and mature deliberation, by the force of these letters and by Our authority, We erect and establish the Apostolic Delegation in Liberia into an Apostolic Nunciature, confirming also the seat in Monrovia; and We grant to this Nunciature, thus erected by Us, all and singular rights, privileges, honors, prerogatives, and immunities that are proper to such legations, trusting firmly that this will be a guide for the advancement of religion. These things We decree, We establish, We decide, and We declare that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that the Apostolic Nunciature in Liberia, thus erected by Us, shall fully support and assist now and in the future; and that it shall be rightly judged and defined; and that whatever is contrary to this shall be null and void from now on, if anyone, with any authority whatsoever, knowingly or unknowingly, should attempt to do otherwise concerning these matters. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's seal, on the seventh day of the month of March, in the year 1966, the third year of Our pontificate. © HAMLETUS I. Card. CICOGNANI is elevated from the Apostolic Delegation to Senegal to the Apostolic Nunciature. PAUL PP. VI For the perpetual memory of the matter. — In order that the public relations between this Apostolic See and the State of Senegal, to which the aforementioned legate had been assigned, may be strengthened and made more fruitful, it has seemed good to Us to bestow upon the same, not merely the title of legate, but also a higher rank of honor, befitting his office.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - The Official Commentary states: We, moved by Our own initiative, with certain knowledge and mature deliberation, by the force of these letters, with Our authority, erect and establish the Apostolic Delegation to Senegal as an Apostolic Nunciature, retaining the same title, and We grant to this Nunciature, thus erected by Us, all and singular rights, privileges, honors, prerogatives, and indulgences which are proper to such Legations, confident that this testimony of Our intention will be a guide for the advancement of the faith. Notwithstanding any contrary provisions. These things We decree, We establish, We determine, that these present letters shall remain forever firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and that We shall fully support the Apostolic Nunciature to Senegal, thus erected by Us,



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now and in the future; and that it shall be duly judged and defined; and that whatever may be attempted concerning these matters, by anyone, with any authority, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fourteenth day of the month of March, in the year 1966, the third year of Our Pontificate. I. Card. CICOGNANI, Prefect of the Sacred Congregation for Public Affairs of the Church. © HAMLETUS III. The Apostolic Nunciature to the Iranian Empire is erected. PAULUS PP. VI. For the perpetual memory of the matter. — Reasons of amicable relations with the noble Persian nation, under the auspices of Pius PP. XII, Our Predecessor of blessed memory, have existed since the year 1953, and have been immediately proven to be beneficial to the Catholic Church. Now, with the consent of the highest authorities of that people, We consider that these bonds should be made even closer, and therefore, for Our part, We have decided to promote the sacred Legation established there to a higher rank and order. Wherefore, moved by Our own initiative, with certain knowledge and mature deliberation, by the force of these letters and by Our authority, We erect and establish the Apostolic Delegation to the Iranian Empire as an Apostolic Nunciature, and We place its seat in the city of Teheran. Therefore,

[*Latin ed. p. 351*]

351 The Acts of Pope Paul VI, through whom We have established this Apostolic Nunciature, We grant all and each rights, privileges, honors, prerogatives, indulgences, which are proper to such Legations. Notwithstanding any contrary things. We decree, We establish, We decide that these present Letters shall forever remain valid and effective; and shall have their full and complete effect; and We fully support this Apostolic Nunciature in Iran, which We have thus established, now and in the future; and that it shall be duly judged and defined; and that whatever is contrary to this, concerning these matters, by anyone, knowingly or unknowingly, shall be declared null and void from this moment. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of March, in the year 1966, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI for public affairs of the Church. The Venerable Servant of God Ignatius from Holy Agde, a professed priest of the Order of the Brothers Minor Capuchins, is declared blessed. PAUL PP. VI.

1. For the perpetual memory of this matter. — "The goodness of obedience is greatly commended from the very beginning of the human race," as Saint Augustine says, "that virtue is, in a certain way, the mother of all virtues and the guardian of all virtues." Saint Lawrence of Brindisi, a Doctor of the Church and a light of the Order of the Brothers Minor Capuchins, agrees with this sentiment, expressing the following: "The ladder by which God willed that man should ascend from the earthly paradise



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to the heavenly paradise, from temporal life to eternal life, was obedience: He gave him the command not to eat of the tree of the knowledge of good and evil. And through the same ladder, He also wishes us to ascend to heaven." Emphasizing this very path, Ignatius from Holy Agde, a member of the same religious family, whom we today solemnly declare blessed, has attained the highest glory. It pleases Us to present this outstanding example of obedience to all those whom we have in the Lord.

2. 3 1 2 3 S. Aug., Enarr. in Ps. 70, II, 7; PL 36, 897. De Civ. Dei, XIV, 12; PL 41, 420. Oper. Omn. V, 1, 1938, p. 522.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - A Commentary for the sons, especially in this age, in which obedience to legitimate authority is often hindered by a false notion of liberty. This learned son of the Church was born in the town of Agatha, commonly called Santhià, located within the territory of the archdiocese of Vercelli—at that time, it belonged to a separate diocese—on the fifth day of June in the year one thousand six hundred and eighty-six, the fourth son of Peter Belvisotti and Mary Elizabeth Balocco, who, although endowed with considerable wealth, rightly considered religion to be the greatest riches and the surest safeguard for their family. On the same day, he was cleansed with the waters of baptism and given the names Lawrence Maurice, by which it was foretold that he would be an unwavering witness to the Lord Jesus, even without shedding blood. Through God's grace, love, and domestic discipline, he readily conformed to the ways of piety. When he was eight years old, he was orphaned by the death of his father; for this reason, he was entrusted to a certain priest, devoted to religion, who cultivated his mind with human and divine wisdom. From the episcopal curia of Vercelli, he was admitted among the boys who served as ministers in the sacred duties of the priests, and he rejoiced in dedicating himself to the service of God at such a tender age, having been clothed in ecclesiastical vestments. Even then, he was accustomed to instructing young children in the Christian faith and to delivering pious discourses to them. Later, he was called to Vercelli, where he would study theology and other disciplines, and he diligently prepared himself to enter the priesthood. Finally, in the year one thousand seven hundred and seventeen, in the season of autumn, he achieved what he, who was born not for the world but for the sanctuary, had greatly desired: he was ordained a priest, and with great fervor of spirit, he offered the divine host for the first time, a fervor that never diminished throughout the course of his life. Shortly afterward, he undertook to educate the children of a noble family of Vercelli, called Avogadro, and other students, imparting to them his abundant knowledge and instructing them in the liberal arts. At the same time, his sacred ministry bore abundant fruit in the city of Vercelli and its surrounding area. After serving in these duties for several years, he was appointed to



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the collegiate church of his native town, where he had previously served as a minister among the priests for some time. However, he refused the canonical office and dignity and relinquished the parish entrusted to him, because he felt that he had been called by God to a different path. Therefore, having devoted himself to eternal matters, withdrawn from the noise of the world, and having spent many days in contemplation, he decided to join the Order of the Friars Minor Capuchin. To the Superiour Provincial, he spoke words in which the entirety of his piety and his life's purpose are contained: he wished to dedicate himself to the most humble works.

[*Latin ed. p. 353*]

The Acts of Pope Paul VI, page 353, state that he always followed his own will, and also foresaw things to come; for this reason, he made himself uncertain. In order truly to serve God, it was necessary for him to surrender himself completely to obedience, following the divine will. Having made a firm resolution, he offered himself to the community of Capuchin brothers in Chieri, even neglecting necessary matters and friends. Thus, on the twenty-fourth day of May in the year one thousand seven hundred and sixty-one, having put on the habit of the Seraphic Order, he subjected his neck to the yoke of obedience and received the name Ignatius of the Holy Agatha. From then on, through the practice of this and other virtues, he progressed with a new and almost impetuous zeal towards the summit of sanctity. After completing his novitiate and having bound himself to God with the vows, he was sent to Salutias to perform the office of sacristan; which he performed for many years, even while residing in Augsburg, with the greatest humility and diligence. Furthermore, in the monastery of that city, commonly called "Mount of the Capuchins," he diligently listened to the confessions of the faithful, forgetting his own labors. These, frequenting him, were drawn back to good, or confirmed in their pursuit of perfection, by his sanctity, prudence, and kindness. In the year one thousand seven hundred and thirty-one, he was entrusted with the important office of master of novices, who were learning the institutions of the Order in the monastery of Montreale, in the same Piedmont region. For nearly three decades, he led them with the best and most fruitful art of teaching, through counsel, discipline, and above all, through the example and charity of his own life, "which inclines to some, elevates others; mild to some, severe to others, hostile to none, a mother to all." From that school of virtues emerged religious brethren such that, even later, when they had made excellent use of their master, it was easily recognized. He not only poured forth the riches of his soul into the novices, but also into the people who flocked to him. He also provided assistance to captive soldiers, which only a man most closely united to God can impart. He did not cease to bestow paternal care upon those who had once been his students, and who, engaged in the daily struggle of service, sought his counsel and prayers.



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Among them was one who, spreading the Gospel in the Congo, in a distant region of Africa, with great effort, arranged to send a letter to his master, while he was about to depart because of a serious eye ailment, in which he begged him to obtain health for him from God. Ignatius, his heart moved, prostrated himself before Jesus Christ present in the august Sacrament of the altar, and...

[*Latin ed. p. 354*]

The Acts of the Apostolic See, Official Commentary, 354, requested that, if it pleased him, the illness of "that good worker" be transferred to himself, "to render no man useful." With God's permission, this was done, so that he himself was rendered incapable of seeing and reading, while the missionary recovered. After vainly employing medicines, the most pious man, as if a victim of charity, was relieved of his duties as master of the novices and was sent to Turin. There, with the help of the most skilled physicians, he gradually regained his health. When Piedmont was afflicted by a fierce war, he was appointed to the clergy who were responsible for the spiritual care of the soldiers; where the wounded lay groaning, and their lives hung by a thread, that tireless apostle hastened, bringing solace and comfort. After the troubles subsided, he returned to the monastery in Turin, where until his death he diligently attended to the souls of the brethren, acting as a judge of conscience and an author of counsel. With singular benevolence, he followed the converted brethren, instructing them in the Christian faith each week, as ordered by the Superiors. For many years, he offered sacred prayers with his brethren, gathered together for spiritual exercises, to the great benefit of the listeners. Moreover, the virtue of obedience shone brightly in him, since he believed that the will of the Superiors, even in matters of lesser importance, was a certain sign of the divine will. Indeed, when, being afflicted by illness, he was assisted by a converted brother, he would call this brother his master and obey him with the utmost humility. He was often seen to possess prodigious gifts, such as the ability to scrutinize the secrets of souls, to foretell the future, and to heal the sick. He was so humble that he avoided all good opinions that might be formed of him, and he sought menial tasks as if they belonged to him. He willingly observed the sufferings in himself, so that "his body might be reduced to servitude" and made more like Christ, who was subject to pain; yet he was abundant in cheerfulness, which is characteristic of those who completely surrender themselves to God. He perpetually venerated the Blessed Virgin Mary, especially by reciting the Rosary, and he adored the Lord Christ, hidden under the species of bread, like an angel, spending many hours in this salutary act of piety. He had already prepared himself for his true departure: at the end of August of the year 1770, he fell ill with a fever, which he affirmed he would not be able to overcome, foreknowing that he would depart this life on the feast of the Holy Martyrs Mauritius



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and his companions. As the illness worsened, he ordered his brethren to be well, asking them to forgive him, and he thanked his Order, which had received him.

[*Latin ed. p. 355*]

The Acts of Pope Paul VI, page 355, record that he had received this, and he repeated the religious vows with the youthful ardor of his soul. Shortly after midnight, on the day he had foretold, that is, the twenty-second day of September of that same year, as the Moderator spoke the words, according to the custom of the Church, for the dying: "Therefore, you shall be established among the ranks of the Blessed, and you shall enjoy the sweetness of divine contemplation for all eternity," Ignatius, as if hearing the words, departed from Agde, where, enriched with the reward of obedience, he would enjoy that ineffable sweetness for all time. As the day dawned, when the news spread throughout the city that the "holy man from Monte Capuccinorum" had passed away, a vast multitude flocked to the monastery, so that it was barely possible to prevent them from tearing off pieces of his clothing. Therefore, as the fame of the Servant of God's sanctity grew, which God seemed to confirm with miracles, the cause for granting him the honors of the Blessed was initiated, and after the customary proceedings, a Commission for the introduction of the cause was established, to be held before the Sacred Congregation of Rites, by Pope Paul VI, our Predecessor, on the twenty-third day of February of the year one thousand seven hundred and eighty-two. Subsequently, after Apostolic investigations were completed, the theological and cardinal virtues of the Venerable Ignatius of Agde were discussed; and, after everything had been examined and considered, Pope Leo XII, also our Predecessor, with a solemn decree, declared that the Servant of God had cultivated these virtues in a heroic manner, on the nineteenth day of March of the year one thousand eight hundred and twenty-seven. After these matters, the question of miracles was raised, which, through his intercession, were said to have been granted by God, and everything was carefully examined in the customary assemblies. Therefore, on the twenty-third day of November of the year one thousand nine hundred and sixty-five, we declared that two miracles were proven. Therefore, only one thing remained to be determined: whether the Servant of God could safely be enrolled among the Blessed. And this was indeed the case; for the Fathers, who are entrusted with the safeguarding of the sacred rites, the Official Prelates, and the Consultor Fathers affirmed that it was possible. After these votes were cast, and with God invoked through prayers, on the fourteenth day of March of the year one thousand nine hundred and sixty-six, we decreed that the solemn Beatification of the Venerable Servant of God Ignatius of Agde could safely proceed. Now, therefore, fulfilling the wishes of the Order of the Friars Minor Capuchin and of the faithful of the Piedmont region, by the force and



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authority of these Apostolic Letters, we grant the faculty that the Venerable Servant of God Ignatius of Agde, priest, shall henceforth be called Blessed, and that his body and the reliquary, or relics, though not to be carried in solemn processions, may be publicly venerated by the Christian faithful.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Official Commentary: For the purpose of promoting veneration, it is decreed that images of the same Blessed be presented, and that they be adorned with rays. Furthermore, by Our authority, We grant that the Office of the Common of Confessors, not of Popes, be recited annually concerning him, with proper readings approved by Us, and that the Mass of the same Common be celebrated with proper prayers also approved, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of the Mass may take place only in the archdiocese of Vercelli, within whose boundaries the Blessed himself was born, and in Turin, where he breathed his last; also in temples and chapels throughout the world where the Order of the Brothers Minor Capuchin uses them, by all the Christian faithful who are obliged to recite the canonical hours, and, with regard to the Masses, by all priests, in the temples or chapels in which the feast of the same Blessed is celebrated, provided that it is convenient. Finally, We grant that the solemnities of the Beatification of the Venerable Ignatius of Agde be celebrated, with due observance of the aforementioned regulations, in the aforementioned temples or chapels, on days legitimately determined, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, and any decrees concerning non-cult, or any other contrary provisions. We decree that, even in judicial disputes, the same faith be given to copies of these Letters, whether printed or not, provided that they are signed by the hand of the Secretary of the Sacred Congregation for Rites and are sealed with the seal of the same Congregation, as would be given to these Letters expressing Our will. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the seventeenth day of the month of April, on the Sunday in White, in the year 1966, the third of Our pontificate. © HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church. LETTER To His Eminence, Father Paul Mary, S.R.E. Cardinal Richaud, Archbishop of Bordeaux (-Bazas), whom We appoint as Legate to preside over the celebrations of the Eucharistic Congress to be held in that city, with representatives from the entire French nation. PAUL PP. VI, Beloved Son: Greetings and Apostolic Benediction. — The voice of joy, the messenger of happiness, has been brought to Us, namely that the Eucharistic Congress from the entire nation will be held in Bordeaux next



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April. We are greatly pleased by these delightful celebrations.

[*Latin ed. p. 357*]

The Acts of Pope Paul VI, page 357, state: Indeed, the city of Aquitania, by its location, its beauty, the splendor of its arts, its piety, and having attained immortal renown in the annals of the Church, is worthy of the honor bestowed upon it, having been ennobled by the virtues of the holy Bishop Armandus, and by the birth of Saint Paulinus of Nola and of Ausonia. And because we have recently observed your diligent care and eager dedication in preparing everything, both concerning spiritual matters and the external arrangements, we are confident that the prescribed ceremonies for the adoration of the Most Holy Eucharist will proceed successfully and will yield a rich harvest of pious fruits.

Moreover, desiring to contribute to the magnificent outcome, We have deemed it necessary to appoint a Legate who will represent Us in this Eucharistic celebration. Therefore, after careful consideration, We have chosen, constituted, and declare You, Our beloved Son, to fulfill Our role in this seat of honor. Because you are illuminated by piety, and are distinguished by your doctrine and prudence in affairs, We are certain that you will perform the duties entrusted to you with excellence and distinction.

As Our mouth, diligently consult, and teach the assembled multitude about the dignity and excellence of the Sacred Sacrament, of which no words are worthy: "Dare as much as you can: for He is greater than all praise, and you cannot praise Him enough... Let the praise be full, let it be resounding, let it be joyful, let it be a delight to the mind."

This mystery of faith, the origin and end of all the other sacraments, certainly surpasses them all, because it not only signifies and effects heavenly grace, but it truly, really, and substantially contains Christ the Lord, the author of all graces, under the species of bread and wine, and offers Him to those who partake, to nourish and perfect divine life, both in each individual Christian and in the entire mystical Body of Christ. ("Communion is called communion, and truly it is, because through it we communicate with Christ and partake of His flesh and divinity, and also we communicate with one another and are united. For those who partake of the one bread, we are all one Body of Christ, and one blood, and we become members of one another, since we are one body.")

The oblation, which was cruelly made on the place of Calvary, is now renewed without shedding of blood.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Official Commentary. The sacrifice, unique to the new law, which is both priestly, eucharistic, propitiatory, and efficacious, benefits the Church, so that, united with Christ in His person, it may venerate and adore the majesty of God with the highest reverence, and may



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receive and foster the signs and causes of its own unity and peace, and may flourish through the waves of charity upon which it is built. This indeed happens most salutarily whenever and wherever the sacred Eucharist is duly celebrated, whenever the Mass is of a public and social nature. "For every Mass, even if celebrated privately by a priest, is not private, but an act of Christ and the Church... Every Mass that is celebrated is offered not only for the salvation of some, but for the salvation of the whole world... From it, a very great, indeed the greatest, abundance of special graces flows forth for the salvation of the priest himself, for the faithful people, for the whole Church, and for the entire world." It is also fitting to remember – and this is to be believed with firm faith – that in the sacred Eucharist, after the double consecration of bread and wine has been performed, Christ is immediately present, not in a fleeting and transient manner, but He truly remains, in the particles which are reserved after the same consecration, that is to say, the bread of life, which has come down from heaven, worthy of all due reverence and the service of divine worship under the veil of the sacrament. God's goodness has arranged it so that His greatest delight is "to be with the sons of men," and it is not without reason that we owe eternal gratitude to Him, enjoying, with concordant love, the nourishment of life and the promise of eternal glory. Therefore, speak and exhort, so that those who approach the wonderful Sacrament with a sincere heart, may receive in abundance the gifts of faith, holiness, joy, unity, and active concord. We impart to you, our beloved Son, the Apostolic Blessing, a pledge of heavenly help, and we earnestly hope that this will bring about a most magnificent and fruitful result, and we impart to the Ordinaries, magistrates, priests, and faithful who gather together from the entire Nation at the Eucharistic Congress in Bordeaux, our heartfelt blessing. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of March, in the third year of Our Pontificate. 3 4 5 PAULUS PP. VI 8 4 5 Letter, Encyclical Mysterium Fidei, A. A. S. LVII (1965), 761-762. Proverbs 8, 31. Cf. Hebrews 10, 22.

[*Latin ed. p. 359*]

Acts of Pope Paul VI, 359, ADDRESSES, I, To those who attended the International Gathering for the Promotion of Latin Language and Literature, held in Rome under the auspices of the Institute for the Advancement of Roman Studies.

"We greet you, distinguished and honorable men, and we acknowledge that you are both welcome and anticipated, having arrived this morning before the Vatican doors. Invited and summoned by the Institute for the Advancement of Roman Studies, you have come from almost all nations and lands, convening in Rome, united in your endeavors to promote the Latin language and literature. Your presence—believe us—gives us great joy, and we sincerely declare that we observe and appreciate you. For the saying of



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Tully often comes to mind, that those who neglect the Roman language deserve to be honored: "For it is not so much a matter of knowing Latin, as it is shameful not to know it." But you are not only remarkably knowledgeable in the Latin language, but also outstanding scholars and teachers. Indeed, many of you—we can name them specifically—have attained a brilliant reputation through teaching, through their works, whether in prose or oration, or in verse, through carefully crafted lexicons, through elaborate treatises, through the keenness of their intellect in all judgment and in the elegance of their speech, with clarity and purity of expression. And the names of these great men are spoken throughout the world.

But there is something else that earns your favor and makes you truly worthy of esteem. You champion and defend the cause of Latin, even though you are diverse in nation, in the heavens, in culture, and in the way of life, yet united in your consent and in your eager cooperation. For this reason, after gatherings held by you in Avignon, Lyons, and Strasbourg, you have chosen Rome as your station and seat of celebration, having heeded the invitation: "Seek out the ancient mother." Indeed, your choice was fitting. Where can the Latin language find greater strength and greater sustenance than in this city, where Latin originated, flourished, and has not yet succumbed to old age?

* * *

On April 16, 1966.

Brutus, XXXVII, 140.

Aeneid, III, 96.

[*Latin ed. p. 360*]

The Acts of the Apostolic See – Official Commentary. Does it exhibit a hope for new vitality? It is evident to all that its fortune has been inclined, and its situation is, in some way, to be feared. Perhaps it will revive with greater force, it will rise again: the sun is sometimes obscured by the interposition of shadows and by interruptions, but it does not cease to shine with regal strength. For this reason, the Church, diligently fulfilling its mission, strives and will strive. The Second Vatican Council, with its salutary decrees, also permitted the use of vernacular languages in the sacred rites of the liturgy, a concession rightly demanded for reasons of pastoral utility. For if words express thoughts, it is certainly permissible, especially in the acts of divine worship and in conversations with God, to allow the choice of words to be guided by the sense of the mind. Rather, the language used ought to serve the thoughts and affections of the heart, whether it is on the lips of the sacred ministers or on the lips of the people invoking the name of the Lord and confessing His praises. Indeed, what Saint Augustine said acutely is no less clearly stated than gravely affirmed: "Let grammarians reproach us, rather than the people not understand."



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("Let them seek what is Latin, but let Christians seek what is true...")

Our Church, as it is Latin and Roman, maintains its public Latin language, sustains it through practice, and cultivates it for future endeavors. In this regard, it is worth remembering the Pontifical Institute of Higher Latin Studies, founded in Rome, in which much hope is placed, so that, with the instruction of the best teachers, it may inform young people with a new method and approach, restoring Latin to its honor through the ingenuity of those who teach, and through the prescriptions of those who lead. We are very pleased with you for one reason: that you preserve the dignity of the Latin language and strive to spread its honor throughout all nations. For it is a noble and numerous language, copious and averse to triviality, gentle and vigorous, suitable for expressing truth and justice, full of beauty, a queen in its bearing, a more beautiful mother of beautiful daughters, who are unaware of themselves, where it is unknown, and it exhibits exemplary forms of its own expressions ("to be polished like cedar and preserved like cypress").

[*Latin ed. p. 361*]

361 Acts of Pope Paul VI. Although it is permissible to draw wisdom from the most excellent, most ornate, and most splendid writings, whether pertaining to secular or sacred authors – the Fathers and Doctors of the Latin Church – «for all books are full, full of the voices of the wise, full of the antiquity of examples: which would lie in darkness, unless the light of letters should approach». By its native dignity and the monuments of its literature, the Latin language was rightly called by a most honorable man "the best teacher of the arts," and it was considered to contribute greatly "to that most important cause of a more liberal public education." Since all cultivation of the civil mind is acquired and obtained through the cultivation of the Latin language, and since it possesses a value that must be compared with very few things, it was most worthy of honor and merit that the common language of doctors and scholars existed for many centuries. Theologians, philosophers, mathematicians, physicians, jurists, and philologists used this language in their intercourse with one another. And since it was learned and cherished, the public life of letters «was a land of one tongue». Difficult demonstrations were written in Latin on mechanical, hydraulic, and astronomical studies; plants, fossils, and animals were vividly depicted; from Spain to Poland, from Scandinavia to Sicily, cultivated men conversed with one another in this most noble language. In those same regions, due to *varietates* and translations into different languages, and to the profuse vernacular speech and the flood of books, a certain Babylonian confusion of languages arose, to which remedies are applied in various ways, not ineptly. Is it to be hoped, and are efforts to be directed, so that the Latin language may preserve and expand its former possessions? Indeed, this is the wish of many, and to those who aspire



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to such things, the verses (or prophecies?) of Virgil may be applied: «I have given you an empire without end... I will make all Romans speak with one mouth». It is not to be denied that this is a serious, laborious, and difficult undertaking. But at least in part, and for the common good, it will be achieved if efforts are directed towards ensuring that, just as in Xanten, so too in new discoveries, terms of greater importance are signified by Latin words.

6 7 8 9 10 Cic, *Pro Archia*, VI, 14. I. M. Borovskij. Gen. 11, 1: "And the earth was of one tongue, and of the same speech." *Aen.* I, 279. Ibid. XII, 837.

[*Latin ed. p. 362*]

Acta Apostolicae Sedis - Commentarium, Officiale 362. Now, indeed, the time has come to bring our discourse to a close, which we desire to conclude with salutary prayers and a good omen. May the Latin land, which has not ceased to labor, bear abundant and pleasing fruit through your study, your industry, and your practice. May the outcome you desired be granted to your assembly. When, having completed your journey in Romano, you return home, you will devote yourselves to the study of doctrine and humanitas, with a loving care for the letters, which, as it is said, "delight youth, please old age, adorn prosperous affairs, offer refuge and solace in adversity, delight at home, do not hinder abroad, stay with us at night, travel with us, and are cultivated in the Latin letters." Intensify your efforts in the Latin letters, and let the flame of Latinity burn more brightly and brilliantly than ever before. Your labor is not insignificant, but neither is the glory, for the merit of your service will be evident, supported as it is by the best of causes, a merit which We recognize to be of great importance. May the grace of Almighty God be present with you, and may He be favorable to you and to your endeavors.

II. In the Capitoline buildings, before the Master of the Roman City, the group of Administrators, and other honorable citizens of the City, to whom the Most Blessed Father expressed feelings of gratitude, after the celebrated Œcumenical Council.

* Signor Sindaco! Signori Assessori e Consiglieri del Comune di Roma! Signori tutti rappresentanti della Città! The words that We have now heard, from the voice of the first magistrate of the City, an elected and authoritative interpreter of those present here and of the entire Roman citizenry, are so elevated and significant that they immediately compel us to respond to you with our gratitude and our approval; and they are so full of thoughts and feelings, and so appropriate to the present circumstance, that they exempt us from adding our repetitions and our comments. But we must nevertheless express the emotion that fills our soul at this moment, even though it is difficult to express it, and we do not wish to let it fly away towards the vast horizons that always stretch before this fateful hill. Yes,



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we are very moved and very amazed to find ourselves in this place and in this assembly. Here is Rome.

* Cic., Pro Archia, VII, 15.

* April 16, 1966.

[*Latin ed. p. 363*]

Acts of Pope Paul VI, p. 363: Your Rome, our Rome, the Rome of centuries. The Rome of Latin and Christian civilization. Here is its cradle, here its palace. Here Rome becomes an idea, a symbol, a majesty, a mystery. We shall say no more; but we note only that this is beautiful, and – as the esteemed Mayor has just said – this is great. An hour of Roman history is fulfilled; and we hear its resounding chimes: they ring with fullness, with strength, with harmony, and with peace. We gladly hear them, and we bless God for them. We gladly hear them, not without savoring the sense of a certain surprise at the present event: the Pope on the Capitoline Hill. This is a return; we are not strangers here; how many memories, how many monuments attest to this! But what a return? Here came, about a century ago, Pius IX; but how differently. We no longer have any temporal sovereignty to assert here. We preserve the historical memory of it, as of a secular, legitimate, and, in many respects, provident institution of past times; but today we have no regret for it, no nostalgia for it, and certainly no secret desire to reclaim it. However, even though another, minuscule temporal sovereignty, almost more symbolic than real, qualifies us in your regard as free and independent, we are not lacking the titles to belong to the people of Rome; and we gladly feel proud and honored to make our own the profession of Saint Paul, as of an excellent human dignity: *civis Romanus*, Roman citizen: we too wish to proclaim ourselves as such.

1. The Successor of Peter, Shepherd of the City.

But now our spiritual and legal personality is different, which you here consider and honor, and which we now embody. You have recognized us well. The words of the esteemed Mayor have demonstrated this. We have needed no introductions. With the eyes and the heart of the people of Rome, accustomed for centuries to such a meeting, you have recognized in our humble person that of the ancient Saint Peter, of whom we are, undeservedly but authentically, successors, and as such, you welcome us here today. There is no doubt; it is so. Just as you have no hesitation in welcoming us for what we truly are, the historical and mystical embodiment of the Prince of the Apostles, and therefore the Vicar of Christ, so, on our part, we have no uncertainty in recognizing in you the magistrates and citizens who administer and represent, through free elections, the City and its people.

1. Cf. Acts 16:37-39; 22:25-29.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary. Our arrival, therefore,



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brings us both the satisfaction of being among you officially, due to the perpetual mission entrusted to Us, and, on the other hand, the festive and magnificent, yet no less official, courtesy with which you open the gates of the Campidoglio to this Our visit, speaks to us all, and demonstrates to the City and the world, how and to what extent we are mutually aware of being situated within the straight path of a clear and glorious, purely Roman, tradition spanning centuries. The continuity, the historical fidelity, which characterizes this singular and happy moment, deserves Our attention. We must not let slip the profound meaning that an event, such as this, acquires by being harmoniously woven into the historical tapestry, always majestic, always mysterious, of the life of Roma. But We must now state the immediate reasons for this Our visit; and they are well known: one of gratitude, the other of encouragement.

Visit of gratitude to the City. Yes, We have come first of all to give thanks. And We do this in Our role as Pontiff of Roma, as the visible head of the entire Catholic Church, that is, exercising the highest degree of Our authoritative and representative function, and lending Our voice to that of the Roman Curia and of all the Conciliar Fathers. We, as promoters and presidents of the recent Vatican Second Ecumenical Council, thank you, Mr. Mayor, We thank all the city authorities, We also thank the Roman people for the hospitality, the respect, the kindness with which the Ecumenical Council was surrounded. We are aware of the advantage that this welcome gave to the successful outcome of the conciliar deliberations; We are pleased to bear witness to the care, the services, the courtesies that were lavished both on the individuals and on the events of the Council; We are delighted and honored by the honor that this great and singular event has brought to the City, and which marks a noble and unforgettable page in its history; We do not forget the particular signs of interest and homage given by the Municipality of Roma to the Ecumenical Council, such as the welcome extended to Us in this very municipal residence, when We were given the task of speaking about "Roma and the Council," immediately before the opening of the great Synod, and then all the more honored, the more modest Our discourse was, as that of one of the Conciliar Fathers; as well as...

[*Latin ed. p. 365*]

The Acts of Pope Paul VI, page 365, remind us of the cordial and lavish receptions offered, in this incomparable city, by the municipal authorities, always on the occasion of the Council; and thus the commemorative medal of this historic event, which was minted and offered by the Municipality of Rome to the members of the Council and to other prominent figures; and finally, the participation of the Mayor and other representatives in the most solemn conciliar ceremonies, the most recent of which was on December 8th last, which afforded Us the pleasure of meeting You, Mr. Mayor, in



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St. Peter's Square, for the blessing of the first stone of the church, which will be dedicated and built in honor of the Virgin Mary, Mother of the Church, for the pastoral care of a peripheral district of the City, and in memory of the celebrated Council. Thank you for all of this. But even more heartfelt thanks we express for what You, Mr. Mayor, so nobly told Us; that the attitude of the Municipality of Rome towards the Catholic Church, during this conciliar period, was not merely external and formal, but was also imbued with an understanding "of the spiritual aims of the Church" itself. "Rome," You said, "has understood the meaning and significance of the issues debated and resolved; it has not been limited to a mere spectacle... Rome has flourished during the Council and has grown morally as a result of it..." This fact is a source of great satisfaction and great hope for Us: it shows Us that Rome has not forgotten its Catholic vocation, that it is not indifferent to the spiritual events unfolding within its borders; that it is not reluctant to fulfill its universal mission, and that, through the spread of the Christian faith, its original history continues and is sublimated, its civilization is tested and disseminated, and its name is celebrated and blessed throughout the world. And so may it ever be.

A Visit of Encouragement. And this consoling observation is linked to the second reason that prompted this visit, which is not occasional, but rather perpetual, as is Our pastoral office towards the diocese of Rome, which is almost entirely comprised of the Municipality of Rome, and therefore, primarily, towards those who administer its interests and represent its civic life. A reason of encouragement, We said, which seems to be suggested not so much by the needs of this Administration and the City, but by the inner impulse of Our duty.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Commentarium Officiale. Nunc iam nullam partem habemus in administratione temporali Urbis. Sed, Domine Sindice, et Vos, Domini, creditisne quod, ob hoc, nos nos abnegamus rebus civitatis et indifferentem simus ad problemas urbis? Videtur nobis debere declarari quod amor noster ad eam non minuitur ob hoc quod liberamur ab occupandis eius rectione et administratione; sed auctus est. Est amor Episcopi, est amor Pastoris, id est, sacerdotis, magistri, defensores, ductoris, amici, servitoris. Recte dixitis, Domine Sindice: relatio inter Episcopum et urbem est relatio vitalis; et ob hoc quod inter duo plana diversa et distincta intercurrent, non est minus activa, minus solidaria, minus providentia plena, minus cordialis; ita, ex parte nostra, plus fortis in sentibus, plus libera in manifestationibus, plus pura in intentionibus, plus sollicita in servis.

Venimus hic haec humilia et magna res repetere, ut confirmemus nostram comprehensionem pro multis et gravibus problematibus quae metropoli affligunt. Vos, Domine Sindice, hoc attigeritis, tam sobriis verbis quam gravibus. Cognoscimus et imaginamus necessitates et difficultates



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urbis Romanae. Ecce: venimus vobis dicere admirationem nostram pro incremento enorme et rapidissimo urbis in his annis post bellum; venimus vobis adfirmare dedicationem vestram ad solvenda problemata urbana, quae sunt gravia et difficilia; venimus consolari exhortatione vestra curam vestram preferentialem pro civibus qui maxime indigent domo, opere, schola, formatione civica, auxilio morali et sanitario. Volumus verbis nostris corroborare virtutes proprias qui administrat res publicas communitatis urbanae, quae est Roma: sapientiam, sensum responsabilitatis, disinteresse, concordiam, tenacitatem, amorem. Volumus in hoc amore infundere alium amorem, qui ex Evangelio oritur, et dicitur caritas; et non est solum lex, sed virtus; et virtus non solum moralis, sed spiritualis. Roma merebitur tam grande affectum; merebitur a Domino donum gratiae, quod faciat servitium eius exemplare et efficacem, et faciem eius, alta civilitate et modo Christiano, modernam. Ad hoc propositum, gratias nostras et encouragementum nostrum se intertextant et confunduntur, ut dicamus vobis recognitionem et satisfactionem, cum accipimus assignationem terrae neces-

[*Latin ed. p. 367*]

Acts of Pope Paul VI, page 367, concerning the buildings and parochial works of the newly constructed district of Spinaceto: No gift could better assure Our memory on this day, nor could any courtesy be more dear; We hope to be kindly received for similar needs in other new districts of the City, and We make this a reason for petitioning the Lord, that He may always protect it, as a model of Christian civilization in the world, a worthy and conscious seat of the tombs of the Martyrs, and the center of the Catholic Church. And two things, taking leave, We leave with you (along with some other of Our modest commemorative and decorative gifts): the medieval banner of Rome, that which Cola di Rienzo, the dreamer of the *renovatio Urbis*, raised in the most sorrowful times of the City, bearing the image of Saint George, the knight, almost to awaken in the Romans the dormant awareness of their ancient glories and the bold hope of other future ones; of this relic, only a few corroded fragments remain; but knowing that you desire this historical trophy of civic and religious faith, We gladly give it to you, in anticipation of the best and most lasting fortunes of your and Our City. And the other thing is entirely spiritual; it is Our Apostolic Blessing, through which, after invoking the protection of the Most Holy Mary, *Salus Populi Romani*, and of the Saints Apostles Peter and Paul, not mythical tutelary Dioscuri of the City, with immense affection and with sure confidence, We implore upon you all and upon all the People of Rome, the Blessing of God.

III. To the Clergy and Faithful gathered in the Vatican Basilica, especially those who have journeyed to Rome from the region of the Piedmont, so that they may participate in the solemn rite of the beatification of the Venerable



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Servant of God Ignatius of Agde.

* Once again, Piedmont is in celebration. Another of its sons ascends to the honors of the altar. Rejoice, Santhià, worthy place of origin of the new Blessed, who, according to the custom of the Capuchins, after having renounced everything, even his own name, nevertheless retains the appellation of the city that gave him birth, and carries it with him, into Paradise: Blessed Ignatius of Santhià. Rejoice, Vercelli, historical, illustrious, venerated diocesan seat and first spiritual school of the Blessed, where he was educated for the ecclesiastical life.

April 17, 1966.

[*Latin ed. p. 368*]

Acta Apostolicae Sedis - Commentarium Officiale 368, a priest; Chieri, Saluzzo, Mondovi rejoice, where Brother Ignatius, transferred from the diocesan clergy to the religious family of the Capuchin Friars Minor (then, in the 18th century, flourishing greatly throughout Europe), was both student and teacher; and finally, Turin rejoices, which is adorned with a new elect, and in which the mature years of his long life were spent, years that brought the ascetic and spiritual figure of the humble Capuchin into greater prominence, and which yielded the most abundant fruits of his ministry. We greet the personalities and faithful of these fortunate cities and wholeheartedly share in their joy. In a special way, our reverent greetings and congratulations are extended to the Most Reverend Archbishop of Turin, present here, to whom we wish to see the ranks of the Saints of his celebrated city and of his virtuous and industrious people continue to grow, and to see them remain distinguished and fruitful in Christian examples. But the greatest rejoicing rightly ascends to the Lord from the Capuchins, who see the merits of this their brother solemnly recognized by the Church, who see the tradition of sanctity, which distinguishes their Franciscan branch of strict observance, reaffirmed, and who see their school of evangelical religious life presented anew for the admiration and imitation of our time. We ourselves express our satisfaction for this beatification, which, while rekindling joy and fervor in a constantly numerous and austere religious family, calls upon the entire Church, in this post-conciliar period, to reflect on the authenticity and merit of a life consecrated to the following and imitation of Christ, with the twofold intention of evangelical perfection and the exemplary diffusion of charity among men, both Christian and non-Christian, of every place and of every time. May the venerable Franciscan Order always flourish, edifying the Church with such examples and illustrating to the world a renewed, indeed a perpetually living, Saint Francis.

A True and Perfect Franciscan. Immediately, when the figure of a new Blessed or a new Saint is exalted by the judgment of the Church, which proclaims him worthy of veneration, curiosity arises in all to observe the



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distinctive characteristics that define the countenance of the victor, called, as we read in the Apocalypse, to sit with Christ upon his throne of glory. 1 And our hagiographic mindset, not unaccustomed to assimilating 1 Cf. Apoc. 3, 21.

[*Latin ed. p. 369*]

The acts of Pope Paul VI, volume VI, page 369, concerning the sanctity found in the charismatic manifestations of a remarkable man and a miraculous man, which, at times, accompany sanctity, will, in the case of Brother Ignatius of Santhià, also find singular and prodigious signs that astonish and delight. But in the present case, this discovery will be difficult, almost disappointing. For, with the exception of certain moments of ecstasy and levitation that remained almost secret, and a few singular episodes, the life of the new Blessed does not seem to offer a story adventurous and interesting to the imagination, nor does it indicate facts of an exceptional nature, those which attract admiration and, at the same time, discourage the imitation of the spiritual clients of another's sanctity. The exemplary nature of our Brother Ignatius does not seem to derive from strange and superior forms of spirituality and asceticism, but from another title, which it pleases Us to note, not only to his praise, but also to the praise of the entire host of the most faithful followers of Saint Francis: his title of perfection, we might say, is not singularity, but normality. He was a true Franciscan, a true Capuchin. Thus, in him, all his identical brothers are honored today. *Ab uno disce omnes*, it seems permissible to say and to wish; and this recognition, which extends the title of religious perfection to an immense and very varied collective, does not lower the level, that is, the requirement, of perfection itself, but rather shows it to be attained and attainable by a large number of aspirants; it thus elevates the merit of the entire collective itself; and while it preserves, and in certain aspects increases, the exemplary nature of the saint, it brings it closer and tends to make it more imitable. The saint is then such, not because he is extraordinary, and therefore unattainable, but because he is perfect and because he is typical in the observance of the norm that should be common to the entire host of faithful followers.

Traditions of heroism and fidelity. This theoretical conception, which we can call modern, of hagiography, certainly presents a danger, that of oversimplifying the path that ascends to perfection; a path that, in order to be evangelical, must be as Christ defines it: "How narrow is the gate and how difficult is the road that leads to life!" He warns us. The desire to remove from religious life all artificial asceticism and all arbitrary exteriority, in order to make it, as is said today, more human and more in conformity with the times, infiltrates here and there into the modern mentality of some



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Christians.

[*Latin ed. p. 370*]

Acts, Official Commentary of the Apostolic See 370, also religious, and can insidiously lead to that naturalism, which no longer comprehends the folly and scandal of the Cross, and believes it reasonable to conform to the comfortable customs of the world. But this is not the case with our Blessed [Francis of Assisi]. We shall find him, indeed, simple and accessible, but how rebellious to the spirit of the world, how poor and austere with himself! This is also a characteristic of religious perfection, which takes on particular importance in the Capuchin ascetic school: the characteristic of textual fidelity to the forms, and, God willing, to the spirit of the primitive Franciscan observance, claimed even before the Protestant crisis through internal reform, and restored to the letter of the rule and testament of the Founder, Saint Francis, and fostered during the golden age of the Capuchins by masters of spirit of great name and great influence, both within the Order and among the faithful people: we cite, for example, John of Fano, Matthew Bellintani, and Alexis Segala, both of Salò, the Dutchman John Evangelist of 's-Hertogenbosch, who was also inspired by the doctrine of the Flemish Franciscan, Henry Herp, and among all, Saint Lawrence of Brindisi, and a hundred others. (Our venerable Fathers, Barino of Milan, Apostolic Preacher, and Melchior of Pobladura, General Relator for historical causes at the Holy Congregation of Rites, along with many other illustrious and learned confreres, document for us these splendid and very rich spiritual and literary traditions of the Capuchin Order). And it is this characteristic of fidelity that describes the iconographic, and indeed the spiritual, profile of the Capuchin, and which still makes him so popular today. Let us think of Father Christopher, and of how many humble and zealous Capuchins still enjoy the esteem and trust of the people. Father Ignatius is precisely one of these, and the Church today salutes him as a religious admirable in every aspect of his Franciscan life. It has been aptly written of him that he was a "jack-of-all-trades," because indeed every moment of his Franciscan life and every manifestation of his apostolic activity demonstrate this versatility for every internal and external virtue, which can make him an example to all.

Primarily in the virtue of obedience.

If we did not wish to abandon the search for which virtue seems most prominent in him, so as to delineate his specific religious profile and to determine, in many ways, the exercise of every one of his Franciscan virtues, cf. 1 Corinthians 1:23.

[*Latin ed. p. 371*]

Acts of Pope Paul VI, Volume 3, page 371. We would say that the virtue of obedience, the virtue most in crisis today, but precisely for this reason



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more worthy of consideration, shines forth in the Blessed Ignatius of Santià. And it is precisely for this reason that Providence allows us to honor this new Blessed, perhaps as a warning and a comfort to us, at a time when there is such great need of that virtue, through which Christ, "who became obedient unto death," instructed us in the ways of the Gospel and saved us. Let this new Brother from Heaven come into our veneration, and may his example and his protection help us all to follow the path that leads to Heaven.

IV. To the Most Excellent Man, Mr. Otso Wartiovaara, Legate of the Republic of Finland, invested with the authority of the Republic, and presenting to the Supreme Pontiff the credentials of his office.

"Monsieur l'Ambassadeur, We receive with the greatest satisfaction the letters of credence that Your Excellency has just presented to Us on behalf of Mr. the President of the Republic of Finland, and which constitute you as Ambassador of your Country to Our person. We do not, Monsieur l'Ambassadeur, have direct knowledge of your homeland. But its valor, its peaceful spirit, and its national pride have been sufficiently affirmed during this half-century of its independent life, to earn it the benevolent attention and general esteem. And the Holy See has always followed with interest the progressive affirmation of the personality of this young Republic within the community of nations. We were serving Our great predecessor, Pope Pius XII, when Finland decided to establish diplomatic relations with the Holy See, and We have not forgotten the joyful surprise that this decision of the President of a country where Catholics are but a small minority caused in the circles of the Vatican. We still have very present in our minds the noble and sympathetic figure of one, among others, of your predecessors, Minister Harri Holma.

April 21, 1966.

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Commentarium Officiale, and also that of the Chargé d'Affaires Gröran Stenius, a writer and diplomat, who left behind a moving book of memories about his stay at the Vatican. The always cordial relations between the Holy See and Finland reach a new stage with the arrival of Your Excellency, and, one might say, attain a higher degree of maturity. It is no longer a Minister, but an Ambassador that the President of the Republic sends to Us today, and We can only rejoice in this. Your Excellency has kindly alluded to the interest that your country takes in Our efforts to maintain peace in the world. For Our part, We can assure you that We consider with the greatest sympathy the peaceful character of your country and its desire to practice an active neutrality favorable to the cause of understanding between nations. We are also pleased to hear Your Excellency affirm the importance of moral values and obligations in the life of a nation: they are at the forefront of Our concerns, for the very



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sake of the peoples who deign to honor Us with their friendship. This is to say, Your Excellency, that you will always find Us ready to help you in your task, in all that can promote the development of these moral and spiritual values in your country. And it is with all Our heart that, in welcoming you here at the beginning of your mission, We invoke upon Your person and upon your activities the best blessings of Almighty God.

To the members of the Pontifical College of Sophorum, who participated in a meeting held over the week, on the topic: "Molecular Forces."

* In welcoming you, gentlemen, at the conclusion of your week of study on "Molecular Forces," Our intention is not – as you may well imagine – to venture into the scientific field that is yours, but rather to express to you the esteem that the Church holds for your persons, the interest with which it follows your work, and the desire that animates it to do everything in its power to promote the successful progress of your research within the Pontifical Academy of Sciences.

April 23, 1966.

[*Latin ed. p. 373*]

This concern, as you know, was that of the eminent founder of this Academy, the great Pope Pius XI. It was also that of his two successors, and We need not remind you here of the masterful discourses by which Our predecessor, Pope Pius XII, during his long and glorious pontificate, was careful to illuminate each of your sessions. With the arrival of Pope John XXIII, whose weighty succession We have assumed, a rather new element, so to speak, has entered into the relationship between the ecclesiastical authority and the scientific world. It is no longer merely the visible head of the Church, in isolated discourses, but the entire episcopate, assembled in Council, that has had to pronounce upon the attitude of the Church in the modern world, and in particular in the face of the modern developments of culture, and with regard to that which is the subject of the work to which your lives are so nobly dedicated: scientific research. The conclusions of this vast "examination of conscience" of the Church in this area have been recorded in a document which, We believe, deserves your full attention, and which many of you have undoubtedly already become acquainted with: the pastoral constitution on the Church in the modern world. Considering in its second part a number of concrete problems that are posed to the Church of our time, this important document addresses the area of culture. It first of all welcomes the flourishing of culture and the emergence of what can be called a "new humanism." But it immediately points out the complexity of the problems that result from this, and in particular, one that seems to us to be of special interest to you: "How," it says, "can the rapid and increasing fragmentation of specialized disciplines be reconciled with the necessity of synthesizing them, and with the duty of preserving in humanity the powers of contemplation and admiration



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that lead to wisdom?" One can say that this brief paragraph perfectly places, face to face, the point of view of the specialized scholar—your point of view—and that of the Church. You are—and this is your honor—concerned above all with advancing human knowledge, with constantly acquiring new knowledge in each of its branches; consequently, as a matter of course, there results this "rapid and increasing fragmentation" of which the document speaks (N. 56, § 4).

[*Latin ed. p. 374*]

Acta Apostolicae Sedis - Commentarium Officiale, document conciliaire. L'Église, avant tout, est soucieuse de synthèse, car elle a pour mission de sauvegarder l'harmonie et l'équilibre de la créature raisonnable, d'aider celle-ci à s'élever jusqu'à cette "sagesse" supérieure, découlant de la révélation divine dont elle est la dépositaire. Elle voit les risques d'une trop grande spécialisation et les obstacles que celle-ci peut apporter à l'élan de l'âme vers le spirituel. Dans l'intérêt de l'homme, l'Église veut à tout prix sauver ces "puissances de contemplation et d'admiration" dont une civilisation purement technique risquerait de faire bon marché. Elle craint surtout, comme une mère soucieuse du véritable bien de ses enfants, "que l'homme, se fiant trop aux découvertes actuelles, ne vienne à penser qu'il se suffit à lui-même et qu'il n'a plus à chercher de valeurs plus hautes." Ce sont encore les propres termes de la Constitution sur l'Église dans le monde d'aujourd'hui, et ils nous introduisent au cœur du débat entre l'Église et la science. L'Église interroge : que vaut exactement, demande-t-elle, la recherche scientifique? Jusqu'où arrive-t-elle? Épuise-t-elle toute la réalité, ou plutôt n'en est-elle qu'un segment, celui des vérités qui peuvent être atteintes par les procédés scientifiques? Et ces vérités elles-mêmes, si justement chères à l'homme de science, sont-elles au moins définitives? ou ne seront-elles pas détrônées demain par quelque nouvelle découverte? Que de leçons nous donne là-dessus l'histoire des sciences! 2 Et puis, cette étude du chercheur spécialisé, si admirable, si approfondie qu'elle soit, donne-t-elle, à la fin, la raison des choses qu'elle découvre? Que d'étoiles dans le ciel! Certes. Mais comment et pourquoi? Que de merveilles dans l'anatomie et la physiologie du corps humain! Sans doute. Mais pourquoi le corps humain? Mais pourquoi l'homme? Ici, la science est muette, et elle doit l'être, sous peine de sortir de son domaine. Elle s'arrête au seuil des questions décisives : qui sommes-nous? d'où venons-nous? où allons-nous? Ne croyez pas, Messieurs, qu'en soulevant ces interrogations, Nous voulions le moins du monde mettre en doute la valeur de la méthode scientifique. Plus que quiconque, l'Église se réjouit de toute véritable acquisition de l'esprit humain, dans quelque domaine que ce soit. Elle reconnaît et apprécie grandement l'importance des découvertes scientifiques. L'effort d'intelligence et d'organisation



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nécessaire pour aboutir à de 2 Ibid. n. 57 § 5.

[*Latin ed. p. 375*]

The new results in this field, on his part, are a source of encouragement and admiration. For she does not see in them merely the magnificent employment of intelligence, but also the exercise of high moral virtues, which confer upon the scholar the appearance and merit of an ascetic, sometimes of a hero, to whom humanity owes a great tribute of praise and recognition. In her dialogue with the world of science, the Church does not merely assign to scientific research its exact place in the universe of knowledge, nor does she merely specify its limits and acknowledge its merits. She also has a word to say to the scientist about his mission in the universe created by God. It is too evident that science is not sufficient to itself; it cannot be its own end. Science exists only through and for man; it must emerge from the circle of its own research and lead to man, and through him, to society and to all of history. Science is queen in its own domain. Who would think of denying this? But it is a servant with respect to man, the king of creation. If it refuses to serve, if it no longer aims at the good and the progress of humanity, it will become sterile, useless, and, let us say, harmful. The consequences of this mission of service are incalculable, and it would be necessary to address here—but the too-short moments at our disposal do not permit us—the immense problem of the morality of the applications of science. Whether it concerns genetics, biology, the use of atomic energy, and so many other fields that touch upon what is essential in man, the loyal scientist cannot fail to ask himself about the impact of his discoveries on that psycho-physical complex which is ultimately a human person. Is everything permitted? Can applied science disregard a standard of morality, can it go without restraint "beyond good and evil"? Who does not see to what aberrations some might resort in the name of science? But the Church expects not only that science should not harm morality, the deepest good of the human being. She expects from it a positive service, what one might call the "charity of knowledge." You, gentlemen, are those who hold the keys to the highest culture. We dare to speak to you at this moment as the advocate of the countless masses to whom only a few drops, a few crumbs, of this vast human knowledge reach, and that too, rarely. Allow us to say, in their name: cultivate research.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Commentarium Officiale: sed ut illa aliis prodest, ut lux veritatis detectae se spargat, ut genus humanum eam discat, emendet, perficiat; ut oeconomia politica populorum inde ducatur ad bona vera hominum. Hoc est immensum panorama quod viro scientiae se aperit, cum, ex laboratorio suo egressus, circum se respiciens, aliquid ex expectationibus hominum percipiat: expectatio quae corda sublevat et ad spem



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et ad gaudium apertiunt, sed quae, oportet dicere, aliquando locum praebet etiam sensui sollicitudinis et anxietatis. Haec sollicitudo, haec anxietas, dissipabuntur die quo humanitas sciet et sentiet virum scientiae animatum versus eam sincero spiritu servitii, quem nihil plus desideret quam illum illuminare, solacium praebere, progressum et felicitatem eius curare. Memini vos, Domini, illius "nuntii ad viros mentis et scientiae" qui proclamatus est die clausura Concilii. Antequam dispergeretur, magna congregatio versus vos se vertit, ut vobis hanc instantem exhortationem relinqueret: "Continuate quaerere sine lassitate, sine umquam desperando veritatis... Quaerate lucem crastini cum luce hodierna, usque ad pleniorem lucem!" Et Patres Concilii addiderunt: "Sumus amici vocationis vestrae quaerens, socii laborum vestrorum, admiratores conquestarum vestrarum, et, si opus est, consolatores animorum vestrarum, et casuum vestrorum." Haec ultima sententia vos fortasse miravit: num scientia ipsa non suam remunerationem secum affert? Num vir doctus non est a labore suo compensatus altis satisfactionibus ordinis intellectualis? Ecclesia, sane, sapientiam superioris ordinis offert, quae fontes gaudiorum incomparabiliter maiores praebet. Vita vestra, viros doctos, dicitur transire, legendo in grande libro naturae. Nos, autem, alium librum habemus, illum qui nobis cogitationes Dei de mundo communicat: librum inspiratum, librum sanctum. Hoc libro responsa definitiva dant, quae scientia non potest dare. Permittite nobis, Domini, ut, terminando, vobis paginam huius libri aperiamus: illam ubi auctor inspiratus ebrietatem describit quam in anima sua sensit, cum ei datum est accedere ad hanc sapientiam, superioris ordinis, quam Concilium paulo ante commemoravit. "Oravi," dixit, "et prudentia mihi data est; invocaveram, et..."

[*Latin ed. p. 377*]

Acts of Pope Paul VI, 377: "The spirit of wisdom came to me. I preferred it to sceptres and crowns, and I esteemed riches as nothing in comparison to it... All the gold of the world is, compared to it, but a handful of sand, and silver, beside it, shall be accounted as mire. I loved it more than health and beauty; I preferred to possess it rather than light, for its torch never goes out. With it came all good things... I learned it without ulterior motive, and I communicate it without envy... It is for men a treasure inexhaustible: those who acquire it attract the friendship of God)." May this wisdom be your faithful companion in your arduous labors, Gentlemen. It is Our desire and Our hope, as We invoke upon your persons, your families, and your works, the most abundant blessings from God.

April 23, 1966. He resided in the Patriarchal Archbasilica of the Lateran, with ecclesiastical men and those from the Roman Curia, who attended three sessions, in order that they might gain the plenary Indulgence of the Jubilee.

"Beloved and venerated brothers in the Sacred College, and most dear



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sons and collaborators in the service of the Apostolic See of Rome! A simple and brief word, after those so beautiful and worthy of remembrance, which you have heard in the preceding days in preparation for this our act of penance and prayer, for the acquisition of the Indulgences of the Jubilee, proclaimed with Our Constitution *Mirifici eventus*. A word to rejoice with you in this participation, this presence, this piety; and to tell you that We also are with you, in heart, in prayer, in trust in the benefits that We hope to obtain from the Lord, through this conformity to the conditions prescribed in the aforementioned Constitution. It is always a source of edification and consolation to pass from the communion of Our and your service to the Apostolic See to the communion in prayer and in the celebration of the sacred rites, which together elevate us to the worship of God and to the enjoyment of the mysterious presence of Christ among us. This occasion, moreover, seems particularly important to Us, because it gives Us confidence to comfort..."

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Commentarium Officiale: Animi omnium praesentium sentimenta et proposita magnae sunt, et, si Dominus adiuvet, destinantur ad permanentia et ad operandum per totam vitam, et ad producenda fructus magnifici, de quibus Roma non solum, sed tota Ecclesia delectabitur.

Hae duae reformationes: Haec sentimenta et proposita spectant, nempe, ad duas reformationes; unam, nostram personalem, quae voluta et promota est a Jubilate, quae efficaciam habere debet ad renovandum in nobis conscientiam de eo quod a Deo optimum accipimus: gratiam, vocationem, sacerdotium; et de eo quod Deo optimum proposuimus offerre: cor, operam, vitam; et cum conscientia, promissam absolutae, et semper vigilantis, semper alacris, semper generosae fidelitatis.

Alteram reformationem, illam Curiae et Ecclesiae, quae voluta est a Concilio oecumenico, quae in celebratione Jubilati energias necessarias accipere debet ad sinceram et methodicam applicationem suam.

Verbum consuetum est: "reformatio." Ad illud habitati sumus ab educatione nostra Christiana et ecclesiastica. Ascetica catholica et practica religionis nostrae, frequentia praesertim sacramenti Paenitentiae et exercitationum spiritualium, nos continuo hoc officium et hunc necessitatem reformationis recordando: nempe, ad renovandum in nobis gratiam Dei, ad vigilandum super fragilitatem nostram, ad deplorandum vitia nostra, ad confirmandum proposita nostra, ad emendandum, id est, omni anno, omni die, omni hora, caducitatem nostram incurabilem, et ad restituendum animas nostras in statum semper bonum et semper novum; quod ipsum significat adhibere conatum reformationis perpetuae; et Deus vult ut illa vertatur ad crescente proficuum gratiae et ad progressivum exercitium virtutum, quae nos ad incrementum vitae supernaturalis portant, dum illa naturalis



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declinat: *donec appareamus... in virum perfectum in mensuram aetatis plenitudinis Christi.*

1 I Iuxta Eph. 4, 13.

Memini et exigendi sunt: sed etiam verbum difficile et moleste est: "reformatio." Debilitas nostra saepe superat dispositiones meliores, et generat taciturn consentientiam ad gradum moralem quem pervenimus, cum persuasione in 1 Eph. 4, 13.

[*Latin ed. p. 379*]

Acta Pauli Pp. VI 379, some believe that a sufficient perfection has already been attained, while others harbor skepticism about the possibility of achieving a greater one. The Jubilee arrives; and it speaks of a more willing spiritual renewal, and it extends its invitation, almost discreetly, even to those who are already on the right path, so that it may impel the best Christians to even greater heights, and may stir the good to a more fervent zeal. The Jubilee leaves no one undisturbed, nor does the call to interior reform. It is necessary to resume the examination of conscience, it is necessary to reconsider the benefits received from God, it is necessary to remember the many promises made, it is necessary to reflect on one's own duties, it is necessary to modify so many preferred ways of thinking and acting, and it is necessary, in the end, to believe that it is still possible, with divine help, to become better. Let us not delay further. You know all these things; some of you are even masters of them.

2. In service of the universal mission of the Church. And we shall dare to undertake this humble and courageous act of interior review, especially with regard to the position that Providence has assigned to us in the holy Church. It is undoubtedly true that such a position must be considered privileged, in the sense that being members of the Roman Church, and being destined in this Church to serve its universal mission, that is, to serve the Holy See, constitutes a particular blessing, which is connected with the election of Peter, and which increases our responsibility all the more, the more it enjoys the trust of Christ, and which, by Christ's own vocation, seeks to be measured by a greater love. To each of us, as members of the Holy See, that is, of the ministry of Peter, Christ asks: "Do you love me more than the others?"

3. To the primacy of authority must correspond a primacy of charity, that is, of service, of example, of dedication, of holiness. This consideration should be extended to the examination of our specific duties concerning the Christian truth, which in Rome has its most authoritative chair, its most faithful custody, its most apostolic diffusion; and this in the sense of our always firm and cordial adherence to that Word of God, which the Church repeats and explains to us; and of a sincere humility, always evident to all, because the knowledge that we are favored by the possession of the true Truth, the Truth that saves, must make us tremble and rejoice, yes, for such



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a gift, but all the more eager to proclaim it.

[*Latin ed. p. 380*]

Acta Apostolicae Sedis - Commentarium Officiale 380, freely receiving this gift, which inwardly demands fidelity and holiness, to transmit it apostolically with eagerness that all may partake of it. May the orthodoxy of which we are granted to enjoy never be for us a cause of pride and prestige, a subject for vain polemics or against charity, a pretext for selfish laziness on the part of the fortunate, but rather a stimulus to greater study, and to more fervent prayer, as well as to fraternal understanding, and to greater zeal. If we succeed in reforming ourselves, or rather in conforming ourselves to the great duties that the exercise of the supreme ecclesiastical magistracy demands from those who, in any form and measure, are devoted to the service of the Apostolic See, we have, we believe, accomplished a work very consistent with the Roman tradition, very responsive to what the Lord desires from us, and very conformable to the needs of the Church that watches over us and the world that awaits. Always, and today more than ever after the Council, it must be possible to repeat the Apostle Paul's praise to the first community of the Roman Church: "Your faith is proclaimed throughout the world." 4 Let us say what we will about the reform of the Roman Curia and the entire Church, to which the ecumenical Council guides us and the Jubilee exhorts us? Nothing in this place and at this moment, with regard to the external and legal operations in which the reform must be concretized. Here it suffices for us to confirm and conform our minds to the dispositions that the Council entrusts to our acceptance and our application. Whatever our opinion may have been regarding the various doctrines of the Council, before its conclusions were promulgated, today our adherence to the deliberations of the Council must be sincere and without reservations, indeed, willing and ready to give them our support in thought, in $\text{action, and in conduct. The Council was a great novelty; not all minds were prepared to understand and appreciate it. But it is now necessary to attribute the conciliar doctrines to the magisterium of the Church, indeed, to the breath of the Holy Spirit; and we must, with firm and unanimous faith, accept the great "tome," that is, the volume, the text of the teachings and precepts, which the Council transmits to the Church. We, the Roman Church, for 4 Rom. 1, 8. "First, I give thanks to my God, through Jesus Christ, for you all."

[*Latin ed. p. 381*]

The Acts of Pope Paul VI, page 381, first part; even in this, a friendly encouragement and a fraternal example for all, while we must be authoritative promoters and interpreters of this actual acceptance. It was, as we said, a great novelty, but not one contrary to our authentic tradition; rather, in many respects, the Council sought to be a return to the sources, a restora-



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tion of original forms of worship, of thought, of practice, a preference, as the Lord said, for the "gift of God" over the custom that had prevailed over time. Here is a reform that is not easily accomplished, either psychologically or practically. Convincing and effective adherence to the truths of the Gospel. It is not easy, either, that which involves some development in doctrine, and consequently, in practice; nor is it easy the reaffirmation of the authentic tradition of truths and customs that the Council brings with it. This reaffirmation does not seem, at first glance, to be a reform, because instead of changes, it produces renewal; but renewal, in many respects, is the truest reform, it is the one that is accomplished in the minds more than in things; in forgetful minds, in doubtful minds, in weary minds, in superficial minds, in wavering minds that are swayed by every wind of modern opinion, and it reminds us that the divine truth does not change, and that it is always fruitful in light and life for those who receive it with docility; and this was, in the intention of our venerated predecessor John XXIII, the principal reform, not of doctrines, but of minds, called by the Council to a more convinced and effective adherence to the truths of the Gospel, preserved and taught by the ecclesiastical magisterium. To all of this, we are called by the deeply religious act that we are performing; and it will give us assurance of its sincerity and its effectiveness, the love that we solemnly profess here, in his first Basilica, to Jesus Christ our Lord, our Savior, our Master, our Food, our mysterious and silent Companion on the journey that leads us from this twilight and tormented land to the eternal homeland, bright and happy, where He, Christ the Lord, lives and reigns together with the Father and the Holy Spirit, for all ages. Amen.

Cf. Matthew 15:3. Cf. Ephesians 4:14.

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis - Commentarium Officiale VII. Ad Moderatores atque sodales e Consilio, convenientes "Comité Olympique International" Romae. * Nos desideramus salutem cordialis omnibus membris "Comité Olympique International" et, praesertim, Praesidi illustrissimo, Domino Avery Brundage. Nobis ad animam pervenerunt locutiones nobiles, quibus nuper membra Sessio sexagesima quarta vestra nobis exhibuistis, quia testantur curam vestram, ut opera vestrae congregationis non perficeretis, sine hoc ut contactum haberetis cum authoritate spirituali, quam Nos repraesentamus. Huius enim diei honor ad illam pertinet. Primum, ad memoriam venerandam praedecessorum Nostrorum, quos gratiam agimus quod commemoravistis, ab Sancto Pio X, qui paterne animo nobilem munus Domini Pierre de Coubertin, restauratorum Ludorum Olympicorum, suscepit, usque ad Ioannem XXIII, qui hic ipse anno 1960 athletas ex nationibus octogesima tribus accipiebat, et, paucis diebus post, in Castro Gandulfo, vuestro Comité – sine oblivione Pii XII et eius ample doctrina magistrali de parte actionis corporis



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et exercitationis in vita hominis moderni: doctrina quam Concilium recentissimum, ita dicere licet, condensavit et codificavit in paucas sententias, repletas contentu, quas gratos agimus quod commemoravistis. Satis est, si Nos licet, vestram praesentiam hic, Domini, ut invitationem ad colloquium cum mundo athletico consideremus. Num non estis vos, inquit, authoritas summa, idoneissima? Quae interlocutio potest esse plus valida quam "Comité Olympique International"? Hoc colloquium, tamen, ad primum aspectum, mirum videri potest. Objectiones ipsae in animo surgunt. Primum, illa quae naturae est: quid religionis in educatione corporis? Num duo interlocutores magis dissimiles imaginari possumus? Unus, omnino ad Deum, ad animam, ad spirituale tendens; alter, omnino occupatus de homine, et de eo quod in homine est maxime materiale: corpore eius, membris, musculis. Num non est athletica, per definitionem, aliena a religione? * Die 28 mensis aprilis anno 1966.

[*Latin ed. p. 383*]

Acts of Pope Paul VI, p. 383: There is more: the very form in which athletic activity presents itself today is competition, it is struggle, it is the effort to overcome an adversary; and does not sport thus appear as an encouragement to rivalry, an element of division, a factor of social disintegration? But what does religion preach, if not concord, harmony, fraternity, the reduction of antagonisms, social peace? And furthermore, does not the very title of your organization, "The Olympic Games," sound like a kind of challenge to those who labor at the most serious and important work in the world: to lead souls to God, to sanctify them, to save them? To speak of "games," what frivolity, some may say, when considering the tragic destiny of man's eternal soul! These objections, which may impress certain minds, the Church considers more specious than solid. Indeed, she discerns in them presuppositions that she cannot accept, being concerned as she is to embrace all true values and to resolutely engage in dialogue with the world of today, in the various expressions that personal or social life may take. Whether she considers sport as physical education, or as moral and social education, or finally as international education, in these three areas she discovers not only points in common, but profound harmonies and, as it were, relationships of kinship between a healthy practice of sport and her own doctrine. Who could be surprised by this? Is it not the same God who created the soul and the body, moral beauty and physical beauty? Let us be without fear: the true God is a friend of life, since He is its author, and He cannot but approve of competition and play, if they are used with mutual respect and concern for the true good of man. Let us first consider sport from the perspective of physical education. The Christian conception of the human body, which is that of the Church, allows her to wholeheartedly approve of all that this education entails that is good and wholesome. The Church considers the human body as the masterpiece of creation in the



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material order. But going beyond the physical examination of the wonders it contains, she ascends to its origin, to Him who animated it with a "breath of life," to speak as Scripture does, and thus made it the dwelling place and instrument of an immortal soul.

[*Latin ed. p. 384*]

Acta Apostolicae Sedis - Official Commentary 384. To this first dignity which the body derives from its origin, is added, in the eyes of the believer, that which it receives through its redemption by Christ, the very dignity that drew from Saint Paul the poignant exhortations in his first letter to the Corinthians: "Nolite sciens esse, quod estis membra Christi? ... Nolite sciens esse, quod templum Spiritus Sancti est, qui in vobis habitat, et quod vos non estis vobis, sed Domino? Quia pretio magno emisti" (1 Corinthians 6:15; 19-20). Moreover, in the eyes of the Christian, this perishable body, destined for death, we know will one day rise again, never to die. "I believe in the resurrection of the flesh," the Church proclaims in her Creed. It is Christ who has promised this: "He who believes in me, though he die, shall live, and whoever lives and believes in me shall never die" (John 11:25). "The hour comes, in which all who are in the tombs shall hear the voice of the Son of God, and they who have heard shall rise" (John 5:25). Thus, in a few words, this is what Revelation teaches us about the greatness and dignity of the human body created by God, redeemed by Him, and destined to live eternally with Him. How then, could the Church not be the first to encourage the development of this marvelous instrument through appropriate physical education? Cult of the body, deification of the body, no, certainly not; but physical exercise, gymnastics, training for endurance, flexibility, and strength, with the necessary precautions and with respect for values superior to the physical order, what could be more in accordance with sound reason, the designs of the Creator, and the teaching of the Church? But there is more to sport than just physical education. It also reveals itself as a powerful factor in moral and social education: and the dialogue with the Church becomes even more cordial here, because the viewpoints are singularly close. What a school of loyalty, first of all, is the practice of sport! How much honor is given to "fair play"! How despicable and anti-sporting appears any attempt at fraud! And then, what asceticism! What antidote to weakness, indolence, and laxity! What a demanding master is sport! What discipline does it presuppose, what spirit of sacrifice, what self-control, what courage, what tenacity!

1 Corinthians 6:15; 19-20.

John 11:25-26.

Ibid. 5:25.

[*Latin ed. p. 385*]

But, let Us say to you, dear Gentlemen: all of this is ours! Where, more



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than in the Christian Revelation, are these moral virtues exalted, which so powerfully contribute to perfecting the human person, and which the grace of Christ elevates to the highest degree of refinement and perfection? And if sport can likewise contribute to the perfection of the person, how can it be seen as harmful to society, and constitute an anti-social or a-social element, according to the objection with which We were just echoing? The practice of your admirable Olympic Games nullifies this objection, and shows in sport a factor of the highest social value, when it is practiced according to the principles that are yours and those of all true sportsmen. Here, the emphasis is not placed on the medal to be won, on the opponent to be crushed, on performance for performance's sake. Rather, it is the cause that is served, and not the ambition of reward. With what energy you defend the "amateur sport" against the invasion of the professional, the "paid gladiator," as the restorer of the Olympic Games called him. You give a firm "no" to commercial intrusion as well as to political intrusion. For you know that it is at this price that sport maintains the social and educational level that it ought to have. What is honorable among you is fraternity, mutual respect, understanding, and team spirit. The Baron de Coubertin demanded even more: "Above all," he said, "it is necessary that we maintain in sport the characteristics of nobility and chivalry, which have distinguished it in the past." Magnificent words, to which the Church, for its part, can only applaud. But it is necessary to broaden the horizon still further and to consider sport in the dimensions of the world, as a means of international education. Indeed, there is in sport a characteristic that your Institution admirably highlights: it is its universalism. Man is everywhere the same. True sport knows no borders; it ignores discriminations based on skin color or membership in a political group. Each person distinguishes himself by his own worth. Consequently, the practice of sport at the international level, which finds its most perfect expression in the Olympic Games, has proven to be a remarkable factor for the progress of fraternity among men and for the spread of the ideal of peace among nations. Within the framework of international competitions, citizens of various countries learn to know each other, to esteem each other, and...

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Commentarium Officiale: Inter se, illi praestant hospitalitatem et omnia officia quae per consuetudines internationalis cortesia suggeruntur. Discunt pugnare in certaminibus pacificis stadium et palaestrae, et non iam in pugnis fratricidis in campis proelii. Bellum, hoc maximum genus humanum inimicum, est etiam inimicus per excellentiam vestrarum nobilium et pacificarum actionum. Et in veritate, si seriem Ludorum Olympicorum, qui singulis quattuor annis celebrantur ab initio, percurrimus, vacua apparent, in diebus fatidis notatis conflictibus cruentis: 1916, 1940, 1944. Quis auderit appellare "frivola" hos "Ludos," qui



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statim – ut nobis excellenter diximus – ad locum veniunt ubi politici laborant inter tantas molestias et impedimenta? Pro observatore impariali, vos estis magna institutio characteris universalis, ad pacem mundi servientem. Ecclesia, ea, persequitur fines ordinis spiritualis, transcendentes omnem utilitatem humanam. Sed quis negare potest quin ipsa quoque sit magna institutio, characteris universalis, ad pacem mundi servientem? Iterum, videtis, facile est conventus et dialogus naturalis inter Ecclesiam et sportum. Domini, legimus in "Principis Generalibus" positis in capite statutorum vestrorum, quod "finis motus olympici est exaltere iuventute simul effortem physicum et virtutes morales quae sunt fundamenta sporti amatoriae, sicut etiam (...) ad amorem et conservationem pacis inter populos contribuere." Effortem physicum, virtutes morales, amorem pacis: in his tribus punctis, spero vobis ostendisse, dialogus quem Ecclesia cum mundo sporti habet, sincerus et cordialis est. Desiderium nostrum est ut semper amplior et fructuosior sit. Hoc desiderium, vobis committimus, invocantes super personas vestras, familias vestras, patrias vestras, et prosperam continuationem operum vestrarum, abundantissimas caelestes benedictiones.

[*Latin ed. p. 387*]

The Acts of Pope Paul VI, Volume VI, page 387: On the eighth day of May, an assembly was held with the members of the Italian Christian Workers' Association, who were present at the Holy Mass celebrated by the Most Blessed Father in the Vatican Basilica, on the feast of Saint Joseph, the Worker.

Now, we greet the main group present at this celebration, on the first of May, the feast of labor and workers, which, by the decree of Pope Pius XII, of venerable memory, our great predecessor and promoter of ideas and movements for the elevation of the working people, has been elevated to the feast of Saint Joseph, who was himself a craftsman and worker, and in what context, and with what reflections! The context of the Gospel, the reflections, which attribute to Christ, to Christ Himself, His social status: "the carpenter's son." His human formation, His economic profession, before that of the Messiah, indeed, in function of preparing and characterizing this, a mysterious and astonishing lesson on the values, the virtues, the preferential requirements of the messianic kingdom, offered first to the poor, the weary, the humble, those in need of justice and peace.

Therefore, we greet, along with all the workers present, the group of Roman Aclisti [Catholic Action members], to whose initiative we owe this religious gathering. We greet them from the heart, and we express our pleasure in seeing them so numerous, so qualified, so organized, so aware of the title that distinguishes them, as Christian workers. And we take this opportunity to assure them of our affection; to encourage their movement, which we always consider as a provident school for the formation of the Christian concept of work, and as a leaven of moral and religious conscience within



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the various working categories to which the Aclisti belong; to express our understanding regarding the difficulties in which their Christian witness unfolds, and the concrete problems, economic and professional, that involve the various sectors of activity; to thank their ecclesiastical assistants for the friendship they demonstrate and the ministry they provide; and finally, to exhort them to persevere with fidelity and fervor in the generous choice they have made, to be what they are, Christian workers.

Matthew 13:55.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Commentarium Officiale. The Church's esteem and interest in the work and workers of today. In recent months, We have desired to make some personal visits to certain characteristic workplaces within Our diocese of Rome, in order to demonstrate, through such unusual appearances, the esteem and interest that the Church, especially in this period following the Council, holds both for modern work, for the human endeavor magnified in its power, its skill, and its organization by the marvelous scientific technique, which is constantly undergoing new and prodigious developments; and also, and even more so, for the workers of today, who, being integrated into the machinery of industrial labor, are exposed to the most remarkable and, at the same time, most dangerous consequences, both social, economic, moral, and religious, which we all know. This esteem and interest extends to all the most vast and varied fields of work and of workers, and, on this feast of their humble and great Protector and example, Saint Joseph, designated by the Church and instituted by the Gospel itself for the worship and trust of humanity engaged in the transforming labor of turning things into goods useful for life, We renew and proclaim, in the sentiment and the commitment to progressive justice, to ordered and fraternal liberty, to the peace of consciences, of social structures, of peoples among themselves, and finally, in the affirmation of those higher spiritual values, which alone can give substance and fullness to every other human, temporal achievement. Be you, most beloved Christian workers present here, messengers of these Our affectionate and auspicious thoughts to all your fellow workers. Sustained and animated evolution by Christian principles. We say this all the more willingly to you, Roman Aclisti, because We know that you are convinced and confident in the sincerity and effectiveness of the assistance that the Church offers to the working classes in this very important time for them, and no less for the Church; because the great evolution that is underway in modern society will achieve truly beneficial and lasting ends for man—for man as the creator, protagonist, observer, victim, or victor of the same evolutionary process—if this evolution is sustained and animated by principles, doctrines, and energies that only Christianity can suggest and instill. This affirmation may seem exaggerated, may seem utopian; but We are certain



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that it is true; faith proclaims it, reason confirms it, history proves it, conscience feels it, and even science, in the end, discovers it.

[*Latin ed. p. 389*]

Acts of Pope Paul VI, VI, 389: Driven by the duty of the Church to offer to the world the treasures of truth, the services of charity, and the gifts of grace and prayer, of which she is the custodian and is still perfectly suited to an original and explicit outpouring, yes, in authentic and therefore supernatural terms, but most human, and, one might say, drawn from that very human heart to which they are directed, so great is the homogeneity – the incarnation – of the Christian message with the human spirit. This duty, dearest children, awaits your free and manly collaboration: how could the Church bring this message of salvation to the vast and complex field of labor, if it did not find in you, and in others like you, champions of the Christian name, the large ranks, or the individual witnesses, who take upon themselves the apostolic mission of spreading this message, making it, through word and example, inherent to the environment to which it is destined? It has been rightly said that the Worker must be the apostle of the Worker, and that the world of labor must find within its own spiritual and professional sphere its moral leaders, its teachers, its guides. The Church, to a certain extent – that extent which is called the apostolate of environment – admits, indeed promotes, this form of expansion of its message; and today more than ever, strengthened by the words of the Council, she invites the Laity to take upon themselves this evangelizing function, which is of the highest order, most worthy, not separate from temporal concerns, but joined to them and almost interwoven with them. The Council has spoken many great and numerous words on this subject: it is well to know them, and it is well to feel their new and powerful stimulus to a spiritualized action in the profane world, because the happy outcome of the current effort towards a civilization of genuine human well-being depends largely on such action. Let this be said to you, dear, intelligent and willing Workers, how the qualification of "Christians," which defines you, is not a decorative redundancy, nor something irrelevant to your conscience, your conception of life, and your activity; nor is it a chain on your feet, which hinders and limits your operational efficiency, nor is it a title that authorizes and immunizes against collusions that would nullify its own demands of thought and action; but rather, the qualification of "Christians" gives to those who bear it with frankness and simplicity, a profound ferment in the hearts, a lively stimulus in the consciences, a superior style in all personal and collective behavior, private and social, which marks a character, which infuses a spirit, which shapes a life. We are pleased that you understand and profess all of this; we encourage your initiatives, which from time to time lead you



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to pauses of x.

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - Official Commentary: We offer you spiritual sustenance, whether in "Worker Retreats" or in your gatherings of prayer and study; we gladly commend you for the fidelity, steadfastness, and consistency with which you declare yourselves Christian workers; we also urge you to honor this most worthy name with a corresponding social spirit, which will give you a healthy and vigilant awareness of your work-related problems; may it make you capable, strong, and loyal, and always mindful of the common good, in the protection of your interests; may you be able to be sincere and genuine friends to all your colleagues, but never satellites of others' erroneous ideologies and of others' reprehensible and fundamentally anti-social methods. We always hold in our memory and heart the image of some of you, true examples of Christian workers, with strong arms engaged in a rough and honest labor, and with a sincere heart; examples who know what sincerity, duty, necessary sacrifice, true love, healthy joy, and a good life are; examples with a simple and great soul, who feel the need and power of faith, of prayer, of Christ; and whom, when we meet them, we can look in the face as if we already knew them, as old friends, as silent but powerful builders of society and its complex services. They are masons, they are miners, they are tram and railway workers, they are farmers, they are mechanics, they are sanitation workers, they are factory workers, they are printers, they are drivers, they are clerks, they are workers, and they are working women, in a word: true and good Christians. But perhaps you are not all like this? What authentic human beauty! Saint Joseph, certainly, looks down upon you with contentment, and protects you. We, from the bottom of our hearts, bless you all.

MESSAGE BROADCAST VIA RADIO AND TELEVISION: Thus, the Most Blessed Father concluded the "ecumenical dialogue," utilizing the invention of radio and television, with the honorable members of the Christian Churches, concerning the restoration of Christian unity.

* We, too, celebrated this year's Easter of 1966, first with the thought of the unity of Christians among themselves, and then of the union of all men in fraternal peace and civil collaboration. This is a thought that spontaneously springs from the depths of...

* On the 13th day of the month of April in the year 1966.

[*Latin ed. p. 391*]

391 The Acts of Pope Paul VI on the Paschal Mystery: The universality of redemption derives from the design of God, and it proclaims the greatness and gratuitousness of His love; the necessity that we all have of the same salvation, obtained by Christ through His one sacrifice, obliges all to have recourse to the same source of forgiveness and grace; the diffusion through-



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out the world and throughout history of the Paschal message is likewise a principle of unity, because such diffusion announces to humanity the same and unique faith, through a qualified service of truth and charity, that is, the ministry of the apostolic magisterium, aimed at forming one believing people, the people of God, living as "one heart and one soul." 1 All of this, in short, is what Christ has left to us of Himself, through His glorious resurrection, His word, His example, His love. Our communion of life with His victorious life, infused in us by the same faith and the same sacraments, by our belonging to the same and visible religious community, which is the Church, and by the common expectation of His final return, speaks to us of unity, obliges us to unity, which could not be more profound and essential, if, as Christ Himself taught in His final discourse to His disciples, such unity among the true followers of Him must be modeled and generated upon the unspeakable and consubstantial unity that makes the Father of heaven and His Word, His Son, one and unique God, in the Holy Spirit. 2 Furthermore, a series of circumstances have more strongly brought this thought of unity to our mind. The celebration of the Ecumenical Council, now concluded, which, as is said in the preamble of the conciliar Decree on Ecumenism, had as one of its principal aims "the restoration of unity to be promoted among all Christians." It is obvious that this intention returned with urgency to our spirit during the celebration of the Paschal feast, which presented to our prayer all the aims of the great Council. The memory of our meeting with Patriarch Athenagoras, which took place more than two years ago in Jerusalem, revived on this Paschal occasion by reciprocal messages of good wishes; the memory of the cancellation of the excommunications of 1054, happily celebrated on December 7th last at the conclusion of the Council; and the grateful impression of the recent visit of the Anglican Archbishop Dr. Ramsey, full of historical and spiritual significance, are present in our spirit during this feast. 1 2 Acts 4:32. Cf. John 17:11.

[*Latin ed. p. 392*]

The Acts of the Apostolic See – Official Commentary 392, concerning the Resurrection of the Lord, not only as a comfort for happy events achieved on the uncertain path towards the reintegration of all Christians into the one Church of Christ, but also as an encouragement for new possible steps towards this desired goal. For difficulties are not lacking, and, by themselves, they are such as to make a prompt and satisfactory solution seem unlikely. Some desire that the Catholic Church make doctrinal and constitutional sacrifices, which it cannot do without betraying its fidelity to the truth of the Gospel and the tradition derived from it. The Catholic Church, on the other hand, desires to pave the way for a full and definitive encounter with the separated brethren, seeking to reassure them regarding the logic, honorable for all, of the Catholic positions; seeking to honor them by recognizing certain aspects of some characteristics of their reli-



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gious theses, worthy of common consent; and seeking still to favor them, as far as historical and practical realities permit, by simplifying the renunciable requirements of the forms of expression of adherence to a single Church; and it trusts that this effort of loyal approach will be reciprocal. And it is this complex consideration, woven throughout with obstacles that are, humanly speaking, insurmountable, that the Easter season illuminates with joyful hope, the hope of one day achieving perfect reconciliation with all believers in the risen Christ. The Resurrection of Christ is such a miracle that it makes Us repeat, referring it to our own case, the words of the Lord Himself: "With men this is impossible; but with God all things are possible." Therefore, Our soul turns in humble prayer to the Lord, that He may will, around Him and in His one Church, to reunite the great family of His disciples; it extends in an affectionate and paternal invitation to all Catholics, that they may have, in themselves and among themselves, ever more the ennobling sense of the unity of the Mystical Body; and it extends in a respectful greeting to all believers in Christ, as it is already an ineffable joy for Us to hear their ecumenical chorus, in the East and in the West, praising with us Him who is "the Alpha and the Omega: the beginning and the end; who lived and died; and behold, He is now alive for all ages." 3 3 Matthew 19, 26.

[*Latin ed. p. 393*]

Acta Pauli PP. VI 393. TELEGRAPHIC MESSAGE To His Eminence, the Most Reverend Stephen Cardinal Wyszyński, Archbishop of Gnesen and Warsaw, regarding the commencement of the celebrations for the Millennium of Poland and the feast day of Saint Albert.

After nine years of communal, fruitful, and spiritual labor, as well as prudent endeavors for the good and salvation of the Christian faithful, you have now begun the celebrations of the sacred Millennium of your nation, which renders particular thanks to God as it commemorates its Christian origins, to strengthen and uphold which the holy Bishop Albert devoted himself, whose liturgical feast is celebrated today.

For a long time, on behalf of the Catholic people entrusted to your pastoral care, you and the other sacred pastors have, in various ways, and most recently through a telegraphic message sent to Us on March 23rd of the past month, signified to Us the fervent desire of your beloved children that We be present among you on the third of May of this year, so that "this culmination of this most blessed event might be adorned by the presence of the Vicar of Christ, who, in recently issued documents, has once again demonstrated his particular affection for your glorious homeland."

We were fully prepared to graciously accept your desired invitation, whether out of the benevolence with which We regard your people, or because of the singular importance of these celebrations. Therefore, although We are saddened that We cannot grant the wishes of the



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sacred Hierarchy and the Christian faithful who requested that We make a pilgrimage to the most venerated Shrine of the Mother of God at Częstochowa, We are by no means disheartened by you; indeed, We feel very close to you, because of the bonds of communion that arise from Our spiritual paternity and Our feelings of love for each and every citizen of Poland, as well as from the close bonds of charity that have always existed between the Holy See and the beloved Polish nation.

Next month, in the month of May, dedicated to the Blessed Virgin Mary, We intend to solemnly commemorate the Millennium of the faithful of Poland in this city. We are pleased to once again express Our benevolence to you, venerable brothers in the episcopacy, and to the priests and the beloved Christian faithful of this nation, to all of whom We impart Our Apostolic Blessing, invoking abundant heavenly graces.

**PAUL PP. VI**

* April 23, 1966.

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Official Commentary
ACTA of the HOLY CONGREGATIONS

## SACRED CONSISTORY CONGREGATION

### I. APPOINTMENTS OF CHURCHES

Most Holy Lord Our Pope, by Divine Providence,

WHEREAS, by successive decrees of the Sacred Consistory Congregation, the following Churches have been provided with new pastors, namely:

on February 16, 1966:

— To the titular episcopal Church of Zabi in Numidia, Most Reverend Father Nicholas Capasso was appointed, formerly Bishop of Acerra.

on March 6:

— To the titular, for this occasion archiepiscopal, Church of Naples in Proconsular Africa, Most Reverend Father Paul Vignancour was appointed, formerly Bishop of Valence, whom he established as Coadjutor with the right of succession to His Eminence Joseph S. R. E. Cardinal Lefebvre, Archbishop of Bourges.

on March 14:

— To the cathedral Church of Valence, Most Reverend Father John de Cambourg was appointed, formerly titular Bishop of Eutyme.



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on March 22:

— To the titular episcopal Church of Midica, Reverend Father Bolesław Pylak, professor of the major seminary of the diocese of Lublin, was appointed as Auxiliary to His Most Reverend Father Peter Kalwa, Bishop of Lublin.

on March 29:

— To the titular episcopal Church of Aren in Mauretania, Most Reverend Father Lucian Lebrun was appointed, formerly Bishop of Augustodunum.

on March 31:

— To the cathedral Church of Augustodunum, Reverend Father Armand Le Bourgeois, Superior of the Congregation of Jesus and Mary, was appointed.

on March 31:

— To the titular, for this occasion archiepiscopal, Church of Turres in Numidia, Most Reverend Father Gabriel Garrone, Pro-Prefect of the Sacred Congregation for Seminaries and Universities, formerly Archbishop of Toulouse.

on March 31:

— To the cathedral Church of Saint Mary of the Angels, Most Reverend Father Alexander Duran Moreira was appointed, formerly Bishop of San Carlos de Ancud.

[*Latin ed. p. 395*]

The Sacred Consistorial Congregation, 395 — To the titular Bishop of the Church of Sitifis in Mauretania, the Most Reverend Anthony Teutonicus, formerly Bishop of Aversa. April 4th. — To the Cathedral Church of Evansville, the Most Reverend Paul F. Leibold, formerly titular Bishop of Trebenna. — As coadjutor with right of succession, the Most Reverend Peter William Bartholome, Bishop of Saint Clodoald, has appointed the Most Reverend George Henry SpeTtz, titular Bishop of Claneus. April 7th. — To the titular Bishop of the Church of Summula, the Reverend Father Francis Sanmartino, General Vicar of the archdiocese of Turin, whom he has designated as Auxiliary to the Most Reverend Michael Pellegrino, Archbishop of the same archdiocese. April 14th. — To the Cathedral Church of Brownsville, the Reverend Father Humbert S. Medeiros, pastor of the parish of the Most Holy Angel Michael, from the diocese of Fall River. April 19th. — To the titular Bishop of the Church of Giufitana Salaria, the Reverend Father Nicholas D'Antanio Salza, a member of the Order of Friars Minor, Prelate of the Immaculate Conception of the Blessed Virgin Mary in Olancho. April 24th. — To the Cathedral Church of La Vega, the Reverend Father John Anthony Flores Santana, rector of the minor seminary of the diocese of Saint James of the Knights. April 26th. — To the titular, for this occasion archiepiscopal, Church of Thibilitana,



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the Most Reverend Aloysius Mary Ferdinand de Bazelaire de Ruppierre, formerly Archbishop of Chambéry. — To the Metropolitan Church of Chambéry and the Cathedral Churches of Maurienne and Tarentaise, also principally united, the Most Reverend Andrea Bontems, formerly Bishop of Maurienne. April 28th. — To the Metropolitan Church of Toulouse, the Most Reverend Aloysius John Guyot, formerly Bishop of Coutances. — To the Metropolitan Church of Saint John of Cuyo, the Most Reverend Ildefonsus Mary Sansierra Robla, formerly titular Bishop of Oreus. — To the Cathedral Church of Saint Nicholas of Los Arroyos, the Most Reverend Charles Ponce de León, formerly titular Bishop of Rhaedestenum. May 23rd. — To the Metropolitan Church of Naples, the Most Reverend Conrad Ursi, formerly Archbishop of Acheron, and as coadjutor with right of succession to the Most Reverend August Bertazzoni, Archbishop-Bishop of Potentia and Marsico Nuovo.

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Official Commentary II

## TLALNEPANTLA-TOLUCA DECREE

Concerning the alteration of boundaries, for the spiritual good of the entrusted flock, the Most Reverend Fathers, Philip de Jesus Cueto González, Bishop of Tlalnepantla, and Arthur Vélez Martínez, Bishop of Toluca, unanimously requested the Apostolic See to somewhat alter the boundaries of the ecclesiastical jurisdictions entrusted to them, so that they might be more suitably arranged.

The Sacred Congregation Consistorial, with the favorable opinion of the Most Reverend Aloysius Raimondi, titular Archbishop of Tarsus, Apostolic Delegate in the Republic of Mexico, having considered the requested alteration, which is conducive to the salvation of eternal souls, and with the power specially granted to it by the Most Holy Pope Paul VI, by Divine Providence, deemed it fitting to grant the request.

Therefore, with the consent of those who have an interest, or are presumed to have an interest, and supplementing what is necessary, the territory of the municipalities commonly called Jilotepec and Soyaniquipan, as well as the territory of the district called Pueblo Nuevo, located within the boundaries of the municipality commonly called Villa del Carbón, is detached from the diocese of Tlalnepantla and permanently attached to the diocese of Toluca.

Furthermore, the Sacred Congregation Consistorial orders that the documents and records pertaining to the clergy, the faithful, and the temporal goods of the aforementioned territories be transmitted from the chancery of Tlalnepantla to the archives of Toluca as soon as possible.

With regard to the clergy, it is decided that, as soon as the present Consis-



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torial Decree is put into effect, the priests of the Church shall be considered assigned to the territory in which they hold an ecclesiastical benefice or office; the other priests, clerics, seminarians, and novices who are incardinated in that diocese shall remain incardinated in the territory in which they legitimately have their domicile.

To carry out these matters, the aforementioned Most Reverend Aloysius Raimondi is appointed by the Sacred Congregation Consistorial, and is granted the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose.

[*Latin ed. p. 397*]

To the aforementioned Sacred Congregation, as soon as it is permissible, the authentic copy of the completed act shall be sent. Regarding the matters above, the present Consistorial Decree shall be valid as if it were issued with Apostolic Letters bearing the seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 25th day of the month of February, in the year 1966.

CAROLUS Card. CONPALONIERI, Pro-Prefect L. © S.

Franciscus Carpino, Archbishop titular of Serdica, Secretary.

MATRID: DECREE concerning the erection of the dignity of Custodian of the Treasury in the Cathedral Chapter of the Archdiocese of Madrid.

To the Most Reverend and Reverend Father, Casimirus Morcillo González, Archbishop of Madrid-Complutense, humbly presented prayers to the Apostolic See, so that in the Cathedral Chapter of Madrid, a capitular dignity, to be called "Custodian of the Treasury," might be erected, as is customary in the archiepiscopal colleges of canons in Spain.

The Sacred Consistorial Congregation, having considered the matter and, with the favorable opinion of the Most Reverend Father, Anthony Riberi, Archbishop titular of Dara and Apostolic Nuncio in the Spanish nation, and by virtue of the special faculties granted to it by His Holiness, our Lord Pope Paul VI, by Divine Providence, deemed it fitting to grant the requested prayers.

Therefore, having taken into consideration the interests of those concerned, or presumed to be concerned, and with their consent, by this Consistorial Decree, which shall be valid as if it were issued with Apostolic Letters bearing the seal, the capitular dignity of Custodian of the Treasury is perpetually erected and established in the Cathedral Chapter of Madrid.

Thus constituted, the Custodian of the Treasury is endowed with all the rights and privileges with which dignities, by common law, are endowed and enjoy.

To accomplish all of these things, the Sacred Consistorial Congregation appoints the aforementioned Most Reverend Father, Anthony Riberi, grant-



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ing him the necessary and appropriate faculties, including the power to delegate, to effectuate the aforementioned.

[*Latin ed. p. 398*]

Acts of the Apostolic See – Official Commentary 398, concerning that any man established in ecclesiastical dignity is burdened with the obligation of promptly returning the authentic copy of the act of execution performed to the aforementioned Sacred Congregation, notwithstanding any obstacles whatsoever. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 5th of March, 1966. CHARLES Cardinal CONFALONIERI, Pro-Prefect. L. B s. 83. Franciscus Carpino, Archbishop titular of Serdica, from the Secretariate IV, designated for the Tribunal of second instance, the Archbishop of San Antonio, once and for all, for appeals from his Tribunal, the Ordinary of Dallas-Arcis'Vorthensis; which designation was deigned to be approved by Our Most Holy Lord through a Rescript of the Sacred Consistorial Congregation, dated the 18th of April, in the year 1966.

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

### CALCUTTA – RANCHI (BHAGALPUR)

DECREE

Concerning the alteration of the boundaries of ecclesiastical provinces.

In order to provide more effective care for souls within the limits of the diocese of Bhagalpur in India, petitions were presented to this Sacred Congregation, so that the aforementioned diocese might be separated from the ecclesiastical province of Calcutta and joined to the ecclesiastical province of Ranchi.

[*Latin ed. p. 399*]

The Sacred Congregation for the Propagation of the Faith, 399. Having graciously received these petitions, the same Sacred Congregation, attentive to the favorable opinion of the Most Reverend Lord James Robert Knox, Archbishop titular of Melitene and Apostolic Delegate in India, by virtue of special faculties granted to him by His Holiness, Our Most Holy Father Paul VI, by Divine Providence, Pope, separated the diocese of Bhagalpur from the ecclesiastical province of Calcutta and united it to the ecclesiastical province of Ranchi, and decreed that this be carried out. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 25th day of the month of April, in the year of Our Lord 1966. G. P. Card. AGAGIANIAN, Prefect. L. © S. ® Petrus Sigismondi, Archbishop titular of Naples, formerly in Pisidia, Secretary II.



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VISAKHAPATNAM – VARANGAL DECREE Concerning the alteration of the boundaries of the dioceses.

Desiring to serve the common good, the Most Reverend Lord Joseph Baud, Bishop of Visakhapatnam, requested this Sacred Congregation to separate the territory commonly known as Bhadrachellam Taluk from the diocese of Visakhapatnam and to annex it to the diocese of Warangal.

Having received these petitions, this Sacred Congregation for the Propagation of the Faith, attentive to the favorable opinions of the Most Reverend Lord James Robert Knox, titular Archbishop of Melitene and Apostolic Delegate in India, as well as the Most Reverend Lord Alphonse Beretta, Bishop of Warangal, graciously accepted them, and, by virtue of the faculties granted to it by His Holiness, Our Most Holy Father Paul VI, by Divine Providence, Pope, decrees that the territory commonly known as Bhadrachellam Taluk be separated from the diocese of Visakhapatnam and assigned to the diocese of Warangal.

To accomplish this, the same Sacred Congregation for the Propagation of the Faith appoints the aforementioned Most Reverend Lord James Robert Knox, granting him the necessary and appropriate faculties, also delegable, to achieve the aforementioned purpose, imposing this duty upon him for the Sacred Congregation.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - An official record, the authentic copy of the executed act, to be returned without delay. Given in Romae, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 25th day of the month of April in the year of Our Lord 1966. G. P. Card. AGAGIANIAN, Prefect. L. S. B. Petrus Sigismundi, Archbishop titular of Neapolis in Pisidia, from the Secretariat.

## SACRED CONGREGATION FOR RITES

COLONIENSIS

Regarding the confirmation of the cult rendered to the Servant of God Adelheid!, Virgin of the Order of Saint Benedict, Abbess of the monastery of Vilich, called "Holy," from time immemorial.

ON THE MATTER OF WHETHER an exception exists, in the case and for the purpose of which we are speaking. In this our age, while many are afflicted by the anxieties of worldly affairs, and labor under the neglect of heavenly truths and the eternal life that is to be gained, nothing seems more fitting than to present examples of virtue before the eyes of all the Catholic world, so that those who are wandering may see the good works of others and glorify our Father who is in heaven.

Among the heroes of this Christian virtue shines the Virgin Adelheid, a



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nun of the Order of Saint Benedict, Abbess of the monastery of Vilich, in Colonia Agrippina, called "Holy" from ancient times, and devoted to piety and religion. Abundant in resources, she did not place her heart in riches, but in the living God who has promised to return a hundredfold those things which are relinquished for His sake. Not much is known about her life; but the information that has reached us sufficiently proves that the people of Rhenania and the neighboring regions have always venerated Adelheid. She was born to illustrious parents between the years 965 and 970, at Gel-

[*Latin ed. p. 401*]

The Sacred Congregation of Rites, number 401, concerning whose locality the father Count was Megengoz, was truly distinguished by nobility, wealth, and wisdom: for he was held in high esteem among the princes; moreover, his life shone with holiness, so that after his death, he deserved to be honored with some public cult, together with his wife Gerburga, born of royal lineage. Still a young girl in the monastery of Saint Ursula in Coloniae Agrippinae, entrusted to the care of holy virgins, she began to study philosophy, and, as she grew older, she worked diligently with a keen mind. Already from her childhood, she showed herself diligent in her studies, obedient to her superiors and teachers. She was studious of beautiful things, not only those pertaining to religion, but also those pertaining to external life. Later, called to greater things by the grace of God, she nobly and with great spirit laid aside such vanities. When her brother Godfrey died in battle, her parents bequeathed to her a portion of the inheritance, which she used to build a monastery in the locality of Vilich, endowing it with property and servants. To govern the virgins in this monastery under the rule of Saint Jerome, she was appointed Abbess of the Regular Canonesses of Adelheidis, and therefore she left the monastery of Saint Ursula in Colonia. She devoted herself with remarkable zeal to the task entrusted to her, and guided the sisters to religious perfection by word and example, under the rule of Saint Benedict, after her mother's death, she entered the monastery. Her sister Bertrada, Abbess of the monastery of Saint Mary ad Capitolium, having been taken from this life, and by the persuasions and authority of the holy Bishop Heribert, to whom Adelheidis' virtues and prudence were known, she was also appointed to lead this monastery; and thus she held both offices until her death. Endowed with all virtues, she shone with firm faith in God, ardent charity towards her neighbor, great prudence in managing affairs, and invincible fortitude. While staying in the monastery of Colonia for the purpose of visitation, on February 5th, in the year approximately 1015, she was suddenly struck by a disease in her throat, and passed away. Her body was taken to the monastery of Vilich and buried within the cloister; but shortly afterwards, when her fame for holiness and miracles was spread abroad, it was transferred to the church of the monastery, and



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honorably placed in a crypt beneath the main altar. The fame of Adelheidis' holiness, which had already been affirmed by many during her life, shone more clearly after her death, so that she was recognized as a "Saint" and venerated. In the year 1208, her body was exhumed and solemnly placed in a new chapel, which is called the "Chorus of Adelheidis," and an altar was built in her honor.

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Official Commentary. In a document issued by Saint Engelbert, Bishop of Coloniensis, in the year 1222, Adelheides is called "Saint," and a feast day is celebrated in her honor each year on February 5th. As early as the year 1250, a large seal was in use, still preserved in the monastery of Vilich, on which the image of Adelheides, crowned, is visible, and around it is written the title "Saint Adelheides." In subsequent times, this devotion was primarily manifested through liturgical celebrations on the feast day and on the *octava*, and three or four times a year, at the discretion of the nuns or canons. Despite the vicissitudes that the monastery of Vilich suffered in the years 1583 and 1632, the feast of Adelheides was always celebrated, and the officiating priest of the annexed Vicariate was obliged to say Mass on her altar every sixth day. Furthermore, the festive solemnity was observed not only in Rhenania, but also in Holland, Belgium, and France. Prominent writers of the fifteenth and sixteenth centuries, who provide biographical information about Adelheides, offer abundant evidence of the devotion paid to her. In the year 1641, the Abbess Amoena Margarita of Vilich, for her piety towards Adelheides, took steps to restore her chapel and erected a new altar, on which she placed an image of the Servant of God "depicted in religious attire and with a veil." In the year 1642, the name of Adelheides was inserted into the Martyrology, which Willotius and Boyus translated into French and Flemish, respectively, for the day of February 5th. Gelenius, a canon of the church of Coloniensis, inserted the name of Adelheides into the calendar of festivals of that church in the year 1645, and in the year 1655, Bucelinus did the same in his Benedictine Menology. The Bollandists also testify to this devotion, who, in the "Acta Sanctorum," write about the feast day celebrated on February 5th, stating that Adelheides was held in great veneration at that time and was revered with exceptional piety. Another sign of the devotion among the people was the "Well of Adelheides," located in the place called v. Pützchen, near Vilich, since the year 1362, to which even nearby faithful would come, drawn by the miraculous water that had flowed through her intercession. A chapel was built there, and the feast day was celebrated each year on the *octava* of the Nativity of the Blessed Virgin Mary, and Pope Clement X granted a plenary indulgence to those who visited the shrine near the Well of Adelheides on the first Sunday of each month. Therefore, the existence and the long duration of this devotion,



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through the centuries without any interruption, are clearly evident from what has been briefly stated.

[*Latin ed. p. 403*]

The Sacred Congregation of Rites has described 403 cases, and indeed, it is known that the cult of the venerable Adelheid (now called "Saint") has grown with increasing devotion. This is evident from the proceedings held in the archiepiscopal court of Cologne between the years 1914 and 1918, concerning the aforementioned cult, in which numerous documents were collected to obtain juridical confirmation from the Apostolic See. This process, having been sent to Rome, was diligently examined by the Historical Section of the Congregation of Rites, with all the diligence, assiduity, and sagacity that it possesses, according to the norms of the critical art. Meanwhile, several letters of petition from Cardinals, Archbishops, Bishops, and other distinguished men were presented to the Supreme Pontiff, so that he might deign to confirm, with his supreme authority, the venerable cult of Adelheid. Therefore, at the Ordinary Congregation of the Sacred Rites, held on January 25th of this year in the Vatican, at the urgent request of the Most Reverend and Venerable Lord Bruno Wustenberg, legitimately appointed Advocate of the Cause, the Most Eminent and Reverend Cardinal Augustine Bea, also of the same Cause, as Promoter or Relator, proposed a question for discussion: Whether this case is an exception to the decrees of Pope Urban VIII. The Most Eminent Cardinals, as well as the Official Prelates, after careful consideration, responded: Affirmative. Finally, a faithful report of the aforementioned proceedings concerning the cult, or concerning the case of exception of the Servant of God Adelheid, "Saint," was presented to the Most Holy Pope Paul VI by the undersigned Cardinal Prefect of the Congregation of Rites, and His Holiness deigned to confirm the judgment of the Ordinary of Cologne concerning the cult, or concerning the case of exception of the Servant of God Adelheid, "Saint," and thus it is established that she possessed virtues in a heroic degree, so that proceedings for the examination of miracles for canonization could proceed at any time. Notwithstanding any objections to the contrary. Given in Rome on January 27, 1966. ARCADIUS MARIA Card. LARRAONA, Prefect. © S. Fr. Ferdinandus Antonelli, Secretary.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Official Commentary II

TAURINENSIS

Regarding the beatification and canonization of the Venerable Servant of God, Ignatius of the Holy Agatha, a professed priest of the Order of Friars Minor Capuchin.

ON THE QUESTION OF WHETHER, with the approval of virtues and miracles, it is possible to proceed safely to the solemn beatification of the



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Venerable Servant of God.

It is fitting to say, concerning the Venerable Servant of God, Ignatius of the Holy Agatha, a professed priest of the Order of Friars Minor Capuchin, that what Peter related concerning our Lord Jesus Christ, "he went about doing good" (Acts 10:30), applies to him; for he devoted his entire life to the care of his own soul and that of others.

He was born on June 5, 1686, in the town of Santa Agatha, commonly called Santhià, within the territory of the diocese of Vercelli, and from his youth he endeavored to be helpful to everyone, and he taught his peers the elements of the Christian religion.

Having been enrolled in the clerical state, and later duly ordained to the priesthood, he diligently devoted himself to the salvation of the people, especially the rural inhabitants, through sacred sermons, with great benefit to souls.

However, desiring to adhere more closely to God, so that he might gather more abundant spiritual fruits day by day, and for the sake of greater tranquility of conscience, he entered the Order of Friars Minor Capuchin, with the intention of following the path of Christian perfection, obeying in all things the will of his superiors, rather than his own.

Appointed as master of the novices, he began to instruct the religious students entrusted to him in the evangelical perfection, more by example than by words and teaching.

He also diligently worked to instruct the brothers and to move them to piety.

After fourteen years as master of the novices, having relinquished that office, he diligently performed the sacred ministrations: he was constantly engaged in hearing confessions, visiting the sick, helping them, and preaching spiritual exercises and other sermons, never relaxing his spirit in prayer.

Finally, after patiently enduring various trials and afflictions, he perfectly obeyed until the very end, and on September 22, 1770, in Augsburg, he breathed his last in the embrace of the Lord.

Regarding his fame for sanctity, which spread far and wide in Augsburg...

[*Latin ed. p. 405*]

The Ordinary Process concerning the life and virtues of Taurinorum was completed, and on February 23, 1782, Pope Pius VI graciously deigned to sign the Commission for the introduction of the Cause with his own hand. Subsequently, observing all that ought to be observed according to law, Pope Leo XII, on March 19, 1827, decreed concerning the virtues exercised in a heroic degree. Two healings, exhibiting the characteristics of a true miracle, having been previously subjected to the rigorous examination of



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physicians, and then to the judgment of the Congregation of Sacred Rites, were declared to be divinely wrought, with the intercession of the Venerable Servant of God, and were solemnly confirmed by the Most Holy Pope Paul VI on November 23, 1965. Finally, a judgment was to be rendered concerning whether the Venerable Servant of God could be reckoned among the Blessed. Therefore, the following question was proposed: Whether, with the approval of virtues and miracles established, it is safe to proceed to the solemn beatification of the aforementioned Servant of God. The Eminent and Reverend Fathers Cardinals entrusted with the safeguarding of sacred rites, the Reverend Official Prelates, and the theological Consultors, each gave their favorable vote. Finally, the aforementioned facts were faithfully reported to the Most Holy Pope Paul VI by the undersigned Cardinal Prefect of the Congregation of Sacred Rites, and His Holiness, having carefully considered all things, approved and confirmed the vote of the Congregation of Sacred Rites, decreeing: It is safe to proceed to the solemn beatification of the Venerable Servant of God Ignatius of Agde. This decree was to be promulgated, recorded in the acts of the Congregation of Sacred Rites, and it was ordered that Apostolic Letters, sealed with the Fisherman's Ring, be written concerning the solemnities of the beatification to be celebrated in the Patriarchal Basilica of Saint Peter in the Vatican, whenever they may be held. Given in Rome, on March 14, 1966. ARCADIUS M. Card. LARRAONA, Prefect. L. © S. Ferdinandus Antonelli, Archbishop elect of Idicren., Secretary.

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Official Commentary

## ACTS OF THE SACRED ROMAN ROTA

Edital Citations

### I COLUMBENSIS

Nullity of Marriage (Manion - Smith)

Since the actual place of residence of Mrs. Nancy Anne Smith (Mrs. Robert Downing) is unknown, and concerning the aforementioned cause, we cite her to appear, either in person or through a lawfully appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, Piazza della Cancelleria, 1), on July 5, 1966, at the eleventh hour, for the purpose of resolving or signing the following doubt: Does a nullity of marriage exist, in this case?

The Ordinaries of the places, the parish priests, and the faithful, who have knowledge of the actual residence of the aforementioned Mrs. Nancy Anne Smith (Mrs. Robert Downing), are to take care that she is duly in-



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formed of this edital citation.

* G. M. Rogers,

From the Chancery of the Tribunal of the S. Roman Rota,

April 28, 1966.

Victorious Palestro, Notary

* The place of current residence of Mrs. Nancy Anne Smith, defendant in this cause, being unknown, we cite her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 5, 1966, at 11 o'clock, to resolve or sign the following doubt: Does a nullity of marriage exist, in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Nancy Anne Smith, must, insofar as possible, inform her of this present citation.

[*Latin ed. p. 407*]

The Sacred Roman Rota, 407 II PITTSBURGH, concerning the nullity of marriage (Promoter of Justice - Slagle - Moelk). Since the actual place of residence of the Lady Melva Moelk, involved in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on the 8th of July, 1966, at the eleventh hour, for the purpose of resolving or signing the following doubts: 1) Does the nullity of the marriage exist in this case? And, if not: 2) Should the Holy Father be consulted regarding a dispensation concerning a marriage that is valid but not consummated? The local ordinaries, parish priests, and faithful who have knowledge of the actual residence of the aforementioned Lady Melva Moelk, are to take care that she is duly informed of this edictal summons.

* Franciscus Brennan, Dean.

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 13th of May, in the year 1966.

Victorious Palestro, Notary.

* It is unknown where Madame Melva Moelk, the defendant in this case, currently resides. Therefore, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 8, 1966, at 11 o'clock, to resolve or sign the following doubts: 1) Does the nullity of the marriage exist in this case? And, in the contrary case: 2) Should the Holy Father be consulted regarding a dispensation concerning a marriage that is valid but not consummated? The ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Madame Melva Moelk, must, as far as possible, inform her



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of this present summons.

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Official Commentary of the TRIBUNAL OF THE VICARIATE OF THE CITY.

Citation by edict in ROMA concerning the nullity of marriage (Negri - Wilson).

Since the actual place of residence of Mr. Robert Wilson is unknown, in the matter mentioned above, we summon him to appear before the Tribunal of First Instance of the Vicariate of the City (Piazza S. Callisto, 16), either in person or through a lawfully appointed procurator, on September 22, 1966, at the thirteenth hour, for the resolution of the following doubt: Does it appear that the marriage is null, in this case?

The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Mr. Robert Wilson, must take care to ensure that he is duly informed of this edictal citation.

*Albanus Milioni, Examining Judge. From the offices of the Tribunal of the Vicariate of the City, May 16, 1966.

Romualdus Pasquarelli, Chancellor.

*Since the place of current residence of Mr. Robert Wilson, defendant in this case, is unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Piazza S. Callisto, 16 - Roma), on September 22, 1966, at 1:00 PM, to resolve the doubt reported below: Does it appear that the marriage is null, in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of said Mr. Robert Wilson, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 409*]

Tribunal Vicariatus Urbis 409 - II EDICT. Having been initiated, at this Sacred Tribunal of the Vicariate of Rome, the Ordinary Informative Process concerning the reputation for sanctity of the Servant of God, Andrea Szeptycky, Archbishop of Leopoli of the Ukrainians and Metropolitan of Halicz, and it being necessary, therefore, according to the prescriptions of the Sacred Canons, to diligently seek out all writings attributed to him, we order, by this Edict, all and each of the faithful, whether ecclesiastics, or religious of either sex, or laypersons, to submit, with due diligence, to Us personally or to Our Tribunal (Piazza S. Callisto, 16 - Rome), all written works which, in any way, have the aforementioned Servant of God as their author, that is, all printed works, as well as unpublished ones, even if they were dictated or signed by him alone, and likewise speeches, letters, autobiographies,



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diaries, etc., regardless of the subject matter that these works treat. Those who wish to retain the originals shall present duly authenticated copies. We also remind all and each of the faithful of the strict obligation imposed upon them by the Code of Canon Law: namely, to report to Us, or to the Promoter of the Faith of Our Tribunal, all those facts, all those news items, all those circumstances, from which one might argue against the reputation for sanctity of the aforementioned Servant of God, or against the miracles which are said to have occurred through his intercession. In such cases, even religious of either sex are obliged to write to Us directly, in a secret and sealed letter, or to inform Us through their confessor. As for the illiterate, and all those who, for any reason, are unable to write, they shall present the matter to the parish priest or the confessor, who shall then act in accordance with canon 2025 § 3 of the Code of Canon Law. Finally, we order that this Edict remain affixed for two continuous months to the doors of the Vicariate and of the Curias of the Dioceses in which the texts of the Cause are located, and shall also be published in the Official Diocesan Bulletin and in the Acta Apostolicae Sedis. Given in Rome, from the Seat of the Vicariate, on April 13, 1966. LUIGI Card. TRAGLIA, General Vicar of His Holiness. Giovanni Nastasi, / . / . Chancellor.

[*Latin ed. p. 410*]

Acts of the Apostolic See - Official Commentary 410. ROMAN CURIA DIARY. Thursday, April 21, 1966. The Holy Father, Pope Paul VI, received in a solemn Audience, for the presentation of his Credentials, His Excellency, Mr. OTSO WARTIOVAARA, Extraordinary and Plenipotentiary Ambassador of the Republic of Finnland. On Saturday, April 23, 1966, the Holy Father, Pope Paul VI, received in a private visit Their Majesties, King CONSTANTINE and Queen ANNA MARIA, Sovereigns of Greece. SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father, Pope Paul VI, happily reigning, deigned to appoint: March 7, 18, 25, 1966. His Excellency, Reverend Monsignor Carroll Francis, titular Archbishop of Gáfenla, Apostolic Pro-Nuncio to Liberia. The Reverend and Most Reverend Monsignor Sevi Eugene, Apostolic Protonotary of the first class. His Excellency, Reverend Monsignor Asta Salvatore, titular Archbishop of Aureliopolis of Lydia, Apostolic Pro-Nuncio to Iran. By Apostolic Briefs, the Holy Father, Pope Paul VI, happily reigning, deigned to appoint: Assistant at the Papal Throne: March 17, 1966; His Excellency, Reverend Monsignor Poncet Alexander, titular Bishop of Basilinopolis. Apostolic Protonotaries, in the manner of those who participate: February 2, 1966. Monsignor Cordero Ignatius (Laoag). March 26, 1966. Monsignor Côté Lawrence (Sault Sainte Marie). March 26, 1966. Monsignor O'Leary John (Sault Sainte Marie). March 7, 1966. Monsignor Cornelii Olive



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(Udine). March 14, 1966. Monsignor Bellato Augustine (Padova).

[*Latin ed. p. 411*]

From the Roman Curia Diary, 411. With letters from the Secretary of State, the Holy Father, Pope Paul V, may He happily reign, deigned to appoint: April 21, 1966. His Excellency, Reverend Monsignor Gabriele Garrone, Pro-Prefect of the Sacred Congregation for Seminaries and Universities, Consultor of the Holy Congregation for the Doctrine of the Faith, of the 8th Congregation of the Council, and of the 8th Congregation of Religious. With letters from the Secretary of State, the Holy Father, Pope Paul V, may He happily reign, deigned to appoint: Domestic Prelates of His Holiness: April 6, 1965. Monsignor Erasmi Bernard G. (Cologne). May 19, 1965. Monsignor Giovanni Ricking (Münster). May 22, 1965. Monsignor Martino Danner (Munich and Freising). Monsignor Bernard Marx (Munich and Freising). July 16, 1965. Monsignor Francesco Beres (Milwaukee). Monsignor Walter Belda (Milwaukee). Monsignor Giovanni Donovan (Milwaukee). Monsignor Michele Dutko (Milwaukee). Monsignor Carlo Eschweiler (Milwaukee). Monsignor Bernard Felsecker (Milwaukee). Monsignor Giacomo Graham (Milwaukee). Monsignor Rayner Hausmann (Milwaukee). Monsignor Giuseppe Huepper (Milwaukee). Monsignor Eugenio Kapalczynski (Milwaukee). Monsignor Anthony Knackert (Milwaukee). Monsignor Enrico Maurer (Milwaukee). Monsignor Giorgio Orth (Milwaukee). Monsignor Silvestro Peters (Milwaukee). Monsignor Alfonso Silvestro Popek (Milwaukee). Monsignor Aroldo Owen Prudell (Milwaukee). Monsignor Riccardo Schaefer (Milwaukee). Monsignor William Schmit (Milwaukee). Monsignor Giacomo Shlikas (Milwaukee). Monsignor Oscar Winninghoff (Milwaukee). Monsignor Stanley Witkowiak (Milwaukee). Monsignor Giuseppe Woda (Milwaukee). August 2, 1965. Monsignor Fritz Michele Angelo Alvear (Concepción). August 4, 1965. Monsignor Guglielmo Wolkmann (Münster). September 27, 1965. Monsignor Giuseppe Chmaj (Boston). Monsignor Giovanni Donovan (Boston).

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - Commentarium Officiale, 27 September 1965.

Most Reverend Havey Giuseppe (Boston).

Most Reverend Me Devitt Giovanni (Boston).

Most Reverend Mullen Guglielmo (Boston).

Most Reverend Murray Robert (Boston).

Most Reverend Norton Riccardo (Boston).

Most Reverend Novello Russell (Boston).

Most Reverend O'Neill Geremia (Boston).



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29
Most Reverend Ward Michele (Glasgow).
Most Reverend Henderson Carlo (Southwark).
Most Reverend Strand Pietro (Southwark).
2 October
Most Reverend Diviney Carlo (Brooklyn).
Most Reverend King Giacomo (Brooklyn).
Most Reverend Blanchard Enrico (Manchester).
Most Reverend Boner Riccardo (Manchester).
Most Reverend Casey Matteo (Manchester).
Most Reverend Donahue Giuseppe (Manchester).
Most Reverend Duffy Tommaso (Manchester).
Most Reverend Dufour Arturo (Manchester).
Most Reverend Dumas Eugenio (Manchester).
Most Reverend Gagnon Ernesto (Manchester).
Most Reverend Hogan Tommaso (Manchester).
Most Reverend Kaznocha Frederick (Manchester).
Most Reverend Lampron Rinaldo (Manchester).
Most Reverend Verrette Adriano (Manchester).
Most Reverend Cain Giacomo (Stockton).
Most Reverend Healy Francesco (Tucson).
Most Reverend Ramos Francesco (Tucson).
Most Reverend Graf Giovanni (Winona).
Most Reverend Me Hugh Tommaso (Winona).
Most Reverend Holtgräve Gregorio (Belleville).
8 October
Most Reverend Holtgräve Vladimiro (Belleville).
Most Reverend Nebel Carlo (Belleville).
Most Reverend TJrbonas Michele (Erie).
Most Reverend Roach Giovanni (Saint Paul).
18
Most Reverend Dziadosz Enrico (Norwich).
Most Reverend McKenna Edoardo (Norwich).
Most Reverend Stack Tommaso (Norwich).
Most Reverend Seidenather Giovanni (Limburg).
6 November
Most Reverend Stein Alessandro (Limburg).
Most Reverend Siegel Carlo Agostino (Osnabrück).



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15
Most Reverend Grüneis Alfonso (Passau).
Most Reverend Mühldorf er Ferdinando (Passau).
Most Reverend Neumeier Giorgio (Passau).
Most Reverend Pichler Matteo (Passau).
Most Reverend Auer Guglielmo (Regensburg).
Most Reverend Zellner Pietro (Regensburg).
9 December
Most Reverend Clark Alan Carlo (Southwark).
15
Most Reverend Charlebois Giovanni (Gary).
Most Reverend Brauner Otto (Speyer).

[*Latin ed. p. 413*]

Diarium Romanae Curiae 413, December 15, 1965.
Most Reverend Gouthier Ludovico (Speyer).
Most Reverend Kopp Giorgio (Speyer).
Most Reverend Lauer Nicola (Speyer).
Most Reverend Schwartz Giuseppe Federico (Speyer).
Most Reverend TMebes Bruno (Speyer).
Most Reverend Wokart Otto (Speyer).
Most Reverend Pandozzi Giacinto (Tivoli).
December 30.
Most Reverend Minelli Sergio (Rome).
January 8, 1966.
Most Reverend Carbone Vincenzo (Montevergine).
January 14.
Most Reverend Mondor Leone (Gravelbourg).
January 19.
Most Reverend Franciosi Duilio (Carpi).
January 22.
Most Reverend Pizzoli Domenico (Rome).
February 1.
Most Reverend Di Franco Agostino (Palermo).
Most Reverend Profeta Lorenzo (Palermo).
January 14.
Most Reverend Arrighi Gianfrancesco (Ajaccio).
Secret Chamberlains *in commendam* of His Holiness:
1965.



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Most Reverend Holtkamp Giuseppe (Münster).
Most Reverend Hanisch Paolo (Cologne).
May.
Most Reverend Beyer Massimiliano (Munich and Freising).
Most Reverend Bleyer Guglielmo (Munich and Freising).
Most Reverend Brandmüller Antonio (Munich and Freising).
Most Reverend Frei Federico (Munich and Freising).
Most Reverend Müller Francesco di Sales (Munich and Freising).
Most Reverend Pöhlein Uberto (Munich and Freising).
Most Reverend Schöttl Giuseppe (Munich and Freising).
Most Reverend Senninger Massimiliano (Munich and Freising).
Most Reverend Wellenhof Stefano (Munich and Freising).
Most Reverend Zielbauer Carlo (Munich and Freising).
June 1.
Most Reverend Klotz Ferdinando (Freiburg im Breisgau).
Most Reverend Guerin Giovanni (Salford).
January 16.
Most Reverend Barz Antonio (Trier).
Most Reverend Schlichter Filippo (Trier).
August 23.
Most Reverend Gugumus Giovanni Emilio (Speyer).
Most Reverend Markham Giacomo (Manchester).
August 28.
September 27.
Most Reverend Connell Andrea (Boston).
Most Reverend Dyer Robert (Boston).
Most Reverend Grant Giovanni (Boston).
September 29.
Most Reverend Hüssler Giorgio (Fribourg).
Most Reverend Stiefvater Luigi (Fribourg).
October 2.
Most Reverend Winter Carlo (Freiburg im Breisgau).
Most Reverend Yzermans Vincenzo A. (Saint Cloud).
Most Reverend Füller Robert (Tucson).
Most Reverend McCartin Guglielmo (Tucson).
Most Reverend Oliver Giovanni (Tucson).
Most Reverend Ross Giuseppe (Tucson).
Most Reverend Wesselmann Robert (Belleville).



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March 9.
March 11.
March 22.

[*Latin ed. p. 414*]

Acts of the Apostolic See - Official Commentary 414

HONORS

With tickets from the Secretariat of State, the Most Holy Father Paul V I, reigning happily, deigned to bestow:

II. Knighthood of the Order of St. Gregory the Great:

October 9, 1965. To Mr. Daggett, Paul (Saint Paul).

The Cross of the Order of St. Gregory the Great, civil class:

December 24, 1964. To Mr. Origlia, Edward (Milan).
June 22, 1965. To Mr. Leverve, Maurice (France).
August 19. To Mr. Donahue, James P. (New York).
December 28. To Mr. Di Stefano, Salvatore (Italy).
December 29. To Mr. Della Rossa, Anthony (Vatican City).
January 14, 1966. To Mr. Kikkawa, Toshihiko (Japan).

The Cross of the Order of St. Gregory the Great, civil class:

June 22, 1965. To Mr. Girod, Augustus (Switzerland).
September 29. To Mr. Ferrini-Baldini, Albert (Arezzo).
December 29. To Mr. Belardo, Mario (Vatican City).
January 4, 1966. To Mr. Vaccari, Victor (Turin).
January 31. To Mr. Bellisario, Paul (Italy).

The Cross of the Order of St. Gregory the Great, civil class:

December 24, 1964. To Mr. Brusoni, Bruno (Milan).
To Mr. Caccia Dominioni, Louis (Milan).
To Mr. Ciceri, John (Milan).
To Mr. Monaco, Peter (Milan).
To Mr. Orlando, Joseph (Milan).
To Mr. Ratti, Hugo (Milan).
To Mr. Salvadori, Anthony (Milan).
February 9, 1965. To Mr. Soldani, Charles (Milan).
March 9. To Mr. Diez de Medina, Frederick (Cochabamba).
April 6. To Mr. Staab, Christian (Cologne).
May 19. To Mr. de Heaulme, Henry (Fort-Dauphin).
May 22. To Mr. Kelley, Alphonse (Los Angeles).
June 8. To Mr. Gilka, Otto (Cologne).
June 15. To Mr. Alloni, Charles (Milan).



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To Mr. Ponti, Alfred (Milan).
To Mr. Restelli, William (Milan).
To Mr. Rodolfi, Armando (Milan).
To Mr. Sala, Joseph (Milan).
To Mr. Leone, Francis (Rome).
June 22. To Mr. Ayer, Albert (Switzerland).
To Mr. Mathier, Charles (Switzerland).
To Mr. Simonin, Peter (Switzerland).
To Mr. Michon, Peter (Paris).
July 16.

[*Latin ed. p. 415*]

Diarium Romanae Curiae, August 30th, 1965.
To Mr. Ludovico Schütz (Antwerp).
To Mr. Emilio Ohamaillard (Lavai).
September 29th.
To Mr. Domenico Sbietti (Arezzo).
To Mr. Giovanni Cristiano Esbern von Folsach (Kobenhavn).
To Mr. Paolo Hjorth (Köbenhavn).
To Mr. Enrico Brügger (Rottenburg).
To Mr. Matteo D'Agostino (Salerno).
To Mr. Umberto D'Agostino (Salerno).
October 8th.
To Mr. Claudio Leonelli (Modena).
October 12th.
To Mr. Mario Sbarbori (Genova).
October 18th.
To Mr. Camillo Manfredi Selvaggi (Boiano-Campobasso).
To Mr. Francesco M. Gatti (Roma).
October 26th.
To Mr. Fausto Tesio (Jordan).
To Mr. Luigi Cornaggia (Pavia).
To Mr. Tommaso Flanagan (Tuam).
November 4th.
To Mr. Gabriele Semeraro (Roma).
To Mr. Rolando Bellemare (Trois-Rivières).
To Mr. Alberto Dufresne (Trois-Rivières).
To Mr. Roberto Durand (Trois-Rivières).
To Mr. Odemaro Gratton (Trois-Rivières).



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To Mr. Paolo Stefano Julien (Trois-Rivières).
To Mr. Marcello Laflamme (Trois-Rivières).
To Mr. Giulio Perron (Trois-Rivières).
To Mr. Vittorio Potvin (Trois-Rivières).
To Mr. Francesco Roy (Trois-Rivières).
November 16th.
To Mr. Arturo De La Earp-Netto (Saint Petersburg).
November 23rd.
To Mr. Nicola Fuzio (Andria).
To Mr. Sabino Minerva (Andria).
November 26th.
To Mr. Antonio Morassutti (Padova).
December 1st.
To Mr. Silvio Arseni (Roma).
To Mr. Averaldo Casciani (Roma).
December 3rd.
To Mr. Raimondo Sayegh (Beirut of the Melchites).
To Mr. Alberto M. Sehnaoui (Beirut of the Melchites).
To Mr. Francesco Agnina (Genova).
To Mr. Raffaele Jannone (Italy).
To Mr. Donato Musillo (Italy).
To Mr. Alberto Sciolla (Italy).
To Mr. Giorgio Scordamaglia (Italy).
December 29th.
To Mr. Angelo Battisti (Roma).
To Mr. Cesare Ceresa (Roma).
To Mr. Siro Cipriani (Roma).
To Mr. Luigi Giannini (Roma).
January 4th, 1966.
To Mr. Cesare Clerici (Milano).
To Mr. Luigi Scapellato (Siracusa).
To Mr. Renato Renosto (Venezia).
January 7th.
To Mr. Mario Valeriani (Roma).
January 10th.
To Mr. Gualtiero Lohr (Mainz).
January 19th.



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To Mr. Alfredo Cantone (Italy).

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Official Commentary, January 19, 1966. To Mr. Domenico Carbone (Italy). To Mr. Venanzio Clarizio (Italy). To Mr. Giovanni Paolo De Ferrari (Italy). To Mr. Roberto Lenzi (Italy). To Mr. Giovanni Licata (Italy). To Mr. Armando Marcucci (Italy). To Mr. Arnaldo Pacelli (Italy). To Mr. Domenico Panzini (Italy). To Mr. Guido Ricci (Italy). To Mr. Luigi Sessa (Italy). To Mr. Gianpaolo Feltri (Modena). To Mr. Nicola Lopes (New York). The Order of Saint Gregory the Great, military class: October 6, 1965. To Mr. Raymond Ludovico Augusto (Paris).

NECROLOGY

April 7, 17, 21.

May 9, 14, 16, 20.

May 21, 23.

1966.

Most Reverend Louis Rastouil, Bishop of Limoges.

Most Reverend Antonio Bergamaschi, Bishop of Montefeltro.

Most Reverend Igino Nuti, titular Bishop of Pupiana.

Most Reverend Johann Lenhardt, titular Bishop of Caristo, Auxiliary to the Archbishop of Bamberg.

Most Reverend James Joseph Mac Namee, Bishop of Ardagh and Clonmacnois.

Most Reverend Willem Marinus Bekkers, Bishop of 's-Hertogenbosch.

Most Reverend Peregrin de La Fuente, titular Bishop of Milasa, Prelate of Batanes and Babuyán Island.

Most Reverend Robert Constant Lagae, titular Bishop of Tricca.

Most Reverend Miguel Nóvoa Fuente, titular Bishop of Chitri, Auxiliary to the Most Reverend Cardinal Archbishop of Santiago de Compostela.

Most Reverend Petras Mazelis, Bishop of Telsiai and Prelate of Klaipeda.

Most Reverend Faustino Baldini, Bishop of Massa Marittima.

Most Reverend Martin Dewey Me Ñamara, Bishop of Joliet in Illinois.

[*Latin ed. p. 417*]

Year and Volume LVIII, June 30, 1966, No. 6.

**ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY.**

Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana.

**ACTS OF POPE PAUL VI. APOSTOLIC CONSTITUTIONS.**



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## I. EMERITENSIS - CALABOCENSIS (SABINENSIS).

A certain territory is separated from the dioceses of Emerita and Calaboz, and a new diocese is established, named "Barinas."

**PAUL, SERVANT OF THE SERVANTS OF GOD,**

To the eternal memory:

The apostolic office, which we have received from God together with the Roman Pontificate, sometimes requires of us that we arrange the dioceses more suitably to the existing territories, and that we establish new cathedrals, so that, with the multiplication of bishops in the churches, the faithful may be assisted more closely and effectively.

To the Most Reverend Brother Aloysius Dadaglio, Archbishop with the title of Lerus, and Apostolic Nuncio in the Republic of Venezuela, who, after having consulted the venerable Brothers Acacius Chacón, Archbishop of Emerita, and Michael Anthony Salas, Bishop of Calaboz, requested that a new diocese be established in that place, We, after carefully considering the matter and with the advice of those who have some right or presume to have a right in this matter, decree the following.

We separate the entire territory from the archdiocese of Emerita and the diocese of Calaboz, encompassing the civil region, or in the Spanish language, the "Estado" commonly known as "Barinas," and We establish a diocese there, the Barinas diocese.

27 - A. A. S.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - An Official Commentary: This [new] diocese shall be called by the same name and shall be bounded by the limits of the civil region from which it originates. Therefore, the boundaries of the newly established diocese shall be: to the north and east, the archdiocese of Emeritensis and the dioceses of Truxillensis in Venezuela and S. Christophori in Venezuela; to the north and west, the dioceses of Guanarensis, Valentina, and Calabocensis; and to the south, the [nullius] prelatitancy of Sancti Ferdinand! Apurensis. We establish this diocese as a suffragan of the metropolitan See of Emeritensis; likewise, its Bishop shall be subject to the authority of the Archbishop of that See, according to the law. The episcopal see shall be in the city commonly called Barinas, and the episcopal chair shall be in the curial temple located there, dedicated to God in honor of the Blessed Virgin Mary "del Pilar," as she is commonly called, which we elevate to the dignity of a cathedral, with the corresponding rights. To the Sacred Prelate, in addition to granting all rights, we also impose certain obligations. A college of canons shall be established, according to the special norms to be issued in subsequent documents. However, until



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the diocese has a senate of canons, we permit that diocesan consultants be chosen, who shall assist the Bishop with counsel and aid. A bishop's table shall be established, to be provided by the civil government, along with the revenues of the curia, the money freely offered by the faithful, and finally, a portion of the goods that will accrue to the Barinensi diocese, according to the norms of canon 1500 of the Code of Canon Law. Furthermore, at least a small seminary shall be established, to receive and educate boys and adolescents who are called by God to the priesthood; of those who are the best, some shall be sent to Rome to the Pontifical College of North American Priests, to be instructed in philosophical and theological disciplines. With regard to the administration of the diocese, including the administration, the Vicarius Capitularis during a vacancy, elections, and other matters of this kind, ecclesiastical laws shall be observed. As soon as these documents of ours are put into effect, the priests of the Church shall be considered assigned to the territory in which they legitimately hold an office or benefice; the other priests, as well as the clerics and seminarians, shall be assigned to the diocese in which they legitimately reside. The acts and documents pertaining in any way to the new diocese shall be transferred from the curias of Emeritensis and Calabocensis to Barinas, so that they may be religiously preserved in the archives. Let the venerable Brother Aloisius Dadaglio, whom we have mentioned, or a person delegated by him, see to it that all of these things are carried out, provided that he is constituted in an ecclesiastical office. If, at the time of execution, there is another Apostolic Nuncio in the Republic of Venezuela, he shall carry out these instructions. Whoever completes this task shall order that appropriate documents be drawn up and sent to the Sacred Congregation for the Consistory, signed as usual and sealed.

[*Latin ed. p. 419*]

Acta Pauli PP. VI, 419. We will and desire that this Constitution be efficacious now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever can be contrary to the efficacy of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given from the Palace of Gandulf, near Rome, on the third and twentieth day of the month of July, in the year of Our Lord nineteen hundred and sixty-five, the third year of Our Pontificate.

IACOBUS A. Card. COPBKLO, S. B. E., Chancellor.

CAROLUS Card. CONFALONIERI, 8. Congregationis Consistorialis a



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Secretis.

Francis Tinello, Apostolic Chancellor.

Ioannes Calieri, Proton. Apost.

Hamletus Tondini, Proton. Apost. a. i.

*Loco* © Plumbi In Ap. Cane, tab., vol. CXVIII, n. 79.

II. CARACENSIS (TEQUINENSIS). A certain territory separated from the archdiocese of Caracens, a new diocese is founded, to be called "Tequinensis."

PAULUS, Bishop, Servant of the Servants of God, for perpetual memory.

That most chaste love, which Christ, the adorable Son of God, requested from the blessed Peter before entrusting to him the flock of the elect to be fed (cf. John 21, 15-17), and the flame of which we constantly feel burning within ourselves, that same love acts and impels us so that not only...

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis - Official Commentary: We decree these things so that none of those who are called Christians may suffer harm through the deceit of enemies, and also so that we may examine all those supports which have nature and condition to promote the most holy religion of ours more widely, and to foster it more abundantly among the Christian people. For this reason, when the venerable Brother Aloysius Dadaglio, Archbishop with the title of Lerus and Apostolic Nuncio in the Republic of Venezuela, after having consulted with Joseph Humbert, Cardinal Quintero, Archbishop of Caracus, proposed that a new diocese be established from the territory of the Caracus See, and We, approving all these things, decree the following: We detach from that Church the civil region, or "Estado," commonly called "Miranda," except for the civil district, as they say, which in the popular language is now called "Sucre," located within the boundaries of that same region, and assigning it to the Caracus Archdiocese, to which it previously belonged, We establish a new diocese from it, which We deem to be called Tequinese; which will therefore be bordered: to the north, by the Caracus Archdiocese; to the east, by the Barcinonense diocese in Venezuela; to the south and west, by the Maracayense and Calabocense dioceses. We order that the episcopal seat of this Church be established in the city commonly called Los Teques; and the Bishop will place his chair of teaching in the church of Saint Philip Neri, which We honor with the dignity of a cathedral. We constitute the Tequinese diocese as a suffragan of the Caracus Archdiocese, and the Bishop of Tequinese will be subject to its sacred Primate. He will, indeed, take care to establish a college of Canons in his cathedral, according to the norms given in other documents. Until that is done, he will appoint diocesan Consultors to assist him in counsel and work. He will provide for the episcopal table: through collections from the faithful, revenues of



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the Curia, a suitable portion of goods, if any, which will benefit the new See, according to Canon 1500 of the Code of Canon Law. He will also establish a seminary for the sacred clergy, at least a small one, according to the laws of the Holy Congregation for Seminaries and Universities; and as soon as possible; furthermore, when young men have reached the age of adolescence, he will send the best of them to Rome, so that they may be properly instructed in theological and philosophical doctrines, at the Pontifical College of North America. As soon as the Tequinese diocese is established by these documents, all priests belonging to that Church, who legitimately hold a benefice or office within its territory, will be added to it. Other priests, clerics, and seminary students who reside there will also be added. Finally, all acts and documents that in any way pertain to this diocese should be sent promptly to its Curia, and kept there. In order that these documents may be brought to fruition, We read, or someone delegated by the venerable Brother Aloysius Dadaglio, having performed all the necessary acts. This Constitution is now and forever effective.

[*Latin ed. p. 421*]

421 The Acts of Pope Pius VI, in six volumes, we desire to be observed; indeed, so that those decrees contained therein may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the efficacy of this Constitution, since through it we annul all others. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies and excerpts, whether printed or handwritten, of this Constitution, which bear the seal of a person established in ecclesiastical dignity, and are also signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the third and twentieth day of the month of July, in the year of Our Lord one thousand nine hundred and sixty-fifth, in the third year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of State. CHARLES Cardinal CONPALONIERI, Secretary of the Consistorial Congregation. Franciscus Tinello, Regent of the Apostolic Chancery. Ioannes Calieri, Apostolic Protonotary. Hamletus Tondini, Apostolic Protonotary.

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**III, CONCERNING FERNANDO POO.**

After certain territories were taken from the apostolic vicariate of Fernando Poo, a new apostolic vicariate is established, named "Rivi Muniensis."

**PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,**



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**FOR THE PERPETUAL REMEMBRANCE:**

We who, by the supreme will and command of God, hold the highest place in the Church of Christ, the vicars and successors of the adorable Son of God here on earth, although we are unequal to the task in every way, are nevertheless urged with the greatest zeal and concern to proclaim the Christian faith and the venerable religion of Christ to all nations, peoples, and tribes, and that the word of God may run and may be glorified, even as among you (2 Thessalonians 3:1) throughout all the lands. Therefore, after due deliberation by the Sacred Congregation for the Propagation of the Faith, and after consulting all those whose interests are involved,

[*Latin ed. p. 422*]

422 Acta Apostolicae Sedis - The Official Commentary has judged that it would be well done if, after deducting certain territories from the apostolic vicariate of Fernando Póo, a new vicariate were established therefrom. Approving of all these things, We, with Our authority, establish the following. From the aforementioned vicariate, We deduct the entire region commonly known as Rio Muni, and also the nearby islands which, in the local Corisco language, are called Elobey Grande and Elobey Chico, and We incorporate these territories into the form of a new apostolic vicariate, to be called the Vicariate of Rio Muni, which We entrust to the Congregation of Missionaries of the Sons of the Immaculate Heart of the Blessed Virgin Mary, for the guidance of this Apostolic See. We exhort these fathers, who, having "renounced all" (Lk. 5, 11), have followed Christ, to omit nothing that may contribute to the salvation of souls and to their being brought back to the sacred fold of the Church. Furthermore, We wish that those who have accepted this office from the Sacred Congregation for the Propagation of the Faith, or whom they may have delegated, strive to execute these Our Letters. Once the matter is completed, documents should be drawn up, and sincere copies thereof should be promptly sent to the same Sacred Congregation. We wish this Constitution to be effective now and in the future; so that those things which have been decreed by it may be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to impede the effectiveness of this Constitution, since We hereby repeal all that is contrary to it. Moreover, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of this Constitution, whether printed or handwritten, which bear the seal of a person of rank in ecclesiastical dignity, and which have been signed by a public notary, as would be given if the original were presented. Given from Gandulf, near Rome, on the ninth day of the month of August, in the year of Our Lord nineteen hundred and sixty-five, in the third year of Our Pontificate.



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IACOBUS A. Card. COPELLO, S.R.E., Chancellor

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith

Francis Tinello, Regent of the Apostolic Chancery

Francis H. Ferretti, Apostolic Protonotary

Caesar Federici, Apostolic Protonotary

[Signature]

In Ap. Cane, tab., vol. CXIX, n. 7.

[*Latin ed. p. 423*]

423 Acts of Pope Paul VI, IV, RUBAGAËNSIS - ARCIS (HOIMANAE) PORTAL. Having divided the territory of the archdiocese of Rubaga and the diocese of Arcis Portal, a new Church is founded, named "Hoima."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

That it might better serve the minds of the Christian faithful, and that the sacred seed of the Gospel might be more widely spread among men, the venerable Fathers Joseph Kiwanuka, Archbishop of Rubaga, and Vincent Me Cauley, Bishop of Arcis Portal, considered it fitting to establish a new diocese within the territory of Uganda. After the Sacred Council for the Propagation of the Christian Name approved this opinion, and after hearing the venerable Father Vidon Dei Mestri, Archbishop with the title of Tuscamia and Apostolic Delegate in Eastern Africa, We, with Our supreme authority, decree and order the following:

With the consent of all those who have, or presume to have, any right or authority concerning this matter, We separate the territory from the archdiocese of Rubaga and the diocese of Arcis Portal, which is the territory known as the Kingdom of Bunyoro-Kitara, and from this We establish a new diocese, Hoima, to be named after the principal city, and to be enclosed within the boundaries of the aforementioned kingdom.

We entrust the care of this new diocese to secular priests, who will spare no effort to ensure that the word of God may run and be glorified in their own land (cf. 2 Thessalonians 3:1). The seat of the newly established Church and the residence of the Bishop will be in the city commonly known as Hoima; and in the largest temple there, the Bishop will establish his chair, and with diligent care will establish a seminary to receive boys who are called to the priesthood.

Furthermore, We make this new Church and its sacred Pastor suffragan to the metropolitan See and to the Archbishop of Rubaga.

Moreover, We command that, in accordance with the circumstances of this place and time, diocesan consultants be chosen in place of canons, who will assist the Bishop.



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As for the governance and administration of the Church, the laws of canon law shall be observed, and the regulations established by the Sacred Congregation for the Propagation of the Faith shall be followed.

Finally, the venerable Father Vidon Dei Mestri, whom We have mentioned, or another man constituted in ecclesiastical dignity, shall strive to carry out all that We have commanded. And if, during the execution of these matters...

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - Official Commentary. Another Apostolic Delegate shall act in the Eastern part of Africa, and shall execute Our mandates. He who completes the task shall have the duty of writing down the documents of what has been accomplished, and of sending them to the Sacred Congregation for the Propagation of the Faith. We will and desire that this Constitution be effective now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since We derogate from all of them through this. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and texts, whether printed or written by hand, of this Constitution, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, as if the original were presented. Given from the Palace of Gandulf, near Rome, on the ninth day of the month of August, in the year of Our Lord nineteen hundred and sixty-five, in the third year of Our Pontificate.

IACOBUS A. Card. COPELLO, Secretary of the Holy Roman Church.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Francis H. Ferretti, Apostolic Protonotary, Dean.

Sylvius Romani, Apostolic Protonotary.

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VASHINGTONENSIS. In the United States of America, a diocese is established, called "Washingtonensis."

PAULUS, new Bishop.

SERVUS SERVORUM DEI, for the perpetual memory of the faithful Christians, for the sake of the good that they may obtain and for the fostering of their welfare, the venerable Brother Eduardus Ioannes Harper, Bishop in title of Eracleensis Ponticus, and of the "nullius" Prefecture of



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the Islands, has decreed.

[*Latin ed. p. 425*]

The Acts of Pope Paul VI, page 425, state that it is most closely connected with the prosperity of the Catholic cause if the Church, over which he presides, were separated from the metropolitan See of Saint John of Puerto Rico and placed under the Archbishop of Washington, who has been raised to that dignity, as a suffragan. For the inhabitants of that territory, besides speaking the English language as their customary tongue, are also subject to the civil authority of the President of the United States of America. Therefore, with the prayers and desires of that venerable Brother, and with this Holy See willing to accede with a willing heart, after hearing the venerable Brothers Aloysius Aponting Martínez, Archbishop of Saint John of Puerto Rico, and Patrick L. O'Boyle, Archbishop of Washington, and after considering the opinion of the venerable Brothers Emmanuel Clarizio, Archbishop in title of Claudiopolis in Isauria, Apostolic Nuncio in the Dominican Republic and also administrator of ecclesiastical affairs in the Puerto Rican jurisdiction, and Aegidius Vagnozzi, Archbishop in title of Myra and Apostolic Delegate in the United States of America, and finally, after the advice of our Most Reverend Cardinals who preside over the Sacred Congregation for the Consistory, and with the further consent of those who have some right or claim to have a right in this matter, by our supreme and apostolic authority, we decree and order the following: The Archiepiscopal See of Washington, hitherto directly subject to the Apostolic See, is raised to the rank and dignity of a metropolitan See, with the rights granted to Churches of that rank by common law, and we place under it, as a suffragan, the "nullius" Prefecture of the Virgin Islands, which we hereby separate from the ecclesiastical province of Saint John of Puerto Rico. We appoint as metropolitan the venerable Brother Patrick L. O'Boyle, who is already Archbishop of Washington. This should be carried out by the venerable Brother Aegidius Vagnozzi, whom we have mentioned, or by a person delegated by him, provided that he is in an ecclesiastical office. Whoever completes this task will draw up the appropriate documents and send them to the Sacred Congregation for the Consistory as soon as possible. We intend this Constitution to be effective now and in the future, so that those things which are decreed by it will be religiously observed by those to whom they pertain, and thus obtain their force. The effectiveness of this Constitution will not be hindered by any prescriptions of any kind, since by it we derogate from all such. Furthermore, no one shall be permitted to tear or corrupt these documents of our will.

[*Latin ed. p. 426*]

426 Acta Apostolicae Sedis - Official Commentary: It is permitted; indeed, by the examples and provisions of this Constitution, whether printed



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or handwritten, those copies which bear the seal of a person established in ecclesiastical dignity, and which are simultaneously signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the twelfth day of the month of October, in the year of Our Lord nineteen hundred and sixty-five, the third year of Our Pontificate. ' IACOBUS A. Card. COPELLO S. B. E. Chancellor CAROLUS Card. CONFALONIERI S. Congregationis Consistorialis a Secretis Franciscus Tinello Apostolicam Cancellariam Begens Franciscus H. Ferretti, Proton. Apost., Decanus Caesar Federici, Proton. Apost. Loco * In Ap. Cane, tab., vol. CXIX, n. 22. VI SAIGONENSIS (XUANLOCENSIS): After deducting certain territories from the Archdiocese of Saigon, a new diocese is established in the Vietnamese region, named "Xuan Loc." PAULUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: We consider it to be a duty of our apostolic office to divide dioceses, especially those with extensive territory and a large population, so that we may govern the entire Church of Christ more appropriately each day. Therefore, since the Sacred Congregation, considering that the increase of the Christian name is most closely associated with the growth of Catholic affairs, has judged it fitting to establish a new diocese in the Vietnamese region by deducting certain territories from the Archdiocese of Saigon, and since, after hearing the venerable Brother Angel Palmas, Archbishop with the title of Vibiana, and Apostolic Delegate in the Vietnamese and Cambodian regions, he requested this of Us, We, by the supreme and apostolic authority, decree and order the following: We deduct the entire territory of the civil circumscriptions from the Archdiocese of Saigon.

[*Latin ed. p. 427*]

The Acts of Pope Paul VI, number 427, by which the appellation Bien-Huoa, Long-Khanh, and Phuoc-Thuy are commonly used, and by which We establish the Xuan Loc diocese, defining its boundaries, and the circumscriptions from which it is constituted are included. We establish a new diocese, which We entrust to the native clergy, making it a suffragan of the metropolitan See of Saigon; furthermore, the Ordinary of that Church, the Archbishop, will be the metropolitan. The Bishop of Xuan Loc shall establish his seat in the city commonly called Xuan-Loc; and the episcopal chair of his pastoral office shall be in the sacred edifice dedicated to Jesus Christ the King, located in that same city, which We elevate to the rank and dignity of a cathedral, with appropriate rights and privileges. Furthermore, the Bishop shall strive to appoint diocesan consultors according to the law, since, due to present circumstances of time and place, a canonical college cannot be established. Those consultors, however, will cease from their office upon the establishment of the canons. These matters which We have commanded to be carried out shall be overseen by the venerable Brother Angelus Palmas, whom We have designated, or by a person delegated by



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him, provided that he is constituted in an ecclesiastical office. Whoever completes this task shall strive to prepare appropriate documents and send them to the Sacred Congregation for the Propagation of the Faith as soon as possible. We will and desire that this Constitution be effective now and in the future; in such a way that those for whom these things are decreed will religiously observe them, and thus obtain their force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to take effect, since We derogate from all such things by means of it. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in an ecclesiastical office and are signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the fourteenth day of the month of October, in the year of Our Lord nineteen hundred and sixty-five, in the third year of Our pontificate. JAMES A., Cardinal. COPELLO, Secretary of State. GREGORY P., Cardinal. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. Joseph Rossi, Titular Bishop of Palmyra, Apostolic Protonotary. John Calieri, Apostolic Protonotary. In the Apostolic Chancellery, volume CXIX, number 35.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - Official Commentary VII. GUAMENSIS (AGANENSIS) Apostolic Vicariate of Guam is elevated to the rank of a diocese, with the name "Aganensis." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Having considered that the hundredth anniversary has occurred three times since the sacred Gospel of Christ was first spread in the islands of Oceania, so that the good results might be worthily commemorated and so that encouragement might be given to all those who cultivate the Christian religion in those places, the Sacred Council for Propagating the Christian Faith, after consulting the venerable Brother Aegidius Vagnozzi, Archbishop with the title of Myra and Apostolic Delegate in the United States of North America, decided to elevate the Apostolic Vicariate of Guam to the rank and dignity of a diocese. Therefore, exercising our supreme and apostolic authority, and having obtained the consent of those who have some right or believe they have a right in this matter, we decree the following: We elevate the Apostolic Vicariate of Guam, entrusted to the brethren of the Order of Friars Minor Capuchin, to the rank and dignity of a diocese, to be called Aganensis, and to have the same boundaries and jurisdiction as the vicariate from which it is derived. The seat of the Established Church and the Bishop's domicile will be in the city of Agana; and in the temple there, dedicated to the Holy Name of Mary, the Bishop will establish his cathedral. Furthermore, this diocese will be a suffragan of the Metropolitan See of



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Franciscopolis. We also decree that, in view of the circumstances of this place and time, canonical consultants be chosen to assist the Bishop with counsel and aid. As for the governance and administration of the Church, the laws of canon law shall be observed, and the regulations established by the Sacred Congregation for the Propagation of the Faith shall be followed. Finally, the venerable Brother Aegidius Vagnozzi, whom we have mentioned, or another man constituted in ecclesiastical dignity, will strive to carry out what we have commanded. Whoever completes this task will be responsible for drafting the documents of the completed matter and sending them to the Sacred Congregation for the Propagation of the Faith.

[*Latin ed. p. 429*]

Acta Pauli PP. VI 429. We will and desire that this Constitution be efficacious now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever can be contrary to the efficacy of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or written by hand, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same force as if they were shown. Given in Rome, at St. Peter's, on the fourteenth day of the month of October, in the year of Our Lord one thousand nine hundred and sixty-five, the third year of Our Pontificate.

IACOBUS A. Card. COPELLO, Secretary of State.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Francis H. Ferretti, Protonotary Apostolic, Dean.

Sylvius Romani, Protonotary Apostolic.

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## APOSTOLIC LETTERS.

To the Most Blessed Virgin Mary, commonly called "of Vallevenaria," the principal Patroness of the entire dioceses of Calagurita and Calceatensis-Logrognensis.

PAULUS PP. VI. For the perpetual memory of the matter.

The most sweet love, with which the Catholic nation of Spain has always been united with the Most Blessed Virgin Mary, has grown to such magnitude that its traces are everywhere manifest in cities and towns, in writings



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and monuments, and even in the variety and beauty of names.

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - An official commentary concerning the ancient and noble diocese of Calagurita, which is also distinguished by the titles of Calceatensi and Logrognensi, reveals a flourishing piety, and the faithful people there are drawn with such devotion and such firm hope that they earnestly desire to be entrusted to the special protection of the Holy Mother of God. The name by which these Christians gladly invoke Her, for the benefit of themselves and their affairs, is derived from "Vallevenaria," and it sounds most pleasing to them. Therefore, those who desire to fulfill such fervent vows, together with both the clergy, requested the Venerable Brother Abilio dei Campo y de la Barcena, the sacred prelate, as mentioned above, to diligently seek to publicly proclaim the patronage of the Blessed Virgin, so renowned by that name, through a decree of the Apostolic See. Having written to Us about this common desire, born of a heartfelt sense of piety, we have no doubt that we will readily grant his petition. For we are confident that the people of God, with their wonderful devotion to the Virgin Mary, will progress ever further in the practice of Christian life. Wherefore, after consultation with the Sacred Congregation of Rites, and with our certain knowledge and mature deliberation concerning the fullness of Apostolic power, by the force of these letters and perpetually, We establish and declare the Most Blessed Virgin Mary, commonly known as "de Vallevenaria," to be the principal heavenly Patron of the entire diocese of Calagurita and Calceatensi-Logrognensi, with all the rights and liturgical privileges that properly belong to the principal Patrons of these places. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, they shall be void and of no effect, if anything contrary to these things should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-third day of the month of October, in the year 1965, the third year of Our pontificate. & HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 431*]

The Acts of Pope Paul VI, page 431, section II: The Blessed Virgin Mary, commonly called "Nossa Senhora dos Prazeres," is chosen as the principal Patroness of the archdiocese of Maceió. PAUL VI, POPE. For the perpetual memory of this event. — We, who in the Ecumenical Council of Vatican II, with great joy and in communion with the Fathers, proclaimed and greeted



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the Mother of the Church, likewise declare that the Blessed Virgin Mary, as Mother of a particular Church, that is, as the most devoted, most loving, and most excellent Patroness, is rightly declared to be so. And we deem it fitting to establish this now for the region of Maceió, a distinguished seat of both ecclesiastical and civil jurisdiction in Brazil, where the piety towards the Blessed Virgin, commonly called "Nossa Senhora dos Prazeres," has flourished most happily for many centuries, and where a parish church dedicated in Her honor is found. It is to be remembered that, after a victory obtained at that time, the faithful, with grateful hearts, built a votive shrine in the very place of the last battle, and that, founded in the year 1910 by Pope Leo XIII, Our Predecessor of blessed memory, it was raised to the dignity of a cathedral church. Moreover, the popular devotion to the Divine Mother grows more and more each day, and every year, on the 27th of August, the sacred solemnities and festive rites are celebrated with the most solemn observance by a large gathering of the faithful. Furthermore, the municipal council of Maceió, already has the Virgin Mary as its Patroness, according to its own laws: and this same assembly of Orators of the entire region of "Alagoas" has also decreed this. Therefore, having considered all these things, the Most Reverend Primate Adelmo Cavalcanti Machado, Archbishop of Maceió, sent letters to Us, illustrating the devotion to the Virgin Mary of this place, and, since no other Patrons had been established, requested that We publicly declare the Virgin Mary as the Patroness. We have gladly received and will fulfill these requests, which, as we know, were presented in Our name also by the metropolitan Chapter of Canons, by the clergy, by civil authorities, and by the faithful. Therefore, after consultation with the Congregation for Divine Worship, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, and perpetually, We establish and declare the Blessed Virgin Mary, commonly called "Nossa Senhora dos Prazeres," as the principal heavenly Patroness of the city and of the entire archdiocese of Maceió, with all that pertains to this honor.

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - An Official Commentary on the offices and liturgical privileges which rightly pertain to the principal patrons of places. These are valid notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that they shall fully support and be fully efficacious for those to whom they pertain, now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-



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sixth day of the month of October, in the year 1965, the third year of Our Pontificate. ©

**HAMLETUS I. Card. CICOGNANI**

The Most Holy Virgin Mary, commonly called "Nossa Senhora da Oliveira," is established as the principal patron, and Saint Joseph, the Spouse of the Virgin Mary, and Saint Sebastian, the Martyr, are established as secondary patrons of the dioecesis Oliveirensis.

**PAULUS PP. VI**

For the perpetual memory of this matter.

— "Queen of Peace," the Virgin Mary, venerated by the faithful of the dioecesis Oliveirensis in Brazil, as has been brought to Our attention, has been cherished from the beginning of the 17th century. It is said that she presided over the very beginnings of the city and the episcopal jurisdiction, since the inhabitants, who had immigrated from Lusitania and had established a settlement on the hill where the city of Oliveira is located, built a small chapel dedicated to the same Divine Mother. A church was then built in that place, which is now distinguished by the dignity of a cathedral. This church, in common parlance, is called "Nossa Senhora da Oliveira," and olive trees are planted around it by the citizens. They remember that in their homeland, when a fierce war was raging between people from the royal house due to discord, their ancestors, having made a vow, prayed to the Blessed Virgin Mary to put an end to the calamity: then, as they say, an olive tree, an old and barren tree, revived, and therefore the church, to which these events pertain, was named "Nossa Senhora da Oliveira," a sign of peace. Therefore, the august Virgin Mary, thus named, is rightly chosen as the principal patron of the dioecesis Oliveirensis; to whom, in second place, are added as heavenly Protectors, Saint Joseph, of the same Virgin.

[*Latin ed. p. 433*]

The Acts of Pope Paul VI, Book 4, page 433: The Spouse and the Holy Sebastian. The Venerable Brother Joseph of Medeiros Leite, Bishop of Oliveira, requested that We approve and confirm this. Gladly complying with these requests, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, hereby confirm, or rather, re-establish and declare, that the Blessed Virgin Mary, commonly called "Nossa Senhora da Oliveira," is the principal Patroness before God, and that Saint Joseph, the Spouse of the same Virgin, and Saint Sebastian, the Martyr, are the secondary Patrons of the entire diocese of Oliveira, with all the honors and liturgical privileges that properly belong to principal and secondary



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Patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall be fully assisted by them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the 27th day of the month of October, in the year 1965, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, for public affairs of the Church, in the 4th Title, and with privileges of the Basilica Minor of the church of Saint Francis of Assisi in the city of Quito, attested. PAUL PP. VI, for the perpetual memory of the matter. — In Quito, the now very extensive city, Saint Francis of Assisi, in a certain sense, presided over its beginnings, since immediately after the city was founded, his followers established a seat there, and shortly thereafter began to erect a temple, dedicated to the most learned and law-giving father, noble in structure, work, and worship, in the year 1537. Therefore, it is not without reason that one admires the gilded lacework, precious woods, images, altars, and especially the ornaments, of which there is a considerable number and variety. There is also a small chapel, located on the side, 28 - A. A. S.

[*Latin ed. p. 434*]

434. Acts of the Apostolic See – The official commentary, commonly known as "Villacis," and the church within it, where the Sacrament of the Altar is preserved, are rightly praised. However, it must be brought to Our attention that this church is not only worthy of commendation for its artistic works, but also as a seat of active piety; and this is what we value most. For within that temple, the image of "Our Lord Jesus," commonly called "del Poder" [of Power], is venerated with great devotion, so that the faithful from all of Ecuador and even from other regions come to it, seeking favors and offering thanks. The Franciscan community, which is quite numerous, serves the spiritual needs of these pilgrims. Furthermore, it is the case that the members of that Order will celebrate the four hundredth anniversary of their arrival in the Republic of Ecuador, and if the religion, of which this temple is the established home, desires to increase its influence, the Venerable Brother Paulus Muñoz Vega, Bishop in the title of Ceramus and Coadjutor of Quito, "sent to the seat," requests that we grant the church, as a distinguished church of Quito and an ornament of the Franciscan Order, the title and status of a Minor Basilica. In response to these requests, which we freely and willingly grant, after consulting with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby elevate the church



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in the city of Quito, dedicated to Saint Francis of Assisi, to the honor and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to churches bearing the same title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that if anything contrary to these matters should be attempted by anyone, with any authority, knowingly or unknowingly, it shall be considered invalid from now on and of no effect. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of November, in the year 1965, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, for public affairs of the Church.

[*Latin ed. p. 435*]

The Acts of Pope Paul VI, page 435, state: "Saint Pontian, Pope and Martyr, is established as the secondary patron of the city and archdiocese of La Plata."

POPE PAUL VI: "For the perpetual remembrance of this matter, let it be known that a certain argument of piety is to be observed, brought forth by heavenly and religious reasons, in matters of great importance in life. Therefore, the founder of the city of La Plata seems worthy of praise, since, on the holy day of Saint Pontian, Pope and Martyr, that is, on the nineteenth day of November, he wished to dedicate the city he founded to the same heavenly patron. Soon, the first parish church was given the name of Saint Pontian, the Pope and Martyr, which the inhabitants have always been accustomed to invoke in both good times and bad, considering it a distinguished symbol of their city, born from the unanimous consent of the people. Given these circumstances, the Venerable Brother Anthony Joseph Plaza, Archbishop of La Plata, on behalf of both the clergy and the public officials and all the faithful, earnestly requested that this archdiocese, which has long enjoyed the special patronage of the Blessed Virgin Mary, Immaculate, with the favor of our Predecessor Popes, also be granted the heavenly patronage of Saint Pontian. In order that the faithful may be more closely bound to this See of Peter, especially in order to commemorate the celebrated Second Vatican Ecumenical Council, we have gladly decided to grant such requests. Therefore, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these present letters, and perpetually, we confirm, or rather declare anew, Saint Pontian, Pope and Martyr, as the secondary patron of the entire city and archdiocese of La Plata, granting him all the liturgical privileges and honors that rightly belong to secondary heavenly patrons of places, notwithstanding any contrary provisions. We decree these things, establishing, ordaining,



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and declaring that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be rightly judged and defined; amen."

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - This Commentary is official and shall remain so, and if anything contrary to these matters should occur, knowingly or unknowingly, by anyone, it shall be deemed void. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the nineteenth day of the month of November, in the feast of Saint Pontian, Pope and Martyr, in the year 1965, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI. Titles and privileges of the minor basilica cathedral temple of the diocese of Ripatransone are granted. PAULUS PP. VI. For the perpetual memory of the matter. — Piceni stronghold and most faithful town: thus was formerly known Ripatransone, which Pope Pius V, Our Predecessor of blessed memory, granted in the year 1571 with a broad civic title and the sacred right of a diocese. Not long afterwards, a new church was begun to be built, which, by its size and beauty, was to be the mother and head of all the churches of the entire region. For the church, dedicated to Saint Benignus, and originally erected for such honor, had proved too small for the number of the faithful; therefore, it was deemed necessary to erect a cathedral temple in the center of the town, which, facing the public square, was dedicated to Saint Gregory the Great, the Supreme Pontiff. The exterior of the structure reflects the zeal for adorning and perfecting the sacred dwelling; in this regard, there are certain recent works of woodwork, executed by a renowned artist, and also excellently painted panels. But it is more pleasing to recall that the temple itself is most celebrated for the cause of the blessed Virgin Mary: for in it is preserved and venerated the image of the Blessed Virgin Mary of Loreto, which is commonly called Saint John, and which was given to a pious brotherhood, which performs special acts of devotion. Now, so great is the love and devotion to the Blessed Virgin that the temple is most dear to everyone for this reason, and the entire community of the faithful approaches it as a special sanctuary. This temple, enriched with relics of the heavenly patrons and furnished with abundant furnishings, has been largely renovated recently, and with the addition of a bright wall decoration, it will soon be opened again for public veneration. This work, as a crowning achievement, will stand as a testament to the many great, perfect, or ongoing works that have been undertaken in the diocese for the sake of religion.

[*Latin ed. p. 437*]

The needs of the people compelled us. Considering all these matters, the Venerable Brother Vincent Radicioni, Bishop of Ripa and Montalto, wrote



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to Us, and, interpreting the desire of the priests and of the Christian people, most devoted to the ancestral faith, he requested that the Basilica Minor title be conferred upon the cathedral church as a pledge and testimony of Our benevolence towards that temple. With a willing heart, We, after consulting with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby, by the force of these letters and perpetually, elevate the cathedral church of the diocese of Ripa, consecrated to God in honor of Saint Gregory I, Supreme Pontiff, to the dignity of the Basilica Minor, with all the rights and privileges that rightfully belong to temples bearing that name. Notwithstanding any contrary things. We decree, We establish, We decide that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now or in the future, shall fully support them; and that they shall be rightly judged and defined; and that if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, it shall be considered void from this moment onward.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of the month of November, in the year 1965, the third year of Our pontificate.

© HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church, VII. Title and privileges of the Basilica Minor are granted to the cathedral church of Montalto.

PAULUS PP. VI. For the perpetual memory of the matter. — Pope Xystus V, Our predecessor, of blessed memory, clearly demonstrates how much the city and diocese of Montalto owe, both in terms of the privileges with which they are endowed, and in terms of the monuments with which they are richly adorned. Indeed, that same Supreme Pontiff, in the sixteenth century, not only enriched the city with its title and privileges, but also canonically established the Episcopal See there, with all the honors rightfully belonging to it. However, this seemed insufficient to him. For, through the magnificent cathedral temple, as is said, reminiscent of Jerusalem,

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - Official Commentary of Our Lord Jesus Christ. Having learned that the tomb, provided it had been rightfully taken from the jurisdiction of the Turks, had been reverently transferred, He endeavored to build a structure, and moreover, He soon enriched and adorned it with many furnishings, especially the ancient and precious reliquary of the Holy Cross, skillfully crafted. Furthermore, even after the death of Pope Pius V, the aforementioned cathedral, dedicated to the Blessed Virgin Mary, assumed into heaven, has been maintained with care and diligence by the pastors, and is a prominent ornament and glory, not only of that small city and diocese, but indeed of the entire region of Picena.



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Lest this sacred edifice of such great importance be neglected, almost all the Bishops of Monte Alto have, over time, diligently cared for their cathedral church. Among these, Cardinal Francis Xavier Castiglioni, later elevated to the patriarchal seat of Peter by Pope Pius VIII, is worthy of mention. In recent times, the same sacred edifice has been thoroughly renovated with extensive construction work. The Venerable Brother Vincent Radicioni, Bishop of Monte Alto and Riparotta, added his prayers on behalf of both the clergy, and especially of the distinguished chapter of canons, as well as of all the faithful, that We might deign to bestow upon that cathedral church the title and privileges of a Minor Basilica. We, no differently than Our predecessors, wishing to grant a reward worthy of the piety of that Prelate, as well as of the clergy and the faithful, readily resolved to fulfill such requests. Therefore, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby, by the force of these letters, and perpetually, elevate the cathedral church of Monte Alto, consecrated to God in honor of the Blessed Virgin Mary, assumed into heaven, to the dignity of a Minor Basilica, with all the privileges and rights properly belonging to that title, notwithstanding any objections to the contrary. These things We decree, establish, and ordain, that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twentieth day of the month of November, in the year 1965, the third year of Our pontificate. © HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church.

[*Latin ed. p. 439*]

Acts of Pope Paul VI, p. 439, ADDRESSES I, To those who attended the twenty-third meeting held by the Association *Fédération Abolitionniste Internationale*. "We are pleased to welcome the members of the Twenty-third Congress of the International Abolitionist Federation and to bid them welcome to Our home. You are, dear Congress members, in a friendly house, where those present are aware of the noble aims pursued by your Federation, and are in agreement with you in hastening their realization. Therefore, We are most sincerely pleased to first congratulate the organizers of this Congress, especially the Italian Committee for the Moral and Social Defense of Women, and its very worthy President, Madame Pia Colini Lombardi. And We congratulate you all for courageously studying, as you do, the various aspects – moral,



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sociological, political, familial, medical – of a social scourge which can never be sufficiently denounced. Indeed, it is one of the most deplorable defects of our modern society. One might have believed that the increased awareness of the rights of the human person, which is the honor and pride of men of our time, would have led to its gradual disappearance. And, in fact, the results obtained in several nations – thanks, in large part, to movements such as yours – seem, at first glance, encouraging. But, better than others, you know how difficult it is to eradicate the evil of which we speak, how skillfully it is able to be reborn in more or less clandestine forms, in defiance of the most precise legislative provisions, which, alas, too often remain, indeed, dead letters, due to the culpable inaction of public authorities. The struggle in which you are engaged must therefore not only not slow down its effort, but must, on the contrary, pursue it and intensify it in every way: an effort of information and education, so that each may understand his share of responsibility in this painful situation, and the consequences that result from it in the fulfillment of his duties as a free citizen." * May 9, 1966.

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Commentarium Officiale. Praeterea, haec opera naturaliter profundam resonantiam inveniunt inter nostros contemporaneos, quia in lineam progressuum incipiuntur, quos nostra aetas – ut paulo ante dicebam – iusta superbia vindicat. Quae aevum fuit, praeter hodiernum, quo sensus maior fuit ad iura et dignitatem personae humanae? Quae aevum fuit quo plus protestatum est contra oppressionem, defensi sunt debiles, autonomia personae vindicata, et <( exploitatio hominis per hominem » damnata? Sed in quo campo haec exploitatio manifestior et odiosior est quam in hoc indigno commercio, quem recte considerare possumus ut formam sordidissimam servitutinis modernae, et pudendum societatis? Si ergo auxilium fractionum semper maioris opinionis publicae effortibus vobis similibus daretur, spes esset salutaris pressio exerceri potuisset super Autoritates idoneas ad agendum in hoc delicato campo, et ut sensus semper acutior in illis evolveretur de responsabilitatibus eorum gravissimis. Est punctum in programma vestro in quo magnae res acquisitae sunt, res quas volumus semper amplius extendi: hoc est difficile problema reordinationis, "reinsertionis" in vitam ordinariam victimarum ab ignominia raptarum et desiderantium locum honorabile in societatem recuperare. Quanti volumus videre multiplicari haec beneficia Centra reeducationis et auxilii – "Case di Patronato" in Italia, initiativae sicut illa "Nidi" in Gallia – ubi gustus vitae ordinatae et operis restituuntur, ubi parantur uxores et matres nomine dignae. Quae admirabilis carriera pro animis devotissimis, vere desiderantibus bonum societatis nostrae modernae et sollicitis de futuro eius! Alius punctus qui investigationibus vestis recentibus non elapsus est, et quem volumus



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etiam mentionem facere, quia amplum ambitum tegit: hoc est aspectus particularis quem habent quaestiones quae vos occupant, inquantum ad terras in via ad development pertinentes. Scitis satis, pro dolor! per vastam experientiam quae est in Federatione vestra, quantum miseria vel status inferioritatis socialis influentiam habere possit in flagello contra quem tam laudabiliter conamini. Utrum de terris evolutis sit, an de terris in via ad development, Ecclesia, vobis hoc asservamus – et brevis sed accurata…

[*Latin ed. p. 441*]

Acts of Pope Paul VI, VI, 441, confirmation of which is given to you in one of the principal texts of the recent Council – the Church is with you in this good struggle. We do not believe it is useful to expound here the entire esteem which it professes for woman, nor to recall to you in detail all that it has undertaken and accomplished during the centuries so that the companion of man, as she was upon created and redeemed by God, might have her first dignity restored. You know this sufficiently to be assured that you will find with it all the understanding and support that you have come to request from Us through your filial and respectful démarche of this day. Finally, We have only to reiterate to you how much your concerns are Our own, with what heart We desire the success of your efforts, and We invoke upon all and each of you, dear Congress participants, upon your works, your families, and your homelands, the most abundant blessings of Heaven.

To the Members of Societies dedicated to the practice of charity, gathered in Romae after the promulgation of the Pastoral Constitution "Gaudium et spes."

Venerable Brothers and beloved sons, how can We not rejoice to see you fraternally gathered at the seat of Caritas internationalis to study together paragraph 90 of the pastoral constitution on "The Church in the world of today," on the duty for "the universal Church... to encourage the Catholic community to promote the development of poor regions and social justice among nations?" It is not before you, experts in this matter, that it is necessary to insist on the tragic inadequacy, both in the short and long term, of all aid programs to impoverished countries, whether they are international agencies, national governments, or religious organizations. What, then, is to be done to combat in the world the conditions of life incompatible with the dignity of the human being, what is to be done to prevent men from dying of hunger, what is to be done to fill the gap between affluent peoples and miserable nations, what is to be done to bring about justice in solidarity? The specialists will answer that it is nothing less than to change the entire economic system.

1 Constitution, pastoral, Gaudium et spes, ch. II, § 25.



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* May 11, 1966.

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - Official Commentary: The global financial system requires the search for new sources of sustenance in a world that is still, as one of them suggestively put it, "largely undeveloped," the discovery of new methods capable of multiplying productivity, the transformation of the mechanisms of international commerce... all of this, and much more, which is not within our competence, but of which We wish to emphasize the necessity, congratulating all those who work diligently and selflessly in these areas. You are certainly well aware that the Catholic Church, for its part, cannot claim to achieve spectacular results in this field. Yet, as We ourselves stated before the General Assembly of the United Nations on October 4th last, "We too would like to set an example, even if the limitations of our resources prevent an assessment of its practical and quantitative impact: We want to give new impetus to our charitable institutions in the fight against world hunger and in support of its most pressing needs: it is in this way, and no other, that peace is built." What, then, can the Church do, what more can it do, other than once again demonstrate itself as the tireless educator and inspirer of the indispensable effort to alleviate an intolerable situation, a true challenge to the face of humanity? Charged with bringing to all men the message of love and peace of Jesus Christ, it considers all men as children of God, equal in human and supernatural dignity, as persons who must feel fraternal towards one another. And, tirelessly, it continues to educate its children, while at the same time, like a spur, addressing the conscience of all men. Therefore, it seems, the action to be taken is as follows: to make the facts more widely known, in their dramatic scope, to help discover their gigantic dimensions, to make people aware of the means to remedy them, and above all, to foster a greater awareness of the new obligation that arises from the universal brotherhood of men. The goods and fruits of this world have been created for all. No one has the right to reserve them exclusively for themselves, whether individuals or communities, and on the contrary, all have a grave duty to put them at the service of all. In doing so, the Christian will not forget what progress he is striving for, motivated by justice and charity. It is of true human progress that he is speaking, it is a civilization of universal solidarity that must be built. It is not only about reducing the shocking and growing inequality that places 15% of humanity in possession of 85% of the world's income, it is not only about a technical and economic development to be implemented, but about promoting...

[*Latin ed. p. 443*]

443 The acts of Pope Paul VI speak of a complete and harmonious development of the human person, which allows each individual to lead a



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life in accordance with the dignity of their being, created "in the image and likeness of God." These are the vast perspectives that open before you, venerable Brothers and dear Sons, in order to respond to the expectations of the world. May Christ, who had "compassion for the multitude," bless your efforts, and may the light of His Spirit guide you in your work, so that all the children of God may live more as sons of the same Father; this is the grace that We implore, and We bestow upon you Our paternal Apostolic Blessing. x 2 III To the Most Excellent Man, Peter Bigayimpunzi, the first Ambassador of Burundi to the Apostolic See, bearing letters that attest to the granting of his office to the Supreme Pontiff.

* Mr. Ambassador, The noble words that you have just addressed to Us deeply touch Us and are a great honor to your person and to your country, which, through you, is represented for the first time before the Holy See. We have followed with great interest, in recent years, the attainment of independence by many countries in Africa, and We have not forgotten the eagerness with which His Majesty Mwambutsa IV, Mwami of Burundi, personally came to pay homage, through an official visit, to Our predecessor, Pope John XXIII, in December 1962. This was to attest, from the very first steps of your young State on the path to independence, its desire to maintain cordial relations with the Church and to give spiritual values the place of honor that is due to them in the life of the country. This does not surprise Us. Indeed, Burundi is one of the states of the vast African continent where the preaching of the Gospel message has found the most favorable reception. And many religious, educational, or charitable institutions are there today to testify to the vitality of Catholicism in your country. This, as you can imagine, is a source of joy for Us. And it also, it seems to Us, is a guarantee of the happiest future for Burundi. The Church, indeed, by penetrating ever more deeply the spirit, 1 Gen. 1, 26. Mark 8, 2. * May 12, 1966. 2

[*Latin ed. p. 444*]

The Acts of the Apostolic See – Official Christian Commentary – in the various strata of the population, will only strengthen, among the sons of the same homeland, fraternal union and mutual understanding, which are the foundation of public tranquility and all moral and material progress. May God grant that this ever-widening dissemination of spiritual values soon lead to perfect harmony, so desirable for the good of the Country. We desire this with all our heart, and We are pleased to hear from Your Excellency how much she, too, desires that "the perspective of love" – as she so beautifully expresses it – ultimately prevail over all factors of division among men. In the pursuit of this lofty ideal, the Representative of Burundi can be assured of finding the most constant support from Us. And as a pledge of the goodwill with which We welcome him today and offer Our wishes for the successful fulfillment of his mission, We bestow, with



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all Our heart, a most affectionate Apostolic Blessing upon him, as well as upon his family and his beloved Homeland.

**TELEGRAPHIC MESSAGE**

To His Eminence, Most Reverend Stephen S.R.E. Cardinal Wyszyński, Archbishop of Gnesen and Warsaw, whom We choose as Our Legate, to preside over the solemn ceremonies to be held in the illustrious Marian shrine of Czestochowa, on the thousandth anniversary of the acceptance of the Christian faith in Poland.

* With the Virgin Mary, Queen of Poland, interceding, to whose most beautiful image We will celebrate the Eucharistic Sacrifice next May 3rd in the chapel dedicated to her in the Vatican Crypts, We fervently implore God the Father that He may abundantly grant to this noble and beloved Nation, which has professed the Catholic Religion for a thousand continuous years, an abundance of heavenly gifts, which are a pledge and an incentive for preserving and diligently increasing the sacred heritage of the Christian Faith. So that the upcoming solemnities in the most celebrated Marian shrine of Czestochowa may receive the greatest honor and adornment, We entrust this task to you, so that you may represent Us there, and therefore We choose and appoint you as Our Legate, and with the power granted to Us in Our Name and with Our Apostolic authority, We command that the Apostolic Blessing be imparted piously to all present at the sacred rite.

**PAULUS PP. VI**

* April 30, 1966.

[*Latin ed. p. 445*]

Sacred Congregation for the Doctrine of the Faith 445 ACTA OF THE HOLY CONGREGATIONS. SACRED CONGREGATION FOR THE DOCTRINE OF THE FAITH. NOTIFICATION. Following the Apostolic Letters, beginning with the words "Integrae servandae," issued by Motu Proprio on the seventh day of December in the year 1965, many inquiries have reached the Holy See concerning the condition of the Index of Prohibited Books, which the Church has hitherto used to safeguard the integrity of faith and morals, according to the divine mandate. In order to respond to these aforementioned requests, this Sacred Congregation for the Doctrine of the Faith, after consultation with the Most Blessed Father, declares that its Index retains its moral force, insofar as it instructs the consciences of the Christian faithful to avoid those writings which, by the very demands of natural law, could endanger faith and good morals; however, it no longer possesses the force of ecclesiastical law with respect to the added censures. Therefore, the Church trusts in the mature conscience of the faithful, espe-



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cially of Catholic authors and publishers, and those who are engaged in the education of young people. It places the firmest hope in the vigilant solicitude of individual Ordinaries and Episcopal Conferences, whose right and duty it is to examine harmful books, to prevent them, and, if circumstances require, to condemn and disapprove them. The Sacred Congregation for the Doctrine of the Faith, in accordance with the Apostolic Letters "Integrae servandae" and the decrees of the Second Vatican Council, will endeavor to communicate, if necessary, with the Ordinaries of the entire Catholic world, in order to assist them in judging published works, in promoting a sound culture against insidious influences, and in cooperating with Institutes and Universities of learning. However, if doctrines and opinions should be disseminated in any way that are contrary to the principles of faith and morals, and if the authors, after being humanely invited to correct their errors, refuse to do so, the Holy See will exercise its right and duty to publicly condemn such writings, in order to safeguard the good of souls with the firmness that is due. Finally, due provision will be made to ensure that the Church's judgment regarding published works reaches the knowledge of the Christian faithful. Given in Rome, from the offices of the Holy Office, on the fourteenth day of June, in the year 1966. A. CARD. OTTAVIANI, Pro-Prefect of the Sacred Congregation for the Doctrine of the Faith. © P. Parente, Secretary.

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis - Official Commentary

## SACRED CONSISTORIAL CONGREGATION

## OF RAVENNA AND FERRARA

DECREE

Concerning the alteration of archdiocesan boundaries

In order that the faithful might be more readily assisted and that the work of the sacred pastors might be more fruitful, it has recently been requested by the Apostolic See that the boundaries of the archdioceses of Ravenna and Ferrara be somewhat altered and more suitably arranged.

The Sacred Consistorial Congregation, having approved this alteration, which is truly beneficial for the salvation of souls, and exercising the special faculties granted to it by the Most Holy Pope Paul VI, by the Divine Providence, has decided to accept the aforementioned request.

Therefore, with the consent of those who are concerned, or who are presumed to be concerned, and by this present Consistorial Decree, which shall have the same force as if it were a document issued by the Apostolic See with the papal seal, the territory of the parishes of



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"Ambrogio," "Cologna," "Berra," "Serravalle," "Coccanile," "Contane," and "S. Apollinare in Dossetti," located in the municipalities commonly known as Copparo, Berra, and Jolanda di Savoia, is separated from the archdiocese of Ravenna, and is permanently attached to the archdiocese of Ferrara, thereby altering the boundaries of both archdioceses.

Furthermore, the same Sacred Congregation decrees that, along with the territory of the aforementioned parishes, the churches, chapels, houses, and parish cemeteries, as well as all other ecclesiastical property in any way pertaining to the aforementioned parishes or churches, shall also be attached.

Moreover, it is commanded that, with these boundaries thus altered, the documents and records pertaining to each of the aforementioned parishes be transferred from the curia to which they previously belonged to the archdiocesan curia to which the parishes are to be attached; and with regard to the clergy, it is decreed that, as soon as this present Decree is put into effect, the priests shall be considered to belong to that archdiocese in whose territory they legitimately hold a benefice or office; while the other clergy shall remain incardinated in the archdiocese in whose territory they have a legitimate domicile.

To carry out all of these matters, the Sacred Consistorial Congregation designates...

[*Latin ed. p. 447*]

The Sacred Consistorial Congregation, 447, grants to the Most Reverend Father Natal Mosconi, Archbishop of Ferrara, the necessary and appropriate powers, including the power to delegate, in order to achieve the aforementioned purpose, any man holding an ecclesiastical office, imposing upon him the obligation to remit to the same Sacred Congregation, as soon as possible, the authentic copy of the completed act of execution. Notwithstanding any contrary provisions. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 19th of April, 1966. CHARLES Cardinal CONFALONIERI, Pro-Prefect. L. S. FRANCISCUS Carpino, Archbishop titular of Serdica, Secretary.

RATISBON-EYSTETT DECREE Concerning the alteration of boundaries. In order to better serve the salvation of souls, the Most Reverend Father Rodulfus Graber, Bishop of Ratisbon, and the Most Reverend Father Iosephus Schroffer, Bishop of Eystätt, recently requested from the Apostolic See that the boundaries of their dioceses be somewhat altered and better arranged. The Sacred Consistorial Congregation, after receiving the favorable opinion of the Most Reverend Father Conrad Bafile, Archbishop titular of Antiochena in Pisidia, and Apostolic Nuncio in the Federal German Republic, having considered that such alterations would be beneficial to the faithful, and by virtue of the special powers granted to it by the Most Holy Pope Paul VI, by the Divine Providence, deemed it fitting to accept the



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aforementioned requests. Therefore, with the consent of those who have an interest, or are presumed to have an interest, this Consistorial Decree, which shall be valid as if issued by Apostolic Letters with the papal seal, separates from the diocese of Ratisbon the places commonly called "Reichertswin" and "Diesenhof," which formerly belonged to the suppressed parish of "Pielenhofen," and also the places which are now called in the vernacular language "Engelsberg, Finsterheid, Holzheim, Richthofen, and Prönsdorf," and places them under the jurisdiction of the parish of...

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - The official commentary concerning "Utzenhofen" exists, and these [documents] are permanently attached to the diocese of Eichstätt, with the boundaries of both dioceses being modified accordingly. To carry out these matters, the Sacred Congregation Consistorial has appointed the aforementioned Most Reverend Father Conrad Bafile, granting him the necessary and appropriate powers, including the power to delegate, to any man established in ecclesiastical dignity, in order to achieve the aforementioned purpose, imposing upon him the obligation of submitting the authentic copy of the completed act to the same Sacred Congregation as soon as possible. All contrary provisions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 2nd of May, 1966. CAROLUS Cardinal CONPALONIBRI, Pro-Prefect. L. © S. © Franciscus Carpino, Archbishop titular of Serdica, from the Third Secretariat. Designation for the Tribunal of first and second instance: The Military Vicar of Austria, in accordance with the instructions concerning Military Vicars (Solemnly always "III"), issued by the Sacred Congregation Consistorial on April 23, 1951, for the purpose of examining cases within the subordinate Military Vicariate of that Republic, whether they be pertaining to disputes among themselves or criminal matters, the Tribunal of ordinary jurisdiction of Linz is designated for the first instance, and the metropolitan Tribunal of the ordinary jurisdiction of Vienna is designated for the second instance, once and for all; this designation having been deigned to be approved by Our Most Holy Lord through a rescript of the Sacred Congregation Consistorial dated May 29th of the year 1966.

[*Latin ed. p. 449*]

The Sacred Congregation of Rites, 449. THE SACRED CONGREGATION OF RITES, in FLORENCE or PRATO, concerning the beatification and canonization of the Servant of God, Caesar Guasti, father of a family and member of the Third Secular Order of Saint Francis. CONCERNING A DOUBT: Whether a commission should be appointed for the introduction of the cause, in this case and to the effect of what is being discussed. The Most Merciful God, whose goodness is an infinite treasure, has never failed



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His Church, and has always raised up men who, with equal intelligence and will, steadfastly adhering to the immutable principles of the Catholic religion, have readily demonstrated their firm obedience to the Christian faith, and have shown that it does not hinder, but rather greatly benefits, human dignity, and who, through their morals and the entire manner of their lives, have exemplified the folly of the Cross, and have drawn back peoples, distracted by the vanities of the world, to more serious thoughts, and have brought them to the humility and severity of the evangelical law. Among the number of these excellent men, the Servant of God, Caesar Guasti, a father of a family, deserves to be rightly included, who, endowed with the best of talents and a submissive will, so progressed in knowledge and religion that, uniting these two with a wonderful bond, he not only gained the praise of the common people, but also the highest commendations of the most distinguished men. Born in Prato, in Etruria, on September 4th, in the year 1822, to most pious and excellent parents, Raniero and Rosa Sacchi, he was baptized on that very day in the cathedral church, by his uncle, Canon Aloysius Sacchi, a distinguished man in doctrine and sanctity of life, who was the General Vicar of the diocese, who administered the sacred baptism. He was confirmed with the sacred chrism at the age of seven, and from that time, being diligently instructed in the duties of religion, he showed what he would later become. Possessing a most tender and, beyond his years, a piety, nothing pleased him more.

[*Latin ed. p. 450*]

He possessed the habit of speaking of divine matters, of avoiding frivolous company, of fleeing rumors, of dedicating himself to prayer, or of spending a long time in church, and of having frequent contact with pious priests and religious, even for the sake of studies. In his twelfth year, he was placed in the noble college of Prato, called "Cico gnini," to be instructed in the humanities under the guidance of illustrious masters. He devoted such constant and diligent effort to the study of piety and literature that he easily surpassed his peers. Responding faithfully to the abundant grace of God, he produced daily the fruits of good works. He desired to be received into the Congregation of the Sons of the Blessed Virgin Mary, and he fulfilled its duties with the utmost piety. Whatever time others devoted to games and amusements, he spent either on works of piety, on pursuing his studies, or on laboring in his father's printing shop. In his twenty-third year, he gave his name to the Secular Order of Saint Francis, of which he later became a perfect observer. Having completed his studies, he vowed himself, according to his father's will, to the work of printing, in which he persevered until he went to Florence, where, in the Tabulario of the Opera of Santa Maria, he acquired a thorough knowledge of history and literature, with which he would later exercise



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a distinguished apostolate, both religious and civil. On April 4, 1853, he married Becherini, a young woman endowed with the best morals and the highest piety. He demonstrated the perfect conformity to the divine will that the Servant of God always proclaimed, and which he showed most clearly through his conjugal life, which, although blessed with the gift of children, was nevertheless filled with continuous and manifold sorrows. His most beloved wife, whom he scarcely served for seven years, began to suffer from an illness from the very beginning of their marriage, in which she more or less persevered until the end. The Servant of God softened and overcame this harsh tribulation through perfect submission to the divine will, ardent charity, and extraordinary fortitude. On July 8, 1860, his most beloved wife entered the way of all flesh after demonstrating the best and most confirmed virtues. How much faith and hope, how much fortitude, the Servant of God showed in this sorrowful event, and how much charity and love he displayed towards his wife, it is difficult to express. He devoted himself entirely to leading a life that was almost religious, amidst worldly circumstances, even to the diligent governance of his family and the education of his children, especially and above all.

[*Latin ed. p. 451*]

The Sacred Congregation of Rites, in its decrees, has instilled a devotion to the truths proclaimed by the Church, an open profession of faith, the faithful fulfillment of the duties of Christians, and protection from evil. It has also not neglected to provide diligent care for those same individuals, ensuring a suitable state of life that would allow them to live a virtuous life. He never ceased to dedicate himself to historical studies, and he produced the most profound work on the Florentine cathedral, for which he received great praise. In the year 1852, he became attached to the State Archives of Florence, where he remained until his death. In the year 1866, he was entrusted with the organization of the Archives of Emilia, Picenum, and Umbria; and in 1870, he was appointed as a consultant for the organization of the State Archives. Four years later, he was elected prefect of the State Archives of Florence and president of all the Archives of Etruria and Umbria. He also distinguished himself as a skilled archivist and a prominent historian in the cultivation of the science of the national language, or philology, in which he gained great esteem; so much so that in 1874 he resigned as secretary of the celebrated Florentine Academy, known as "delia Crusca." In fulfilling this office, he excelled not only in knowledge, but also in singular virtues. As president of the renowned Royal College of Prato, founded by St. Nicholas, which was administered by the Dominican Sisters for the Christian education of girls, especially during a time when the Church was fiercely attacked by atheism, and religious orders were suppressed, scattering their members, and schools were made hostile to God and His law, his administration proved so provident that his memory



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will long be held in benediction by all. Although occupied with countless and weighty duties, he still found time to pursue his literary, mystical, and historical work, and he cultivated the friendship of many distinguished men of that time. His writings are contained in six volumes, published by the printers of Florence and Prato. Such a great amount of work, accomplished for the glory of God and the good of his neighbor, exhausted his strength, even though he was granted no rest or respite. Therefore, afflicted by a severe illness, he endured pains and sufferings until the very end, without any sign of complaint or displeasure: he persevered with absolute tranquility, conforming himself to the divine will, dedicated to constant prayer, offering a shining example of all virtues, confirming that saying: "If life says good, then death also says good." Therefore, properly fortified with the Sacraments of the Dying, he peacefully ascended to Heaven in Florence, on February 12, 1889, in the sixty-seventh year of his life.

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis - Official Commentary. The individual was unanimously proclaimed holy in life, and death did not diminish this reputation for sanctity, which, through austerity of morals and integrity of life, led all those who encountered him to admiration and veneration. Therefore, canonical inquiries regarding this matter were carried out in the Florentina and Pratensi dioceses between the years 1937 and 1940, and were transmitted to Rome. In the meantime, numerous suppliant letters, which are called "letters" from Cardinals, Archbishops, and Bishops, from Superiors of Religious Orders, and from numerous groups of Christian faithful, were sent to the Apostolic See, requesting the glorification of the Servant of God, Caesar Guasti, a family man. Therefore, with all due legal formalities observed, the documents were duly examined, and, in order to proceed further without any impediment, a decree was issued on April 13, 1946. At the instance of the Reverend Father Anthony Cairoli, General Postulator of the Order of the Friars Minor, the following Cardinal, Arcadius Maria Larraona, Prefect of the Congregation for Sacred Rites and Promoter of the Cause, proposed the following question for discussion at a private meeting of the Congregation for Sacred Rites held on March 30 of this year: "Should a Commission be appointed for the introduction of the Cause, in this case and for this purpose?" And the Most Eminent and Reverend Cardinals entrusted with the safeguarding of sacred rites, after hearing the report of the Promoter and also after hearing the written votes of the Officials, having considered everything with diligent study, responded: "A Commission should be appointed, if it pleases the Most Holy [Father]." Finally, a faithful report regarding the aforementioned matter was made to the Most Holy Pope Paul VI by the undersigned Secretary of the Congregation for Sacred Rites, and His Holiness graciously deigned to sign the Commission for the introduction of the Cause of the Servant of God, Caesar Guasti, a



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family man, in this case and for this purpose. Given at Rome, on April 13, in the year of Our Lord 1965. ARCADIUS M. Cardinal LARRAONA, Prefect. L. Ferdinand Antonelli, O. F. M., Secretary.

[*Latin ed. p. 453*]

The Sacred Congregation of Rites, 453 II, concerning the Beatification and Canonization of the Servant of God, Henry of Osso Cervello, a priest, founder of the Sisters of the Most Holy Teresa of Jesus.

CONCERNING THE DOUBT: Whether a Commission should be appointed for the introduction of the Cause, in the case and to the effect of which we are speaking.

The charity of Christ, which urged the Apostle (cf. 2 Corinthians 5:14), and which is diffused in our hearts by the Holy Spirit (cf. Romans 5:5), never ceases to inflame the holy Church, even in a world growing cold, and it has always accustomed itself to impel the minds of priests, above all, to every good work. For to priests, not only the altar and the sanctuary have been entrusted, but also the salvation of souls, and the very fire which burns within the Mystical Body of Christ, and by which its members are united to one Head. Indeed, charity is that which makes the union and strength of the Church (St. Thomas Aquinas, *Supplement*, question 19, article 6), and the spiritual connection of the priest is the principal support of the building (cf. *Summa Theologica*, II-II, question 4, article 7, objection 4). Therefore, it is not surprising that the Father of mercies, constantly excites priests, who are inflamed with ardent zeal, especially in these times, when the Church, a pilgrim in this world, is buffeted by adverse waves and is pressed on all sides by the wickedness of the wicked.

From this number was the Servant of God, Henry of Osso Cervello, who, in times not so long ago, when the Church of Spain was in the midst of great distress, was providentially given to restore its former fervor. He was born of pious parents, James of Osso and Michaela Cervello, in the town called Vinebre, within the boundaries of the Dertosensis diocese, on October 16, 1840, and on the following day, he was cleansed with the waters of baptism. After nine years, he was strengthened with the sacred chrism, and at the age of twelve, he received the eucharistic bread. The young man, not yet fifteen years old, desiring to dedicate himself solely to God, secretly left his father's home and worldly cares, and hid himself in the solitude of Montis Serrati, near the chapel dedicated to the Virgin Mary, after having written letters to his relatives, filled with zeal and not with childish wisdom.

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis – He had written official reports and, encountering a beggar, had given him his own clothes, keeping the torn garments of the mendicant. With these and other proofs, and with an unwavering spirit, he finally obtained, despite his father's opposition, the opportunity



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to pursue his clerical vocation. After completing his ecclesiastical studies, amidst the serious difficulties and harsh pressures that the Church was experiencing, including the vexations of civil authority, he was ordained a priest on September 28, 1867, and subsequently began his ministry as a teacher in a diocesan seminary. However, burning with a zeal for souls, he devoted every moment he could spare to the work of the apostolate, especially to writing for periodicals and publishing works to defend the Catholic faith. He also had the writings of the Saints, especially those of Saint Teresa, the Virgin of Ã□vila, printed and widely disseminated; he published pamphlets to promote piety, and other works adapted to the needs of the time. Above all, the Servant of God devoted himself to the apostolate of teaching Christian doctrine and to what is called the apostolate of prayer. It is remarkable how many happy results he achieved in imparting Christian instruction to children, despite the difficulties of the times and the resistance of people. For not only did hundreds and hundreds of children attend his schools, where Christian doctrine was taught, but even in the streets, where the impious were openly attacking religion, they loudly proclaimed the praises of Mary and pious invocations, often singing sacred hymns together, thus rendering extraordinary honor to God and religion. The Servant of God gave himself entirely and all that he had – his wealth, his strength, his time, his talents – to the Church, which had long been oppressed in Hispania, in order to save it from imminent ruin and to strengthen its spiritual renewal. To carry out this work, he himself first began to live according to the evangelical ideal, making abundant use of the spiritual teachings of Saint Teresa of Jesus. And he tirelessly spread the teachings of the same Saint regarding interior life, the intimate relationship with God through prayer, and the fostering of Catholic love for the Church and the Supreme Pontiff. He especially promoted the practice of prayer, which is called mental prayer, widely and profusely among the people, both through word and through writings. He founded a sodality for girls to instill in them the spirit of prayer and filial love for the Church, and he instructed them according to wise rules that wonderfully correspond to the modern Action Catholica, preparing them for a life of interiority and apostolic activity, and transforming them, like leaven, into the entire mass.

[*Latin ed. p. 455*]

The Sacred Congregation of Rites, in its wisdom, has endeavored throughout nearly all of Spain to instill deeper Christian morals within families and society. Its most important work has been the Society of Saint Teresa of Jesus, a religious institute, which it founded with the purpose that its members should strive for exceptional Christian virtue and become suitable for educating young girls and women, and for forming them in Christian manners. This institute has spread rapidly both within and beyond the borders of Spain, and, while the Servant of God, Laudis, was



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living, it obtained a decree from the Apostolic See. Finally, in the year 1896, on January 27th, in the monastery of the Brothers Minor of the Holy Spirit, located near Gilet, in the diocese of Valencia, where he had gone to dedicate himself to spiritual exercises, he was seized by a sudden illness, and, properly fortified with the sacraments of the dying, he peacefully fell asleep in the Lord. However, the fame of his sanctity, which had grown day by day, even during his life, was seen to be confirmed by heavenly signs. Therefore, as soon as it was permissible, a cause was initiated to seek the heavenly honors of the blessed for him. Accordingly, the ordinary officials were instructed, who are said to have conducted the process in the ecclesiastical courts of Dertosensi and Barcinonensi; which, having been completed, were brought before the Sacred Congregation of Rites. In the meantime, numerous letters from the Most Holy Roman Church, from Cardinals, Archbishops, Bishops, Superiors of Orders and religious institutes, and from men of both ecclesiastical and civil distinction, reached the Supreme Pontiff, extolling the fame of the sanctity of the Servant of God and urgently requesting the introduction of the cause. Therefore, with all due legal formalities observed, the Sacred Congregation of Rites, having carefully considered the writings of the Servant of God, decreed on April 10th, 1959, with the approval of Pope Pius XII, that it could proceed further. Subsequently, the Reverend Father John of Jesus Mary, of the Order of Discalced Carmelites, a very learned and legitimately appointed promoter of the cause, proposed to the Most Eminent and Reverend Cardinal Aloisi Masella, Bishop of Praenestinus and Promoter of the Cause, in the meeting of the Ordinary Particular of the Sacred Congregation of Rites, on July 13th of this year, a question for discussion: Whether a commission should be appointed for the introduction of the cause, in the case and for the purpose in question. And the Most Eminent and Reverend Fathers, who were in charge of safeguarding the sacred rites, after the report of the Promoter, and after hearing the votes of the Official Prelates, and after carefully considering everything, decided to respond: Affirmative, that is, that a commission should be appointed, if it pleases the Most Holy [Pope].

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Official Commentary. Subsequent events occurred on July 15th of this year, through the aforementioned signed document from the Most Reverend Cardinal Prefect, in faithful report to His Holiness Pope Paul VI. His Holiness likewise approved and confirmed the decision of the Emminent Fathers, and deigned to sign the Commission for the introduction of the Cause of the Servant of God, Henry of Osso Cervello, with his own hand. Given in Rome, on July 15th, in the year of Our Lord 1965. ARCADIUS M. Card. LARRAONA, Prefect. & S. Ferdinandus Antonelli, O. F. M., from the Third Secretariat. CONCERNING THE DOUBT: Whether the Commission for the introduction of the Cause of the



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Servant of God, Mary Gabriela Sagheddu, should be signed, in this case and for the purpose in question. Our Lord Jesus Christ praises the wise virgin, one of those who are prudent, who, while awaiting her bridegroom, takes care that her lamp never lacks oil, but, when he arrives, joyfully enters the wedding hall. Countless virgins have merited this praise, who, having scorned the vanities of the world, serving the Lord in humility and simplicity, have hastened to the crown of incorruptibility. Such was Mary Gabriela Sagheddu, a professed nun of the Order of Cistercians of the Reform, or of stricter observance, who, while still in the flourishing of her youth, truly accomplished much in a short time. The fame of her sanctity, known to few during her life, was widely spread after her death, because she offered herself as a sacrifice to God and gave her life for the unity of the Church. In these times, amidst the trials and afflictions by which the Kingdom of Christ on earth is troubled, it is with the greatest joy that all who are called Christians desire that the prayer of Jesus to the Father, "that they may be one," be completely fulfilled. Illustrious men have zealously fostered and promoted this unity, and have ordered public supplications throughout the entire Church, to the great benefit of the faithful.

[*Latin ed. p. 457*]

The Sacred Congregation of Rites, number 457, in Dorgali, Sardinia, within the territorial boundaries of the diocese, on March 17th of the year 1914, Mark Anthony and Catherine Cucca, of humble economic condition, but of clear faith, had a daughter born, who became a Handmaid of God, and after five days, she was reborn in the waters of sacred baptism. In the year 1924, she received the Holy Communion for the first time, and on May 31st, 1931, she was confirmed with the Sacred Chrism. She received the first elements of Christian education and instruction from her parents, and she cultivated piety and religion. Daily prayers were recited together in the family home. She attended public schools at the appropriate age, and she demonstrated a keen intellect in learning the arts of reading and writing. She distinguished herself by her simplicity and innocence, and she showed a strong and ready character. Although she sometimes indulged in a little reading and amusement, she nevertheless considered herself humble, and she felt unworthy to give her name to pious associations of young girls and to the Catholic youth. Finally, she yielded to those who invited her to join the Catholic Action, and she eagerly embraced the path of perfection. She attended the sacred Synaxis daily, and she began to engage in a wide apostolate. She found great delight in remaining united with God, and she progressed day by day on the path of holiness. She revealed to her spiritual director her religious vocation, and with his advice, she entered the Cistercian monastery of the Reformed Observance, also known as the stricter observance, near Crypta Ferrata, in the diocese of Tusculum, on September 30th of the year 1935, at the age of twenty-one. Believing



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that religious life would be all the more beneficial the more diligently and extensively she devoted herself to acquiring perfection, she dedicated all her efforts to this end. Then she showed forth humility of spirit and sweetness of manners, and she observed the rules so that she might be a comfort to her superiors and an example to her sisters. After properly completing her novitiate, on October 31st of the year 1937, she pronounced her religious vows, and at the same time, she prayed to Jesus that He might accept her as a little victim of love, to promote His glory and the salvation of souls. After her religious profession, she enjoyed intimate joy of spirit; she lived her entire life according to the rule of Saint Benedict, in labor and prayer. In the month of January of the year 1938, while prayers were being offered in the monastery for the unity of the Church, the words of the Lord Jesus, "that they may be one," remained fixed in her heart, and she understood their weight. She immediately asked the abbess, and obtained, to give her life and to offer herself as a victim for that very unity. On that very day, the Handmaid of God, who had never suffered from any serious illness,

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Official Commentary: She had been seized by the signs of illness, which shortly afterwards led her to her end. On April 23rd of the year 1939, having dedicated herself to Christ, the Good Shepherd, she breathed her last. The fame of her sanctity, having immediately emerged from the monastery walls, spread widely, especially among the members of the Catholic Youth. The Bishop of Tusculum instituted an Ordinary Process, while the Most Reverend Bishops of Norensis, Balneoregium, and Friburgensis sent petitions, which, having been transmitted to Rome, were subjected to careful examination. Therefore, having observed all that ought to be observed according to law, on February 8th of the year 1961, a decree was issued concerning the revision of the documents, so that, with a clear conscience, further steps could be taken. In the meantime, petitionary letters, which are called "supplications," were presented to the Apostolic See by certain Cardinals, Archbishops, and Bishops, as well as by distinguished men and women of the Catholic Action, and by two English Abbots, imploring the glorification of God's servant. Therefore, with the urging of the Reverend Father Deodato Dewilde, the General Postulator of the Order of Cistercians of the Reformed Observance, and the Most Reverend Cardinal Charles Confalonieri, the Promoter of the Cause, in a special meeting of the Congregation of Sacred Rites, held on July 13th of this year, a question was proposed for discussion: Whether a Commission should be appointed for the introduction of the Cause of God's servant, Mary Gabriela Sagheddu, a professed nun of the Order of Cistercians of the Reformed Observance, in the case and for the purpose under consideration. And the Most Reverend Fathers, entrusted with the safeguarding of the sa-



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cred rites, after the presentation by the aforementioned Promoter, and after considering the votes of the Reverend Prelate Officials, having carefully pondered all matters, judged that: The Commission should be appointed, if it pleases the Most Holy [Pope]. All of these things, having been faithfully reported to our Most Holy Pope Paul VI by the undersigned Cardinal Prefect of the Congregation of Sacred Rites, His Holiness graciously deigned to sign the Commission for the introduction of the Cause of God's servant, Mary Gabriela Sagheddu, a professed nun of the Order of Cistercians of the Reformed Observance, on July 15th, 1965. Notwithstanding any objections. Given in Rome, on July 15th, in the year of Our Lord 1965. ARCADIUS M. Card. LARRAONA, Prefect. F. Antonelli, O. F. M., Secretary.

[*Latin ed. p. 459*]

The Sacred Congregation of Rites, number 459, IV, of Pinerolo, concerning the beatification and canonization of the Servant of God, Pius Bruno Lanieri, priest, founder of the Congregation of the Oblates of the Most Blessed Virgin Mary.

ON THE DOUBT: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in every circumstance and in effect, concerning the matter under

The merciful God, just as He formerly, in order to bring back the children of Israel who had strayed from His commandments, raised up prophets to lead them back to the path of justice and truth, so too, in the new covenant, He has repeatedly, as the ages turn, raised up outstanding men of piety and doctrine from the bosom of His Church, who, powerful in word and deed, have confirmed His followers in the faith and have strenuously and bravely defended the integrity of the Gospel truth against the efforts of its adversaries. Among these, the Servant of God, Pius Bruno Lanieri, rightly and deservedly merits to be mentioned, who was widely called the new apostle of Piedmont and a new Nehemiah, and to whom the following words of Ecclesiasticus can be applied: "Simon the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple" (Sir 50:1; 49:4). For he was born in the city of Cuneo, within the then boundaries of the diocese of Monreale, on the 12th day of May, in the year 1759, and on the same day he was reborn in the salutary waters of Baptism, receiving the names Pius Bruno Pancratius. His parents were Peter Lanieri, a most humane physician and called "I was the father of the poor" because of his outstanding charity, and Margaret Fenolio, a virtuous and religious couple. At the age of four, the Servant of God, the seventh of ten children, orphaned by the death of his mother, was offered to the Most Blessed Virgin Mary as if to a mother by his father, who also instructed his son in the best precepts, institutions, and examples. Endowed with a keen



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mind, he made progress in letters and religion every day, and Pius Bruno easily surpassed his classmates in study and in virtuous conduct. Burning with a desire to devote himself entirely to God, when he reached the age of seventeen, he wished to experience the life of the Carthusians, but was forced to abandon it due to a weak constitution. Therefore, wearing clerical garb, with the consent of the Bishop of Monreale,

[*Latin ed. p. 460*]

460 The Acts of the Apostolic See, in its official commentary, began to celebrate the University of Turin. In that city, in the year 1779, a priest named Nicholas Albert de Diessbach was appointed as prefect of discipline and conscience. He had been converted from Calvinist doctrine and was a former student of the then-suppressed Society of Jesus; he was a most learned and truly apostolic man, who contributed greatly to the confirmation of the faith and morals of the servants of God. From this union of mind and heart between master and disciple arose that apostolic undertaking for the proper formation and sanctification of the clergy of the Subalpine region, as well as for the establishment of a select group of laymen, who prepared the way for the renewal of the Church in Piedmont after the French Revolution and the turbulent Napoleonic era. Although afflicted with poor health, the servant of God devoted himself diligently to studies and apostolic works, preparing himself in the meantime for the priesthood, so that finally, on May 25, 1782, he was ordained a priest, and shortly thereafter, he obtained the degree of doctor in sacred theology. Filled with zeal for the house of God and eager for the salvation of souls, conspicuous for his highest prayer and all-embracing religious activity, the servant of God raised himself up against the flood of errors that was rampant in his time, and through all kinds of sacred ministrations, through the distribution of numerous books and writings, and especially through pious societies, the most important of which were: *Amicitia Christiana*, *Amicitia Sacerdotalis*, and *Amicitia Catholica*, with which he intended to sanctify the minds of the clergy and to prepare a select group of laymen to assist the sacred hierarchy, he promoted the Catholic cause. For more than fifty years, the servant of God bravely fought the battles of the Lord with admirable fortitude of spirit, so that he may truly be called a forerunner of the modern Action Catholica. The greatest praise must be given to the servant of God for being an outstanding example and the most fervent instigator of devotion to the Holy See and the Roman Pontiff, which was then being attacked on all sides, so that he was a great source of comfort and support to Pope Pius VII, who was held in close custody in Savona, and for this reason, he was persecuted by the persecutors of the Church and subjected to a glorious exile for the sake of the faith. He proved himself to be a most valiant opponent of the excessive rigorism, which, as they call it, was the Jansenist taint that was then spreading through the Subalpine regions, and a fearless defender of



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the doctrine of morals according to the mind of Saint Alphonsus de Liguori. In order to implant the truths of the faith more deeply in the hearts of the faithful, he diligently devoted himself to constant preaching, especially to spiritual exercises according to the method of Saint Ignatius of Loyola. He also devoted much effort to the ecclesiastical college, or seat of studies, in the city of Augusta Taurinorum, founded by the theologian Guala.

[*Latin ed. p. 461*]

The Sacred Congregation of Rites, in its decree, addressed to its devoted son, established an institution with the aim of gathering together young priests, so that they might be more fit to exercise the pastoral ministry under the guidance of a pious and learned director. This institution progressed so rapidly that many outstanding priests, renowned for their sanctity and knowledge, emerged from it, among whom were Joseph Cafasso, John Bosco, Leonard Murialdo, and many others. In order that the Servant of God might more effectively promote apostolic works and perpetuate them through the ages, he undertook to found the Congregation of the Oblates of the Most Holy Virgin Mary. This Congregation, begun in 1814 at Carignano by Father John Baptist Reynaud with several companions, was almost entirely entrusted to the Servant of God from the very beginning, and was approved by the Vicar Capitular of the archdiocese, after a long vacancy of the see, having been enriched with rules and norms by him. However, while the Servant of God prudently governed the society, certain difficulties arose, so that the members, having abandoned the communal life in 1820, continued the undertaking individually under his guidance, lest they be forced to change the purpose of the Congregation. Finally, the Congregation was re-established, with the favor and support of the Bishop of Pinerolo, on September 17, 1825. The Holy See confirmed the Bishop's approval in 1826, establishing the principal house of the Congregation at Pinerolo, near Santa Chiara. From then on, the Servant of God was entirely dedicated to guiding and inspiring the members of the Congregation, rejoicing that their missions and spiritual exercises were abundantly blessed by God. He accumulated merits as an example of all virtues, constantly mindful of God, constantly engaged in prayer, cheerfully enduring the inconveniences of old age and infirmity, and willingly accepting all hardships for God's sake. Finally, weakened by his labors, overcome by a long illness, he peacefully fell asleep in the Lord on August 5, 1830, in the seventy-first year of his age. The fame of sanctity, with which the Servant of God was adorned during his life, did not diminish after his death, but rather increased day by day, and God seemed to wish to confirm it with heavenly signs. However, the cause for the canonization of the Servant of God, in order to grant him the honors of the blessed in Heaven, was not begun until some time after his death, and that for reasons entirely extraneous to the cause itself, due to various political and religious circumstances. As



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soon as it was possible, the ordinary proceedings were initiated in the Tribunal of Pinerolo, from August 5, 1930, to June 16, 1931. These proceedings were then submitted to the Sacred Congregation of Rites. Since the cause was of a historical nature, all that had been gathered in the proceedings at Pinerolo was entrusted to the study of the Historical Section of the same Congregation. This Section, after collecting other documents and written testimonies from all sides, and carefully verifying their value and authenticity, prepared a comprehensive report.

[*Latin ed. p. 462*]

462 Acta Apostolicae Sedis - The Official Commentary. Furthermore, the Sacred Congregation for Rites, by decrees of November 27, 1937, November 20, 1940, and May 11, 1945, declared that nothing hindered the proceeding to further stages. Then, on April 2, 1952, the matter was discussed regarding a doubt concerning the introduction of the Cause, with a favorable outcome, so that on May 4 of the same year, Pope Pius XII, with his own hand, signed the establishment of a commission for the Cause within the Sacred Congregation for Rites. On July 23, 1953, the same Sacred Congregation confirmed the opinion of the Episcopal Delegate of Pinerolo concerning the cult not yet rendered to this Servant of God. Therefore, observing all that must be observed by law, the question concerning the virtues of the Servant of God was raised, first on May 12, 1959, in the preparatory meeting, and then on January 12, 1965, in the preparatory meeting of the Sacred Congregation for Rites. Following these meetings, a general assembly took place on June 15 of the current year, before His Holiness Pope Paul VI, in which the Reverend Cardinal Benedict Aloisi Masella, Bishop of Praenestinus and Promoter or Relator of this Cause, raised the following question for discussion: Whether it is established that the theological virtues of Faith, Hope, and Charity, both towards God and towards neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, with their respective adjuncts, are present in a heroic degree, in the case and with regard to the effects in question, in the case of the Servant of God. And all those present, both Cardinals and official prelates, and Fathers consultants, responded affirmatively to all. The Most Blessed Father refrained from expressing his opinion on this matter of such importance, so that he might seek assistance from the Father of lights. Having done this, and on this most sacred day, having called to Him the Reverend Cardinals Arcadio Maria Larraona, Prefect of the Sacred Congregation for Rites, and Benedict Aloisi Masella, Relator of the Cause, and myself, the undersigned Secretary, He solemnly declared: That the theological virtues of Faith, Hope, and Charity, both towards God and towards neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, with their respective adjuncts, are present in a heroic degree, in the Servant of God, Pius Bruno Lanieri, priest, founder of the Congregation of the Oblates of the Blessed



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Virgin Mary, in the case and with regard to the effects in question. This Decree was ordered to be duly promulgated and recorded in the acts of the Sacred Congregation for Rites. Given in Rome, on November 23, in the year of Our Lord 1965. ARCADIUS M. Card. LARRAONA, Prefect L. & S. Ferdinandus Antonelli, O. F. M., Secretary.

[*Latin ed. p. 463*]

463 *Diarium Romanae Curiae* DIARIUM ROMANAE CURIAE. Thursday, May 12, 1966. The Holy Father, Paul VI, received in a solemn Audience, for the presentation of his Credentials, His Excellency, Mr. PIERRE BIGAY-IMPUNZI, Extraordinary and Plenipotentiary Ambassador of Burundi.

**SECRETARY OF STATE. APPOINTMENTS.**

By Letters of the Secretary of State, the Holy Father, Paul VI, happily reigning, deigned to appoint:

Secret Chamberlains of His Holiness, *ad honorem*:

October 28, 1965. Monsignor Ludovico Abad (Quito).

November 9. Monsignor Emanuele Acosta (Quito).

November 15. Monsignor Canuto Ballin (Copenhagen).

November 15. Monsignor Giovanni Geulen (Essen).

November 15. Monsignor Massimiliano Brechenmacher (Passau).

November 15. Monsignor Mattia Niederlander (Passau).

November 15. Monsignor Giuseppe Schmalhofer (Passau).

November 15. Monsignor Giovanni Steinhart (Passau).

November 15. Monsignor Nicola Gamber (Regensburg).

November 15. Monsignor Francesco Saverio Hiltl (Regensburg).

November 15. Monsignor Giuseppe Krottenthaler (Regensburg).

November 17. Monsignor Zbignevo Bernacki (Tarnów).

November 23. Monsignor Bruno Löwenberg (Paderborn).

November 23. Monsignor Enrico Schürmann (Paderborn).

December 6. Monsignor Venceslao Pereira (Jhansi).

December 11. Monsignor Giuseppe Lahey (Brooklyn).

December 15. Monsignor Ludovico Bauer (Speyer).

December 15. Monsignor Alfonso Buschlinger (Speyer).

December 15. Monsignor Dell Lotario (Speyer).

December 15. Monsignor Federico Gundermann (Speyer).

December 15. Monsignor Carlo Mentz (Speyer).

December 20. Monsignor Pietro Nakad (Tiro dei Maroniti).



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December 21. Monsignor Luis Alberto Gaetano (Goa and Damão).

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - Commentarium Officiale, 7 Ianuarii 1966. Reverendissimus Dominus Caiazza Giuseppe (Cava e Sarno). 11 » » Reverendissimus Dominus McCabe Kevin (Kilmore). » » Reverendissimus Dominus Busacca Pasquale (Caserta). » » Reverendissimus Dominus Carrese Salvatore (Caserta). » » Reverendissimus Dominus Ciangiola Eligio (Caserta). » » Reverendissimus Dominus De Sario Cataldo (Caserta). » » Reverendissimus Dominus Merola Raffaele (Caserta). » » Reverendissimus Dominus Padula Oreste (Caserta). » » Reverendissimus Dominus Ristoro Giuliano (Caserta). » » Reverendissimus Dominus Rossetti Elpidio (Caserta). » » Reverendissimus Dominus Saggese Raffaele (Caserta). » » Reverendissimus Dominus Suppa Nicola (Caserta). » » Reverendissimus Dominus Vallarelli Mario (Caserta). » » Reverendissimus Dominus Villano Ferdinando (Caserta). 12 » » Reverendissimus Dominus Molari Carlo (Forlì). 19 » » Reverendissimus Dominus Pentangelo Anthony (Castellammare di Stabia).

HONORS: By Apostolic Briefs, the Most Holy Father Paulus VI, reigning happily, deigned to bestow:

The Order of the Golden Spur: 15 Martii 1966. Upon His Excellency, the Most Reverend Sir Ammiraglio Rodrigues Thomas Amerigo de Deus, President of the Republic of Portugal.

The Grand Cross of the Order of Saint Gregory the Great, civil class: 15 Martii » » » » 1966. Upon His Excellency, the Doctor Martin da Motta Veiga Anthony Jorge, Minister of State Adjunctor of the President of the Council of Portugal.

Upon His Excellency, the Doctor Rodrigues dos Santos Alfred Jr., Minister of the Interior of Portugal.

Upon His Excellency, the Doctor Professor Moreira da Silva e Cunha Joachin, Minister of Overseas Affairs of Portugal.

The Grand Cross of the Order of Saint Sylvester the Pope: 15 Martii » » 1966. Upon His Excellency, the Doctor Patricio Emilio, Plenipotentiary Minister, Head of Protocol (Portugal).

Upon His Excellency, the Doctor Braga Fortunato de Almeida Anthony, Plenipotentiary Minister (Portugal).

[*Latin ed. p. 465*]

Year and Volume LVIII, July 30, 1966, No. 7. ACTA APPOSTOLICAE SEDIS, Commentary. Direction: Apostolic Palace - Vatican City. Administration: Vatican Publishing House. ACTA PAULI PP. VI. APOSTOLIC LETTERS ISSUED BY MOTU PROPRIO.

I. The period of grace for certain Decrees of the Second Vatican Ecumeni-



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cal Council is extended.

PAUL, POPE VI, exercising the Apostolic Office which all pastors fulfill, as We were concerned about the dignity of the Holy Church of Christ, as We were during the Second Vatican Ecumenical Council, on December 7th of the preceding year, under the protection of the Virgin Mary, who from the very beginning has been free from all stain, so now We are moved and urged to ensure that those things which were decreed in that Council are carried out with diligence and sincere faith.

Indeed, with regard to many of the Decrees of this Council, We have determined, in due time, to grant them a legitimate period of grace until the 29th of this month, the feast of the holy Apostles Peter and Paul. At the same time, We have endeavored to prepare the norms according to which the Decrees would be put into effect. For this purpose, by Apostolic Letters, beginning with the words "Finis Concilio," issued this year in the month of January, We established Commissions, which they call "Post-Conciliar," concerning the governance of Bishops and dioceses, concerning Religious, concerning Missions, concerning Christian education, concerning the apostolate of the laity; and We have instructed them, with the Central Commission, as they call it, to proceed with the aforementioned matters.

[*Latin ed. p. 466*]

466 From the Apostolic See – Regarding the labors undertaken by the various commissions, so that they might develop and consolidate the norms we have indicated. And indeed, now that each of these post-conciliar commissions has diligently and carefully applied itself to its assigned province, all have been able to submit the complete record of their actions to the Central Commission in due time. This Commission, having thoroughly considered these matters, noted certain things, cautioned on others; and finally, having gathered what could be concluded from these actions, presented it to Us for consideration. At the same time, it also submitted to Us what seemed opportune to themselves and to the post-conciliar commissions, namely, that the decrees concerning the execution of the laws of the Council should be promulgated to the faithful. Therefore, while we commend the diligence and effort expended by these commissions in preparing norms that would adhere as closely as possible to the spirit of the celebrated Council, we are pleased to announce that all the so-called "executive" decrees will soon be promulgated. However, this will be done gradually; not only so that the considered judgment of the Central Commission may be maintained, but also so that the decrees of the Council may be implemented more conveniently and orderly; especially since certain constitutive norms, and certain post-conciliar groups, relying on the prescriptions of the Ecumenical Council, are joined to the purpose of the Roman Curia's reform, the beginning of which we have already introduced. For these reasons, we decree that the period of grace, which extended until the twenty-ninth day



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of this month, shall be postponed to some extent, and that it shall cease on the day indicated in each of the executive decrees, which, as We intend, will be promulgated as soon as possible. While We command this, We are greatly confident that such executive norms, aimed at ensuring that the abundant fruits of the sacred decrees of the Council are more fully realized, will be received with promptness and alacrity by all the faithful; and that thus the holy Church of God may shine with new splendor, as a sign raised on a mountain, for the salvation of the entire human race. Furthermore, all that has been decreed by Us in these present Apostolic Letters, of Our own accord, We command to be firm and valid, notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, on the tenth day of the month of June, in the year 1966, the third year of Our Pontificate. PAULUS PP. VI.

[*Latin ed. p. 467*]

Acts of Pope Paul VI, Year 467, Section II: Norms are imparted to the Bishops concerning the faculty of granting dispensations.

PAUL VI, POPE: The doctrine, which We have been so fortunate to solemnly promulgate in the Second Vatican Ecumenical Council, clearly states that particular Churches are governed by Bishops, to whom, as Christ's legates, authority and sacred power have been entrusted; and that the pastoral office—that is to say, the constant and daily care of the flock—is fully entrusted to them with proper, ordinary, and immediate power, by reason of which they have before the Lord and before their subjects the right to enact laws, to render judgment, and to regulate all matters pertaining to the order of worship and the apostolate. This power, as the same Second Vatican Council teaches, is brought to fruition when, along with the duties it entails, it is accompanied by a canonical or legal determination, added by hierarchical authority, which, according to the norms, is approved by the supreme authority of the Church.

These principles are affirmed in the Decree, which begins with the words of Christ the Lord, by the aforementioned Sacred Council, which, while affirming that all power pertaining to the exercise of their pastoral office belongs to the Bishops themselves within their own dioceses, simultaneously professes again Our immediate power over each particular Church, for the sake of preserving the good of the entire flock of the Lord, a power which is properly and naturally that of the Successor of Peter.

It has been a source of great joy for Us to be able to openly declare the dignity of Bishops, to celebrate their functions, and to acknowledge their power; and all of these things are, indeed, to be held together by bonds of mutual concern, binding Us to Our venerable brothers. Furthermore, with these principles placed in their proper light, the Church shines more brightly, united in a solid body by the framework of concord; for the Bishops, united with the Supreme Pontiff, are the executors of the divine plan, and from Him they receive strength and guidance, for the sacred work of



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Christ.

[*Latin ed. p. 468*]

The Acts of the Apostolic See – Official Commentary 468: To safeguard and present the deposit of the Christian doctrine more effectively. Since brief norms are to be issued concerning the execution of the Decrees of the Councils, having carefully considered the recently presented doctrine, and especially the duties and rights of the Bishops, We deem it necessary to complete, where they are lacking, or to clarify, where interpretation is needed, the norms established in the Decree Christus Dominus; so that all the benefits expected from it may be fully realized. As is known, the Ecumenical Council, in order that the consolations of religion may be offered to men living in these days with a new and singular urgency, grants to diocesan Bishops, among other things, the faculty of dispensing from the general law of the Church in particular cases, to the faithful over whom they exercise authority according to the norms of law, whenever they judge it to be conducive to their spiritual good, unless a special reservation has been made by the Supreme Authority. Therefore, following this prescription, and in order that a single norm and method of action may be maintained throughout the Latin Church, We deem it necessary to establish a list of general laws, the relaxation of which We reserve to Ourselves; that is, laws from which the Apostolic See has never ceased to grant dispensations, or from which it is accustomed to grant dispensations only rarely, due to matters of importance in human society. Therefore, after hearing the Offices of the Roman Curia, the Post-Conciliar Commissions, and the Secretariats, and after maturely considering their opinions, with full knowledge, by Our Supreme and Apostolic authority, We declare and decree the following – to be valid for the entire Latin Church until a new Code of Canon Law is promulgated. I. We declare to be integral and valid, unless explicitly abrogated or abrogated in part by the Ecumenical Council of Vatican II, those laws which the most provident Mother Church has sanctioned in the Code of Canon Law and in other documents subsequently issued, and which have not been revoked. II. Only the prescription of the Conciliar Decree Christus Dominus, n. 8, b, canon 81 of the Code of Canon Law, is derogated. III. Diocesan Bishops are understood to be not only residential Bishops, but also others who are equated with them in law. Ibid. n. 8, b. Ibid. n. 21.

[*Latin ed. p. 469*]

469 The acts of Pope Paul VI concerning the rights, which diocesan bishops and others enjoy, and the common reason for these rights, as well as the necessity of providing for the spiritual good of the faithful. Therefore, vicars and apostolic prefects, permanently appointed apostolic administrators, prelates, and abbots *nullius* also enjoy this faculty of dispensing.



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IV. According to canon 80, a dispensation is understood as a relaxation of the law in a specific case. However, the faculty of dispensing is exercised concerning laws that command or prohibit, but not concerning constitutive laws. The notion of dispensation does not at all include the granting of a license, a faculty, an indulgence, or an absolution. Laws pertaining to legal proceedings, since they are established for the defense of rights, and since a dispensation does not directly concern the spiritual good of the faithful, are not the object of the faculty about which we are speaking in the Decree *Christus Dominus*, n. 8, b.

V. Only those laws of the Church that are disciplinary in nature, established by the highest ecclesiastical authority, by which all are bound everywhere on earth, according to canon 13 § 1, are subject to dispensation; not, however, those divine laws, both natural and positive, from which the Supreme Pontiff – when exercising vicarious power – can dispense; as happens in the case of a dispensation from a valid but unconsummated marriage, from those concerning the privilege of faith, and from others.

VI. A particular case concerns not only individual faithful, but also a plurality of physical persons constituting a community in the strict sense.

VII. The faithful to whom the authority to grant a dispensation is exercised, according to the law, are all those who are subject to the bishop by reason of domicile or another title.

VIII. According to canon 84 § 1, a just and reasonable cause is required to grant a dispensation, taking also into account the gravity of the law from which the dispensation is granted. The legitimate cause of a dispensation is the spiritual good of the faithful.

(References to canons 294 § 1, 315 § 1, 323 § 1, 94, and the Decree *Christus Dominus*, n. 8, b, are provided.)

[*Latin ed. p. 470*]

Acts of the Apostolic See - Official Commentary 470 IX. Saving the specific faculties granted to Legates of the Roman Pontiff and Ordinaries, We expressly reserve the following dispensations:

1. From the obligation of celibacy, or from the prohibition of contracting marriage, to which deacons and priests are bound, even if they have legitimately returned to or entered the lay state.

2. From the prohibition against married men exercising the order of the priesthood, who have received the same order without an Apostolic dispensation.

3. From the prohibitions that apply to clerics who have been constituted in Holy Orders:

a) Practicing medicine or surgery;

b) Accepting public offices that involve the exercise of lay jurisdiction or administration;



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c) Seeking or accepting the office of senator or legislator, in places where a pontifical prohibition exists;

d) Engaging in, either personally or through others, any form of business or commerce, whether for their own benefit or for the benefit of others.

4. From general laws that affect religious [men] as such, but not insofar as they are subject to the Ordinaries of the places, in accordance with common law and, in particular, the Conciliar Decree *Christus Dominus* (nn. 33-35), always preserving the religious discipline and the right of the proper Superior. From other general laws, only if it concerns members of a clerical religious institute that is exempt.

5. From the obligation to denounce to the priest a penitent who has confessed a crime, as mentioned in canon 904.

6. From the reason of age, if it exceeds the prescribed limit.

7. Regarding the duration of studies in philosophy and theology, both as to the legitimate period of time and as to the fundamental disciplines.

8. From all irregularities that have been brought before the judicial forum.

9. From irregularities and impediments to receiving orders:

a) From the irregularity arising from a defect, if it concerns illegitimate children, or those who have been defiled by a corpse, or those who are epileptic or insane;

b) [Further items are omitted, indicated by the numbers 11, 12, and 13, and references to canon 213 § 2, the Decree *Optatam totius*, n. 12, and "Is"].

Let Bishops remember, when considering the reasons for which they can grant dispensations from the reason of age, the importance of what is established in the entire Conciliar Decree *Optatam totius*, n. 12.

[*Latin ed. p. 471*]

471. The acts of Paul VI, b) are invalid due to the public delict of those who have completed their apostasy from the faith, or who have passed over to heresy or schism; c) are invalid due to the public delict of those who have dared to attempt marriage, or to perform a merely civil act, or who themselves are bound by the matrimonial bond, or by a sacred order, or by religious vows, even simple and temporary vows, or who are bound to a woman with the same vows, or validly married; d) are invalid due to a delict, whether public or hidden, of those who have committed voluntary homicide, or who have procured an abortion of the human fetus, with the result achieved, and of all accomplices; e) are invalid due to the impediment by which a man who has a wife is prohibited from receiving the sacred order of the priesthood.

10. With regard to the exercise of an order already received, the invalidities mentioned in can. 985, 3, apply only in public cases; and 4, even in



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hidden cases, unless recourse to the Holy Penitentiary is impossible, but with the firm obligation placed upon the individual to seek recourse to the same Holy Penitentiary as soon as possible.

11. The impediment of age, when it exceeds the age required for a valid marriage, renders the act invalid.

12. The impediment arising from the diaconate, or from the sacred order of the priesthood, or from solemn religious profession, renders the act invalid.

13. The impediment of a crime, as mentioned in can. 1075, 2° and 3°, renders the act invalid.

14. The impediment of consanguinity in the direct line and in the collateral line up to the second mixed degree with the first, renders the act invalid.

15. The impediment arising from affinity in the direct line renders the act invalid.

16. All matrimonial impediments apply, if the matter concerns mixed marriages, whenever the required conditions cannot be observed, as stated in n. I of the Instruction on the Sacrament of Matrimony, published by the Holy Congregation for the Doctrine of the Faith on March 18, 1966.

17. The lack of the form prescribed by law for validly contracting marriage renders the act invalid.

18. The law for renewing matrimonial consent in a radical healing renders the act invalid, whenever: a) a dispensation is required reserved to the Apostolic See;

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - Official Commentary

b) This concerns an impediment to natural or divine law that has already ceased.

c) This concerns mixed marriages, where the conditions prescribed in the aforementioned Instruction of the Sacred Congregation for the Doctrine of the Faith, no. I, 19, have not been observed.

20. From the time established for Eucharistic fast. The norms regarding the faculties to grant dispensations, granted to Bishops according to the Conciliar Decree Christus Dominus, are valid from the fifteenth day of the month of August of this year. Furthermore, whatever has been established by Us in these Letters, issued by Our own initiative, We command to be firm and valid, notwithstanding any contrary provisions.

Given at Rome, at Saint Peter's, on the fifteenth day of the month of June, in the year 1966, the third year of Our Pontificate.

**PAULUS PP. VI**



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## APOSTOLIC LETTER

The title and privileges of the Minor Basilica of the church of the Blessed Virgin Mary, assumed into Heaven, in Gedanensis, are conferred.

### PAULUS PP. VI

For the perpetual memory of this event.

The temple of the Blessed Virgin Mary, assumed into Heaven, is renowned for its antiquity and noble work, and it constitutes a singular ornament for the city of Gedanensis. Indeed, it dates back to the 14th century, and its size, Gothic structure, and artistic works, especially the sculpted and painted images, are very remarkable. Moreover, it is particularly noteworthy that this church, restored to Catholics in the year 1945, is an excellent home of religion, which the people frequently visit, venerating the Blessed Virgin in a pious manner. Desiring to add greater honor to this temple, through Our own action, the Venerable Brother Edmund Nowicki, Bishop of Gedanensis, requested Us to grant it the title and status of a Minor Basilica. These requests, made also in the name of...

[*Latin ed. p. 473*]

The acts of Pope Paul VI, numbered 473, concerning the clergy and faithful, entrusted with the sacred duties of this See, which we have gladly received, we decree. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we elevate, by the force of these letters and perpetually, the church dedicated to God in honor of the Blessed Virgin Mary, assumed into Heaven, located in the city of Danzig, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to that title. Notwithstanding any contrary provisions. We decree, we establish, we determine that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twentieth day of the month of November, in the year 1965, the third year of our pontificate.

### B. HAMLETUS I. Card. CICOGNANI.

The cathedral temple of the diocese of Clivio Zamoërensis, dedicated to the Blessed Virgin Mary, v. d. "Nuestra Señora de La Paz," is adorned with the title and privileges of a Minor Basilica.



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POPE PAUL VI. For the perpetual memory of the event.

The sacred edifice, which, located in the city of Clivio Zamoërensis and dedicated to Our Lady of Peace, was in the year 1957 also chosen as the primary church of the new diocese, is sacred to Augusta and to the entire Argentinian people. For when the faithful were threatened by very serious internal conflicts, yielding to a certain natural impulse of the soul, they turned to the Most Holy Virgin with faith, so that through her intercession they might obtain the supreme good of peace and reconciliation for their nation. Immediately, pious pilgrimages began to that place by citizens of all orders, who came from all parts, even from distant lands. Therefore, that temple is justly and deservedly a temple of common concord.

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis - Official Commentary. While it is located outside the boundaries of the diocese of Fismes, it also stands out among the other churches for its size, beauty, and artistic merit. One marvels at its spacious wings, towers, dome, and the many valuable furnishings, as well as the very structure and workmanship itself. But one marvels even more at the devotion to religious rites, the zeal for the cult of Mary, and the fervent invocations for the longed-for peace, especially when new dangers threaten the entire world – oh, so often! Therefore, it is pleasing to remember and to praise the unanimous sentiment with which the faithful sought out this temple and publicly offered prayers to God, when We, on the fourth day of the preceding month of October, embarked on a journey to the Seat of the United Nations, as messengers of evangelical peace. Given these circumstances, We believe it is certainly fitting to grant the request of the Venerable Brother Alexander Schell, Bishop of Clivie Zamoërensis, who, having presented letters to Us, and also on behalf of the entire clergy and faithful people, requested that this magnificent temple be granted the title of Minor Basilica. Therefore, after consultation with the Congregation for Sacred Rites, and with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters and in perpetuity, We consecrate the cathedral of the diocese of Clivie Zamoërensis, dedicated to God in honor of the Most Blessed Virgin Mary, who is commonly called "Nuestra Señora de la Paz," and We adorn and enhance it with the title and dignity of a Minor Basilica, with all the liturgical rights and privileges that rightfully belong to temples bearing the same name. Notwithstanding any contrary provisions. We declare, decree, and ordain that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority



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whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-ninth day of the month of November, in the year 1965, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church.

[*Latin ed. p. 475*]

Acta Pauli PP. VI, 475, III. The Golden Rose of the Basilica of the Blessed Virgin Mary of Guadalupe, situated within the territory of the Mexican Archdiocese, is bestowed. To the Most Reverend Brother Michael Dario Miranda and Gómez, Archbishop of Mexico. PAUL PP. VI, Greetings and Apostolic Benediction.

Whether it was in times past, as it is said, when she wished to manifest her wondrous presence, or continuously, when heavenly gifts, which they signify, are bestowed upon the faithful, the Blessed Virgin Mary of Guadalupe is known to have presided over the Mexican Catholic people from almost the very beginning. For after Paul, having recently discovered a cross in that land, where before there had flourished not a moderate cult of intellect, but a true lack of faith, established the august Mother of God, he placed her seat there. She appeared to a certain native on a hill near Mexico City in December of the year 1531, to be seen. In that place, a small sacred building was first erected, then a larger church was founded, and finally, a magnificent temple was built, a work of the highest distinction, which has become the most famous Marian shrine of all of America. The devotion to the Virgin of Guadalupe could not be contained within the boundaries of the Mexican nation, but, like a river overflowing its banks, it spread to almost all regions of that continent, to other lands, and to the distant Philippine Islands. The Supreme Pontiffs, our predecessors, have striven to promote and support this form and seat of Marian piety with privileges and other assistance. It is sufficient to recall that Benedict XIV elevated that temple to the honor of a collegiate church and entrusted the Mexican nation with the faith of the Blessed Virgin Mary; that Leo XIII granted that the beautiful image, in which the Mother of God is depicted with that illustrious title, be adorned with a golden diadem in his name and by his authority; that Saint Pius X bestowed upon the same temple the dignity of a Minor Basilica and declared the Mother of God, venerated there, the heavenly Patron of all of Latin America; that Pius XII and John XXIII addressed the faithful who participated in the Marian Conventions held at the Shrine of Guadalupe through the ether, and encouraged them with salutary exhortations. We, however, looking with singular benevolence and pastoral concern upon the Mexican people and all the peoples of Latin America, bestow upon the venerable temple of the Virgin of Guadalupe.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis – We have decreed that the official commen-



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tary, which is adorned with a distinguished honor rarely bestowed upon a few churches, be decorated with a golden Rosary. Therefore, adding to the gifts already bestowed by Our predecessors, We earnestly desire and implore that "Mother of America, celestial Missionary of the New World," as Pope John XXIII, with pious devotion, called the Blessed Virgin Mary of Guadalupe (cf. A. A. 8, L U I, 1961, p. 687), may pour forth an abundance of flowers, or spiritual graces, with a new impulse of her mercy upon those peoples so dear to Us; so that, through her most present intercession, the faith transmitted by their forefathers, and, in large part, preserved even amidst great difficulties through the aid of this exalted sanctuary, may flourish ever more, and thus, what was recently proposed by the Second Vatican Ecumenical Council may be happily accomplished there. Therefore, by Our own authority and with full knowledge and mature deliberation concerning the fullness of Apostolic power, We grant and bestow upon the Basilica of the Blessed Virgin Mary of Guadalupe, located within the territory of the Mexican archdiocese, a Rosary made of gold, to be religiously preserved there, by the force of these letters. And We have earnestly supplicated from God, that in the solemn ceremony of the blessing of this Rosary, He may grant all things prosperously, and destroy all adversities; and We ardently implore the Father of mercies that He may abundantly bestow these blessings upon the entire Mexican nation. In order that this sacred gift may be received with the honor due to it, We wish that it be delivered to the aforementioned Guadalupe temple by Our beloved son, Charles, Priest of the Holy Roman Church, Cardinal Confalonieri, Prefect of the Sacred Congregation Consistorial. And when the sacred solemnity is performed there for this purpose, We, confident in the mercy of Almighty God and in the authority of the Blessed Apostles Peter and Paul, and in Our own authority, grant, with a benevolent heart, a plenary Indulgence to all the faithful of both sexes who, having confessed their sins and received Holy Communion, either attend the aforementioned ceremony or visit the temple on that day and offer pious prayers to God for the good of the Holy Church. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twentieth day of the month of March, in the year 1966, the third year of Our Pontificate. PAULUS PP. VI.

[*Latin ed. p. 477*]

Acta Pauli PP. VI, 477, IV. The Apostolic Nunciature in the Republic of Malawi is established. PAULUS PP. VI. For the perpetual memory of this matter. — It is known to no one that great utility arises from the public offices which this Apostolic See maintains with States, and this has long been proven by practice. Therefore, since it has seemed opportune to the Apostolic See and the Republic of Malawi to be joined together by such public bonds, We, by Our own authority, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these



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letters, establish and constitute an Apostolic Nunciature in the Republic of Malawi. To this Nunciature, therefore, thus established by Us, We grant all and each of the offices, privileges, and immunities which are proper to such Legations. Notwithstanding any contrary things. These things We decree, We establish, We determine, that these present letters shall forever remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that We shall fully support this Nunciature thus constituted, now and in the future; and that it shall be rightly judged and defined; and that whatever may be attempted concerning these matters, by anyone, with any authority, knowingly or unknowingly, shall be declared void and of no effect from this moment. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-first day of the month of May, in the year 1966, the third year of Our Pontificate. ffi HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church. LETTER I To His Eminence, the Most Reverend Father, Franciscus, Cardinal Spellman, Archbishop of Neo-Eboracensem, having completed ten years since his priestly ordination. PAULUS PP. VI. Beloved Son, greetings and the Apostolic Blessing. — The charity which We feel so deeply for you, Beloved Son, must now be made more evident and apparent, as the circle of years will soon bring to you a happy anniversary.

[*Latin ed. p. 478*]

Acts of the Apostolic See - Official Commentary 478, for the ten years elapsed since the day on which you received the priesthood. It is fitting and proper that the holy city of Laetitiae, where the clergy and people of the Neo-Eboracensis archdiocese surround you, recalling the happiness of past events, should, as it were, reach a summit, as We offer you, through these Our Letters, auspicious words that, as We are pleased to promise, will also be pleasing to you to receive. Therefore, We pray, indeed We implore, that all good things, those conducive to spiritual progress, strength of virtue, restored energies, and new zeal for acting piously, may come to you from the Father of lights, God of all consolation. Moreover, We consider it just and May he be mindful of all thy sacrifices: and may thy whole burntoffering be made fat. For in the sacred ministry, over a long period of time, you have already filled a vast space, serving as an example of diligence, vigilance, fearlessness in the face of difficulties, prudent counsel, and magnificence and generosity in execution, benefiting your own ministry and the entire Catholic name through your works and merits, so that you have acquired a solid reputation, and We, no less than Our predecessors, sincerely and heartily thank you for the beneficial deeds you have accomplished in the Church. From these excellent deeds already accomplished, may you take a strong and generous incentive, so that with renewed zeal you may accomplish all things and, day by day, make progress towards better and greater things. "May he be mindful of all thy sacrifices: and may thy whole



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burntoffering be made fat." May He grant you according to your heart, and may He confirm all your purpose, as is fitting, with the help of the Lord Jesus, who is and will always be more and more your helper, and who, possessing the gift of faith in an outstanding way, is beyond price, sweeter, and holier than anything.

Furthermore, so that the anniversary of your priesthood may be even more blessed, We grant you the faculty, that, on whatever day you choose, in the presence of the Christian faithful, you may, in Our name and with Our authority, bestow a plenary Indulgence. Finally, We have nothing left to do but to impart to you, Our beloved Son, to your Coadjutors and Auxiliary Bishops, and to the entire flock entrusted to your care, Our Apostolic Blessing, with a willing and joyful heart.

Given at Rome, at Saint Peter's, on the tenth day of the month of April, in the year 1966, the third year of Our Pontificate.

**PAULUS PP. VI**

1 2 Ps. 19, 4-5. Cfr. Sap. 3, 14.

[*Latin ed. p. 479*]

Acts of Pope Paul VI, 479, II. To the Most Excellent Man, U Thant, Secretary General of the United Nations, concerning the gatherings held in Milan by the "United Nations Development Program." We have learned that the Board of Directors of the United Nations Development Program will soon convene in Milan for its second session. On this occasion, We are pleased to address him with this message of respectful sympathy and encouragement. Continuing the work previously financed and administered by the Expanded Program of Technical Assistance and the United Nations Special Fund, the United Nations Development Program implements its initiatives with the aim of accelerating the economic and social development of less developed countries. How can We fail to rejoice to see competent and responsible men gather together to pool the resources given to them by the international community of nations in order to promote the physical, intellectual, and spiritual progress of the most disadvantaged members of that community? For it is the whole man that development seeks to promote harmoniously, and it is therefore a threefold hunger that must be satisfied, as the needs and anxieties become more pressing each day. Of this physical, intellectual, and spiritual misery, the United Nations Development Program has an increasingly clear understanding, with the will to remedy it. But this requires that the entire world become aware that misery is not only an unbearable evil for the one who suffers it, but that it must also be so for every man worthy of the name. To allow a man to survive, certainly, but also to provide him with the means to live fully, as a person capable of founding a family and giving his children a satisfactory



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education: these are the tasks that call for the disinterested cooperation of all good men, beyond all differences of nation, race, culture, and religion. Moreover, the man of today must be convinced of this more and more each day: it is his own existence that is at stake, and not merely optional aid and emergency relief. It is all human resources that must be mobilized, and it is not enough to give of one's possessions; one must also bring the best of oneself. The peace to which the world...

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Commentarium Officiale: We aspire that it will be constructed in such a way, for, as has been rightly said, "development is the new name for peace." These are the thoughts that inspire the upcoming meeting in Milan, and which We have deemed it useful to communicate to you, in Our desire to spare nothing in order to ensure, with the fruitful collaboration of all men of good will, peace in truth, justice, charity, and freedom. It is with these sentiments that We earnestly invoke abundant divine blessings upon Your Excellency, upon Mr. Paul G. Hoffman, Director of the United Nations Programme for Development, and upon all those who participate in this session. From the Vatican, May 26, 1966. PAULUS PP. VI.

ALLOCUTIONES I. To the Moderators and representatives from each nation and members of the highest Councils of the Pontifical Missionary Works, gathered annually in Rome.

Dear Sons, Members of the Council, and National Directors of the Pontifical Missionary Works, your annual working meeting brings you to Rome these days, and We are pleased to see you again. Who, more than you, representatives of "pontifical" works, can and should feel "at home" here? This home is truly yours, for, to quote a well-known phrase from one of Our predecessors, you are "the hands of the Pope, outstretched to seek assistance for all the missions of the world." Both spiritual and material assistance, both are more necessary today than ever. This is the first time you have met since the end of the Council and the vote on the Decree on the Missionary Activity of the Church. It is therefore worthwhile to reflect for a moment on what this circumstance can bring anew to your activities. It is certain that, in the missionary field as in many other areas, the Council has brought a new light, a change.

May 13, 1966.

[*Latin ed. p. 481*]

Acta Pauli Pp. VI 481 speaks of perspective. And in the field that concerns you, it is particularly important that each person strives to fully understand this. The idea, the very foundation of the "mission," had undergone a kind of degradation in the minds of many. The idea of tolerance, in reaction against a certain proselytism, contributed, so



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to speak, to "devaluing" the sublime vocation of the missionary. The apparent link, in many cases, between "colonization" and "mission" was inevitably, at a time when the phenomenon of "decolonization" was taking shape, to provoke a shock the consequences of which could be extremely unfortunate. Furthermore, the rather sudden awareness, by the entire public opinion, of the immense needs of developing countries, certainly led to admirable impulses of generosity, which Our predecessors and We ourselves were the first to encourage, and even to inspire to some extent. But the emphasis placed on the material needs of so many unfortunate populations risked obscuring, for some, what remains paramount for the Church: the Word of God to be transmitted, the message of salvation to be communicated, in a word, evangelization. These developments in the realm of ideas, added to many other factors that would be too lengthy to analyze, were soon reflected in reality: and in recent years, there has been a steady and worrying decline in the recruitment of missionary institutes. We saw, during the Council, a statistic communicated by a bishop, which mentioned the following figures for departures for missions in recent years: Departures in 1952: 850; Departures in 1956: 650; Departures in 1961: 330. It is to these worrying consequences that the work of the Council can and must provide a remedy that is not simply an "empirical recipe," in terms of facts, but first and foremost a work of profound reflection, in terms of theology. It is significant that the very clear will of the conciliar fathers, manifested in this sense, led to such a significant expansion of the Decree "Ad gentes," which, as you remember, was initially intended to include only a few brief propositions. 31 - A. A. S.

[*Latin ed. p. 482*]

Acta Apostolicae Sedis - Official Commentary 482. The idea of mission was, during the discussion of this schema, suitably deepened, supported by doctrinal principles, and, in a first chapter of the Decree, connected to its true and solid theological foundation: the mission itself of Christ, sent by the Father for the salvation of men. And the entire remainder of the document can be considered as an illustration and, so to speak, a "re-evaluation" – not polemical, but rather very serene and positive – of the idea of mission, in its various developments in the realm of activities, persons, places, and institutions. It is from this fundamental text that all your actions must now obviously draw inspiration. It is also your intention and your will, and We know this and We are pleased to have this opportunity to congratulate you on it. But there is more. Beyond this particular decree, it can be said that one of the great ideas that emerges from the entirety of the conciliar texts is that the mission is not the work of a few specialists. It is the entire Church that is and must be missionary. You therefore see the great importance of the role that the pontifical works that you represent can play in this post-conciliar period. They must develop, with renewed zeal, among priests,



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seminarians, religious women, and throughout the Christian people, the missionary spirit. Encouraging results are already before everyone's eyes: these are the happy developments achieved by these works: the Propagation of the Faith, "Saint Peter the Apostle," the Missionary Union of the Clergy, and not forgetting the fourth pontifical missionary work, which is also very dear to Us, the "Holy Childhood," which is constantly and promisingly increasing year after year. It is of all this that it is fitting to take note, in order to thank God first, and to give, in this post-conciliar era, a new impetus to activities to which you dedicate the best of yourselves. It seems to Us that your effort will be particularly blessed by God if it is directed, in particular, towards the young. Sometimes, much is said negatively about the rising generation. And yet, We cannot forget the impressive spectacle that We were given to contemplate here, a few weeks ago: more than 4,000 pilgrims of the "Missionary Service of Young People," coming from France, attesting, by their presence around the Vicar of Christ, to the extraordinary sensitivity of today's youth to the spirit and the missionary ideal, when one knows their own.

[*Latin ed. p. 483*]

Acts of Pope Paul VI, VI, 483, present matters in a way that resonates with the inherent generosity of their souls. It is upon this comforting vision that We wish to take our leave of you, dear Sons, thanking you for your visit, invoking the best heavenly favors upon the results of your labors, and granting to you all, as well as to your collaborators and associates, as a pledge of Our constant benevolence, a large Apostolic Blessing.

*In the Vatican Basilica, while the Holy Sacrifice of the Mass is being celebrated, to the Poles who have journeyed to Rome from various regions of the world, for the purpose of celebrating the sacred Millennium of their Nation.*

Beloved sons! Who are you, who attend this sacred celebration, and who fill this basilica with unusual songs? Oh! We know; and We cannot announce to you the evangelical word of this Sunday, nor offer to God the Sacrifice of the Mass, which We have begun, without first greeting you, and without first establishing with you that spiritual unity, which must prepare for the sacramental presence of Christ among us. The communion of our souls must precede and prepare our communion with Him; the realization of the mystical body of Christ, which is the Church, is the instrument and the end of the realization of the real body of Christ, which will soon be with us in the Eucharistic Mystery. We know who you are; for to this rite you have invited Us, and for this rite We have awaited you; and as a father welcomes children who come from afar to the threshold of the family home, no less than his own, so We are very happy to have you with Us today, to open to you not only the doors of this sanctuary, which holds the tomb of the Apostle Peter, but also Our arms, and Our heart! We know:



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you are Poles; true Poles, and therefore Catholics; you are Polish pilgrims, coming from different and distant regions, scattered throughout the world, but always mindful of the common origin, always aware of a brotherhood of blood, of history, of language, of religion, and always ready to set out towards a common central goal, as your national poet wrote: "The star of the pilgrims is the heavenly faith;" and *May 15, 1966.*

[*Latin ed. p. 484*]

Acta Apostolicae Sedis - Official Commentary 484: The compass is the love of the homeland. Polish pilgrims, you are welcome! You have not strayed from the path by coming to Rome, and by seeking, with Us, this meeting. As you now represent your entire people, both those dwelling within the national territory and that numerous and renowned group emigrated throughout the world, so this Catholic Rome, this source of your faith, this heart of the unity and universality of the Holy Church, this See of Peter, where anyone who seeks to build the world in truth, in love, in justice, in freedom, in hope, finds refuge through the centuries, this apostolic island is now a symbol of your homeland, truly a *patria communis* for you. We are happy to welcome you and to greet you, precisely at this moment when the sentiment of your blessed land is so strong within you; and while the need to awaken the consciousness of who you are becomes a duty to which you cannot fail, the joy of affirming together your fidelity and your fraternity repays you for many years of exile and many tribulations in order to reach this extraordinary encounter. Poland lives, Catholic Poland. But what, then, is the cause of your pilgrimage and your meeting? We know this as well, but it is necessary that We proclaim this cause, for the glory of God, for your honor, for the comfort of the entire Church, and as an example to the whole world. You are celebrating an anniversary, you are marking a millennium, you are tracing a history of ten centuries, you are returning to the source of your national consciousness, you are rejoicing in connecting your dignity as a free and united people, and your civilizing mission among your people and among the peoples of the international community, to a religious event, to an occurrence transcending political events and natural experience, to a mystical moment, yes, but one unlike any other, powerful, decisive, definitive, of your existence, both as individual men and as a chosen people, as an immortal nation. We all know that this concerns the Christian baptism received, precisely in the year 966, by a prince descended from the Piast dynasty, the lineage of the tribal chiefs in the Polish territory, Mieszko, husband of the pious Bohemian and Catholic princess, Dobrawa, and the first to give the example to his court and his people, an example that was, at that time, almost decisive, of adherence to Christianity, and



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the first to initiate the process of integration. 1 Miekiewicz.

[*Latin ed. p. 485*]

The Acts of Pope Paul VI, page 485, speak of his nation, which, in its medieval state, was being formed within the Catholic Church. Saint Peter and the light of Rome were not strangers to those first moments of the nation's new spiritual life; the Christian faith, the Latin language and writing, and the civil consciousness of the Western world, together inaugurated the new culture of the Polish people, which was then to give, through its political, religious, scholastic, and artistic institutions, uninterrupted testimony to its inextinguishable moral vitality, its inherent homogeneity with European civilization, and its unmistakable ethnic originality, for a thousand years of a tormented and glorious history. The clock of centuries, silent in many long periods, and sometimes inducing doubt about its faithful continuity, has now awakened, and rings its bell punctually and clearly: one, two, three... ten centuries! What hour is it, Poland, of your life? The hour of the millennium! This voice, which carries the echo of distant times, is impressive! Every city of the Polish nation expresses it, every monument of the homeland repeats it, every tomb mysteriously pours it forth. It is a voice that cries out: Poland is alive; a voice that sings: Poland is united; a voice that weeps: Poland is patient; a voice that prays: Poland is Catholic. A voice of great men, a voice of heroes, a voice of artists, a voice of young people, a voice of the humble, a voice of saints. It is a chorus, this voice! An entire people is in unison! Listen, listen; it repeats: *Niech bedzie pochwalony Jezus Chrystus! na wieki wiekòw!* (Let Jesus Christ be praised for all ages!).

Three historical perspectives. It is beautiful, it is necessary, to listen to the voice of the centuries, when it is a message faithfully transmitted from one generation to another. We want to say, dearest children, that the celebration of your Christian millennium is a very important event. You have done well to prepare for this anniversary with such care; for nine years you have meditated and prayed in order to truly be aware of its historical and moral value. And you have done well to celebrate this great date with religious and popular solemnity. Its importance can be deduced from a threefold historical perspective: the perspective of the past: the remembrance of times gone by is a noble and wise school; historical consciousness greatly benefits the education of a people; it gives them a sense of their dignity, the passion for their freedom and unity, and enthusiasm for their coherent and orderly evolution; indeed, in a people like yours, a synthetic view of the...

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - The official commentary, by examining the past, helps to discover its ethnic genius, its civic vocation, and even its spiritual mission; it can also reveal, through certain particular signs, a di-



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vine plan: God guides good peoples; and in difficult and obscure times, such thoughtful consideration can be a source of light, comfort, and hope. Then there is the perspective of the present. It concerns many problems, very serious and complex, namely those of modern life, which, as we all know, present difficulties in every aspect, and at the same time, many possibilities for happy solutions. The principal problem, on this occasion, is certainly that of the place and function to be recognized for religious life, which, in the celebration of the millennium, offers its true motivation in today's society. We believe that the millennial celebration of the Christian character of the Polish people cannot be suspected of being anti-national, nor of seeking revenge for theocratic privileges, or for archaic political and social forms; but must be evaluated as an expression and aspiration of a believing people for an authentic religious and civil freedom, due not only by natural right, but also by its secular and most honorable tradition; and therefore, we believe that the celebration itself is not at all contrary to the well-being and progress of a modern "society," but rather should be considered in its honor and to its advantage. In this perspective, as has been widely published, We would have wished to personally convey, accepting the invitation of the Most Reverend Cardinal Wyszyński, Primate of Poland and Archbishop of Varsavia, together with the entire Polish Episcopate, as well as that of many of Our children from that beloved nation, Our paternal greeting to the Polish people and Our devoted homage to the most holy Virgin Mary, venerated in Czestochowa, to celebrate with the entire population, residing in the homeland or coming from all parts of the world, this blessed occasion. But this pilgrimage was not permitted to Us, although We had respectfully expressed Our intention, and We had assured that Our brief journey would have no other character than that of religion, nor any other intention than that of celebrating this singular millennial event. We naturally felt deep regret about this, also because of the personal affection We feel for Poland. We are convinced that the reasons opposed to the realization of Our pilgrimage, and attributed to the acts and attitudes of the Most Reverend Cardinal Wyszynski, are not justified, and We cannot believe that they are supported by the sentiments of...

[*Latin ed. p. 487*]

From the Acts of Pope Paul VI, page 487, a common sentiment for a nation so noble and so devoted to the Church, as is Poland. But let us say immediately: for this reason, we will love Poland, our beloved Poland, even less. Certainly, you also, most beloved sons present here, will do so, and so will the Polish faithful residing in the homeland and scattered throughout the world. The celebration of the millennium will be a great profession of faith. And this is the perspective on the future that the celebration of the millennium opens up to us: we must love this dear, afflicted, always living, and always faithful nation even more than in the past. We are pleased to



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note that the celebration of the millennium translates into a great profession of Catholic faith; we are certain that this profession, far from binding the nation to the past and stifling its spirit, will strengthen it and open it to every true and salutary achievement of modern life: on the paths of thought and science; on the paths of civil liberty and social progress; on the paths of collaboration, concord, and peace in the international order; on the paths of generosity, goodness, kindness, holiness, and every human perfection. For faith is truth, faith is strength, faith is life, faith is salvation. And finally, we are pleased to note that this millennial act of faith is practically expressed in two acts that contain it, manifest it, and confirm it: filial adherence to the Chair of Saint Peter and the offering of religious piety to the Most Blessed Mary, Mother of Christ, and therefore Mother of God and Mother of us. We thank God, most beloved children, for the great and irreplaceable gift of faith, granted to Catholic Poland; let us renew our commitment to preserve the faith, always strong and always sincere, in the years and centuries to come; and, enlightened by the Gospel, which the Church proposes for our meditation this Sunday, let us pray, let us pray, in the name of Christ, that God may always preserve Poland in His protection and His blessing. Our thoughts turn at this moment to Cardinal Wyszyński, to all the Polish Bishops, to the priests, religious men and women, to the Catholic laypeople, to the young people, to the working people, to the suffering. They also turn, as Christian duty demands, to...

[*Latin ed. p. 488*]

Acts of the Apostolic See - Official Commentary 488. We, beseeching God to assist us in securing the true and complete common good for the Nation. Above all, our thoughts turn to Our Lady of Częstochowa, that she may surround with her constant protection the land, the Church, and the Polish Nation. We desire that the Poles who speak the French language also be greeted by Us, and that they be assured of Our benevolence and Our blessing. To the visitors of Polish birth or descent who speak English, We also offer Our greetings, and We assure them of Our benevolence and Our paternal blessing. To the Holy Virgins and to the Sodality of Priests, who were present at the general fourteenth assembly held in Rome. * We welcome you with paternal affection, beloved daughters, and, greeting you, we turn our thoughts to the immense multitude of your sisters, who are certainly present spiritually here with you, in this meeting with the humble successor of St. Peter. To them goes Our greeting, full of respect, gratitude, and reverence: to those, in your religious families of various denominations and origins, who pray and work joyfully and diligently, almost as industrious bees, for the interests of the Kingdom of God, for the help of the Church, for the good of souls: to all the Sisters of Italy, humble and hidden, generous and self-sacrificing, who spend their lives in cloistered convents, or in contact with the poor, the children, the sick, those forgotten by society;



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in nurseries and schools, in hospitals and orphanages, in seminaries and parishes, behind a desk or behind a printing press, in humble daily tasks as well as in delicate apostolate assignments. To all, Our thanks and Our encouragement, open and heartfelt. Recognition of the Church for your example and your beneficial work, religious women. And to all, we want to say: the Church loves you. For all that you are and all that you do in it, for all that you say, for all that you give: for your prayer. * May 16, 1966.

[*Latin ed. p. 489*]

489 The Acts of Pope Paul VI commend you, for your renunciation, for your offering. Would you perhaps have doubts about this love of the Church for you? No, certainly: the words of Our Predecessors are there, to testify to you the sentiments of the Chair of Peter towards you; the conciliar documents, in the beautiful passages dedicated to holiness and religious perfection, as well as to the renewal of religious life, are also there to demonstrate to you how much the Church of our time favors you, and how much it expects from you. The Church loves you above all for the religious state you have chosen, because you have desired the best part, the one that will not be taken from you. Your life indeed speaks of a search for Christ: Christ placed at the head of all thoughts, Christ lived and testified to in the world, Christ seen and served in your brothers. Your life is an imitation of Christ, bringing to full development the consecration received in the holy Baptism: as the Council said in the dogmatic Constitution on the Church, "the religious state most faithfully imitates and continuously represents in the Church the form of life that the Son of God embraced when He came into the world to do the will of the Father, and which He proposed to the disciples who followed Him." And again; through you, the Church presents "Christ to the faithful and to the unbelievers, whether He is contemplating on the mountain, or proclaiming the Kingdom of God to the crowds, or healing the sick and the wounded, and converting sinners to a better life, or blessing children and doing good to all, and always obeying the will of the Father who sent Him." 1 2 3 In this light of imitation of Christ, the meaning of perfection is understood, perfection attained and to be attained, which is a continuous striving towards Him, according to the thought of Paul: "For His sake I have renounced everything, and I consider everything as refuse, so that I may gain Christ, and be found in Him, not with my own righteousness, which comes from the law, but with the righteousness that comes from God, through faith. For I have suffered the loss of all things, and I consider them as nothing, if only I may gain Christ, and be found in Him, not with my own righteousness, which comes from the law, but with the righteousness that comes from God, through faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, and be made conformed to His death; that perhaps, if I die, I may attain to the resurrection of that One. Not that I



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have already attained it, or am already perfect; but I pursue, so that I may lay hold of that for which Christ Jesus laid hold of me. I do not consider that I have made it my own; but one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." 4 Furthermore, in this light, your life presents needs worthy of consideration, which the Church will never fail to keep in mind, so that the consecrated state of life, in all its aspects, human and 1 2 s 4 Cf. Luke 10:42. N. 44. Ibid., n. 46. Phil. 3:8-12.

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - Commentarium Officiale. May the supernatural character of this endeavor be ever more enhanced, and may it correspond ever more luminously to the ideal of which it is a reflection and an example. The Church loves you, Albert, for what you offer her, both through contemplative and active life: — she loves you for the fidelity you profess to Christ and to the evangelical spirit of the Beatitudes, of which you are a living witness in the world; — she loves you for the living and compelling example that, despite everything, despite criticisms and aversions, makes you supremely valuable: for if there is still so much good in the world, it is also because there are those who look to you, even if they do not say so, and who draw from your example the strength to remain faithful, even amidst difficulties and temptations; — she loves you for the services you render, in the variety of your vocations, for the effectiveness with which you support her prayer, her apostolate, her struggles, through the continuous contribution of your lives dedicated to her. Oh no, you have not become estranged from the world or useless to the earthly city: this too was the intention of the Council, when it emphasized that "religious, even though they do not always directly assist their contemporaries, nevertheless keep them in mind more deeply with the tenderness of Christ, and collaborate spiritually with them, so that the building up of the earthly city is always founded on the Lord and directed to Him, and so that those who are building it may not labor in vain." For all these reasons, the Church loves you. But now, let us ask you a question: and do you love the Church? This time of waiting for the Divine Paraclete, in the upcoming feast of Pentecost, is propitious for fruitful reflection, for examination of conscience, for serious, and perhaps even unsettling, questions. Do you love the Church? The Church of the Council, which has sought to address all the problems of life today, all the difficulties of the apostolate, all the possibilities of evangelization: not certainly out of a desire for novelty or for human calculations, but in order to present the evangelical message to the world in its untarnished beauty, in its missionary zeal, in its apostolic openness towards souls to be saved? With what spirit have you accepted the invitation to renewal, not certainly of immutable structures, but of that which in the Church may appear tired, aged, routine-bound, its youthful freshness clouded, its position comfort-



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able, its royal path of the Cross quiet?

[*Latin ed. p. 491*]

Acts of Pope Paul VI, page 491: Have you embraced the instructions with faith, aware of their maternal and gentle authority, which is a genuine expression of the will of their divine Founder? "Verily I say unto you, that whatsoever you shall bind on earth, it shall be bound also in heaven; and whatsoever you shall loose on earth, it shall be loosed also in heaven." 6 Three fundamental instructions. We are certain that all these questions have already found, and find in you, as in all your sisters, the most complete and ardent adherence: and for this we thank you heartily. However, we would like to indicate to you three particular directions, along which to proceed on this path of generous love for the Church: — first, the ever more conscious participation in the liturgy, as indicated by the conciliar decree on the renewal of religious life: "Let the religious perform the liturgical functions, especially the most holy mystery of the Eucharist, with the internal and external dispositions desired by the Church, and let them nourish their spiritual life from this very rich source." 7 — furthermore, familiarity with the inspired books of the Old and, especially, of the New Testament, according to the invitation of the Council: "Let them have the Sacred Scripture daily in their hands, so that from the reading and meditation of the Sacred Books they may learn 'the surpassing knowledge of Jesus Christ'." 8 In this way, nourished at the table of the divine Law and the sacred altar, let them love fraternally the members of Christ; let them surround their pastors with filial reverence and affection; let them live and feel with the Church more and more intensely, and let them dedicate themselves completely to its mission." 9 — finally, we recommend the sense of community, which certainly cannot be lacking when these foundations are so firmly established and strengthened: indeed, the liturgy, and especially the Eucharistic life, essentially nourishes the charity of the individual members of the Mystical Body, preventing piety from becoming rigid in the sterility of individualistic and sentimental forms; moreover, the knowledge of Scripture, with the wide perspectives it opens onto the history and development of the People of God, can only give open, solid, and nourishing ideas on this communal duty. 8 Matthew 18:18. N. 66. ' Philippians 3:8. Ibid. 7 9

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - Commentarium Officiale. Where else can it shine as an example, if not in religious families, which make communal life their characteristic form, open to all eyes as a living testimony to the presence of Christ? Where charity and love are, there is God. Christ has gathered us into one. Here, beloved daughters, is what we have wished to say to you today. Carry the words of Our approval, the expression of Our



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hopes, and the encouragement of Our instructions to your houses. May prayer comfort you, which we offer for you and for all your sisters: with Our special Apostolic Blessing.

IV. To the workers and people of various nations gathered in the Basilica in Vaticana, as solemnities were being held, seventy-five years after Pope Leo XIII issued the Encyclical Letters "Rerum novarum."*

To you, Workers, Our greeting! To you, who represent your brothers in faith and labor from all over the world, Our affectionate welcome! Be welcome! Be confident that you are received here as beloved and faithful children! As Workers, worthy to bear the uniforms of your labors and the expression of your hopes to the Pope, the visible Vicar of the Redeemer of the world, of your Divine Master, the son of the blacksmith, Our Lord Jesus Christ!

Why have you come here in such large numbers from so many different countries? Because you have a good memory; a memory that has been passed down through generations, and which recalls the 75th anniversary of a great word, pronounced here, a masterful, directive, liberating, and prophetic word, by Our Predecessor of immortal greatness, Pope Leo XIII, concerning your fate, concerning the "question of the workers," as it was then called, the social question arising from new ideologies and new forms of industrial production and modern economy. You remember that word; indeed, you value its importance so much that, as the years have passed, you feel it more strongly and more as your own, truly decisive and guiding, and you readily recognize that it has been a wonderful source of thought and action; a source that has generated a tradition of doctrine, not only in the world, but here, here itself, giving rise to a series of papal documents of the highest value, such as the Encyclical of Pope Pius XI, *Quadragesimo anno*, and the Social Messages. *May 22, 1966.

[*Latin ed. p. 493*]

From the Acts of Pope Paul VI, page 493, of Pope Pius XII, the Encyclical *Mater et Magistra* of Pope John XXIII. You understand very well that light is necessary for walking, and that a doctrine – an ideology, as it is now called – is necessary to promote social progress; it is the thought that guides life; and if that thought reflects the truth – the truth about man, about the world, about history, about things – then the path can proceed freely and swiftly; otherwise, the path becomes either slow, or uncertain, or difficult, or aberrant. And you understand that the truth, which serves and saves man, comes from this school, which is the Catholic Church, from this chair, which is the papal Magisterium. Here, the Master of humanity, Christ the Lord, first makes us disciples, and then secure and free men, capable of progressing along the paths of true progress. Therefore, your coming takes on, in Our eyes, the double meaning of an act of gratitude and a tacit question. You come to thank that Pope, now departed, but always



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remembered and beneficial; and you profess faith, and conviction, and commitment, and hope in that word; and here, from where it originated, you tell him that that word, *Rerum novarum*, was true and good, and is still alive and operative; time has not exhausted it, but has tested it, so much so that you still hear it as so current and fruitful that it gives you courage for those new developments of the social order, which are of interest to the world of work. We thank you for this act of gratitude and trust, worthy of intelligent men and faithful sons, dear Workers. And then, We believe We perceive in the depths of your hearts a discreet question, almost a need to verify what echo that word, from seventy-five years ago, has in this place. Does it still resound? Does it still have the same accent of authority, of prophecy, and of friendship? Yes, dear Workers; if you lend an ear, that is, if you pay attention to what the Church teaches and does today for your cause, you will hear that the echo is faithful, indeed it has become a more explicit voice, with more varied reasons and applications. Everything has been said and written on this subject; this very celebration has had and will have authoritative testimonies of all kinds regarding the persistence and development of the papal teachings, originating from the Encyclical of Leo XIII. Not only has a literature on this subject emerged and continues to produce pages worthy of consideration and dissemination, but a body of doctrines has been formed, concerning economics, sociology, law, ethics, history, and indeed, all of culture, worthy of being called the Christian social school. If We were to reduce, as an example and in remembrance of this significant hour, the echo of the famous Encyclical to a few elementary propositions...

[*Latin ed. p. 494*]

Acts of the Apostolic See - Official Commentary 494) Furthermore, We could enunciate, among others, these simple, yet fundamental axioms: — Firstly. The Church has deeply concerned herself with the social question. No one can reproach her for absence, timidity, superficiality, or inconsistency. She has heard the cry of pain of the working class; not only that, but she has embraced it, not as a source of hatred and vengeance, but as a demand of love and justice; and even before attending to the needs and rights of others, she has frankly recognized her own new duty, which the course of human events placed before her: to care for the working world, to stand alongside the defenseless, and to seek with them and for them better living conditions. — Secondly. The Church has proclaimed the dignity of labor, whatever it may be, provided it is honest, and has woven wonderful arguments about it. There has even been talk of a "theology of work," for in the thought of the Church, human activity, even manual and executive, has been recognized in its most human and most mysterious implications. And what has the Church not said and proclaimed about the Worker, about his person, about his individual and numerical unity lost in the crowd (which



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the Church does not call "mass," but "people"), about his conscience, his freedom, his inalienable and sacred rights to bread, to family, to education, to spiritual hope, to religious profession? Who more than she has esteemed, respected, cared for, and loved your personality, Workers who listen to us? — Thirdly, the axiom. The Church has embraced, not only in speculative doctrine (as always, whence the message of the Gospel resounded, which proclaimed blessed those who hunger and thirst for justice), but also in practical teaching, the principle of the progress of social justice, that is, the necessity of promoting the realization of the common good, by reforming the existing legal norms, when they do not sufficiently take into account the equitable distribution of the advantages and burdens of social life. Beyond the concept of static justice, enshrined in positive law, and guardian of a given legal order, another concept of dynamic justice, derived from the demands of natural law, the concept of social justice, is made operative in the development of human coexistence. — Fourthly. The Church has not feared to descend from her own religious sphere to that of the concrete conditions of social life.

[*Latin ed. p. 495*]

Acta Pauli Pp. VI 495: The Samaritan of the evangelical parable, the Church descended from its chariot, that is, from the purely cultic sphere, and became a minister of charity, not merely individual, but social. It bent over the economic field; it spoke of the relationships between capital and labor, it expressed its opinion on the employment contract, on wages, on welfare, on family law, on private property, on savings, on a hundred practical issues essentially connected with the honest and legitimate necessities of life. Its charity was armed with progressive demands, which it called human and Christian, and therefore just. It assessed the aspirations and interests of the less fortunate classes, and did not hesitate to draw from them, with wisdom and prudence, but also with foresight and courage, new rights to be satisfied; it inspired and still inspires legislation contrary to privilege and egoism, and protective of the weak, the humble, and the deprived. Indeed: it urged the State to intervene, not to absorb rights and functions that belong in a free society to citizens, whether individuals or associated, but to protect the freedom and equality of the citizens themselves, and to assume for itself the exercise of those activities that only public authority can carry out with better guarantees of the common good. And fifthly, the Church recognized the right of association, defended it, and promoted it, overcoming a certain theoretical and historical preference for corporate forms and for mixed associations; it foresaw not only the strength of numbers that the associative fact must bring to a society oriented towards democracy, but also the fecundity of the new order that could arise from the organization of workers: the consciousness of the worker, of his dignity and his position



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in the social concert, the sense of discipline and solidarity, the stimulus for professional and cultural improvement, the ability to participate in the production cycle, not merely as a simple executive tool, but to some extent also as a responsible and interested element, and so on. And then a sixth axiom, the most discussed and difficult one. The Church does not adhere to, and cannot adhere to, social, ideological, and political movements that, drawing their origin and strength from Marxism, have retained its negative principles and methods, due to the incomplete, and therefore false, conception of Marxism radicalism regarding man, history, and the world. The atheism that it professes and promotes is not conducive to the scientific conception of the cosmos and of civilization, but is a blindness that ultimately harms both man and society with the most serious consequences. The materialism that derives from it exposes man to extremely harmful experiences and temptations; it extinguishes his authentic spirituality and his trans-

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Commentarium Officiale, cum spe ascendente. Conflictus classis, erectus in systema, vulnerat et impedit pacem socialem; et fataliter pervenit ad violentiam et oppressionem, ducens ad abolitionem libertatis, et deinde ad institutionem systematis graviter auctoritatis et tendentialiter totalitaris. Cum hoc, Ecclesia non relinquit ullum desiderium ordinatum ad justitiam et ad progressum classis operariae; et sit etiam affirmatum quod Ecclesia, corrigens haec errores et deviationes, non excludit amore suo quemlibet hominem et quemlibet operarium. Res notae, ergo, etiam per experientiam historicam in actu, quae non permittit illusiones; sed res dolorosas, propter pressionem ideologicam et practicam, quae exercetur praesertim in mundo operis, cuius aspirationes pretendunt interpretari et cuius vindicationes promovent, generando sic grandes difficultates et grandes divisiones. De his nunc non disputabimus, nisi ut meminerimus quod illa ipsa verba, quae vos, Operarii christiani, hodie testificantur honoris et recognitionis, sunt illa quae nos monent ut fidem nostram non ponamus in ideologis erratis et periculosis, et quae potius nos invitant ad aliam considerationem, quam Nos ponimus ad finem harum observationum succinctarum.

Et sit nostro septimus axioma, quod clare ex encyclica Rerum novarum et ex illis quae eam secuta sunt exsistit. Est functio indispensabilis quam religio habet in promotione progressi sociali et in solutione quaestionis socialis famosissimae et recurrentis. Non est functio puramente instrumentalis, sed, dicerem, transformans pro principiis,energiis, confortibus, spebus, quae religio – dicamus illa vera, illa feliciter nostra, illa christiana – infundit in universo mundo operis. Christus, vos scitis, inducit experientiam de Se ipso, de vita, de societate, de rebus, de tempore, de justitia et de amore, quae nullum habet parallelum, nullam definitionem, nisi illam beat-



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itudinis quae ab ipso nuntiata est pauperibus, plorantibus, persecutis, honestis, esurientibus justitiae et amoris. Bene, Operarii carissimi, ad Christum vos commendamus. Ad Christum vos hortamur, ut ad lucem conscietiae vestrae individualis et ut ad centrum motus Operariorum christianorum, cui vos vultis hodie dimensiones mundiales dare, et cui nos gaudemus et gloriamur salutandi institutionem, et dare nostro paterno et fiducioso encouragement. Et ut non vacet vobis securitas quod Christus vos exspectat, quod Christus vos accipit, quod Christus vos coniungit, quod Christus vos confirmat et sanctificat, sit super vos humilis eius Vicarius Benedictio Apostolica.

[*Latin ed. p. 497*]

Acts of Pope Paul VI, Volume VI, page 497. To the Most Excellent Man, Renato Schick Gutiérrez, President of the Republic of Nicaragua.

Most Reverend President: With our first words, we wish to express our cordial welcome and gratitude for this deferential visit that you have reserved for Us, with which you wish once again to testify your sentiments of adherence to the Chair of Saint Peter and of devotion to the Holy Church. You arrive accompanied by illustrious and high-ranking figures of the Government, to whom We are pleased to extend our greetings; you come representing, as the first Citizen of the Republic of Nicaragua, an honorable, hardworking, and Christian people that occupies a prominent place in our heart as Father and Universal Pastor. Your presence provides Us with the pleasant opportunity to reaffirm the harmony of relations, happily existing, between the Holy See and Nicaragua, based on mutual respect and reciprocal sympathy. They are a tribute of veneration to the past and a recognition of the present reality. For the Church has, for centuries, held citizenship in your noble Country, which received and deeply assimilated the civilizing influence of Christianity, giving to the national spirit a message and a seal of fraternity, bonds of organic cohesion, and forming responsible consciences that have guided the course of the Nicaraguan Nation. From the Catholic faith, a venerable and sacred heritage of your genuine traditions, have sprung forth precious and irreplaceable values and principles for the healthy and authentic formation of citizens. Today, with a longevity that is always young, the Church continues to be present in institutions from which new energies emanate to maintain and consolidate the moral norms that guarantee in the customs and in the institutions of your Nation results of uprightness, of ordered progress, and of well-being. With this conviction that Catholicism desires to contribute to the greater ennobling of society, elevating to a supernatural level every human and true value, offering its ministry of truth,



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* May 24th, in the year 1966. 32 - A. A. S.

[*Latin ed. p. 498*]

Acts of the Apostolic See - Official Commentary 498, concerning justice and charity, in your country, there has been the wisdom – which deserves our applause – to support initiatives of the Church in the social, educational, and assistance fields; and, in particular, to permit religious instruction in official schools. We are convinced that, with these opportune decisions, you have rendered recognition to the secular mission of the Church and, simultaneously, a great service to your people: because the Church – as you well know – looks upon society with the ideal of ennobling it, with the intention of giving men greater spiritual energy, by forming them in mutual respect, in the coherence of thoughts and conduct, and, by affirming the universal values and norms of Christian morality, defends the human person, marriage, and the family, and confers greater dignity and stability upon them as a foundation for a secure and harmonious society. We know that your activity, Mr. President, and that of your Government, are not limited to the pursuit of increasing national progress, but that, pursuing a fruitful international coexistence, you dedicate your words and deeds to the great and universal problem of peace. In this regard, we thank you for the noble expressions with which, at the opening of the sixteenth legislature of your country, you praised our peace mission to the United Nations. May the Almighty guide you in your high responsibility. May His graces assist you in the sublime ideal of a homeland that is increasingly prosperous and happier. With these fervent wishes, we impart the Apostolic Blessing, which, with all affection, we extend to the beloved people of Nicaragua.

To the Most Blessed Father, it is of interest to this group, the Central Commission "for coordinating post-Council works and for interpreting the Council decrees." Venerable Brothers, I was very pleased to attend this meeting, through which your Central Commission "for coordinating post-Council works and for interpreting the Council decrees" brings to an end the meetings of the post-Council Commissions, which have been held up to this day. The Second Vatican Ecumenical Council, as yet... *May 24, 1966.

[*Latin ed. p. 499*]

The Acts of Pope Paul VI, page 499, remind us with deep emotion that, on the eighth day of last December, the desired outcome was achieved, and that this occurred with such evident signs of heavenly charity that all were led to believe that a new Pentecost was being enacted once again in the Holy Church. The decrees of the Council are now being reduced to the form of legal norms, which will have force throughout the nations, and therefore will bind all with their authority; for this reason, those decrees will be transformed into norms that will guide the action and practice of



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Christian life, and will be converted into laws and precepts, so that our ecclesiastical life of this age may more suitably and promptly respond to the needs demanded by the reasons of the apostolate. After a period of time during which the suspension of laws was in effect, the Post-Conciliar Commissions, which We instituted, have diligently and admirably undertaken their assigned tasks, whether in drafting the texts of documents, which We will subsequently publish with Our authority, or in formulating new norms, as the Fathers of the Council desired. We have followed the work of these Commissions with careful study. After they have accurately completed their tasks, you, venerable Brothers, have come together in a single body, who have been chosen for a Central Commission to coordinate the aforementioned tasks and to correctly interpret the decrees, possessing as you do experience, wisdom, and virtue in these matters. Your primary task has been to bring together the proposals on which deliberation has taken place, to give them impetus to achieve their purpose, and to ensure that they are regarded as a seal of unity and order. Now that the time has passed during which work has been done on establishing and deliberating on norms, it is now necessary to gradually put those same norms into practice; that is, it is necessary to proceed to the renewal of customs, to adapt institutions to the needs of the times, to better organize the various aspects of life, to foster relationships and communication between Pastors and the flock, so that, in Christ, the Supreme Shepherd of our souls, everything may be suitably renewed and strengthened. As the sacred Pentecost celebrations are approaching, which cause the Vicar of Christ to anticipate the solace of the Divine Paraclete and His help and presence, it is certainly pleasing to Us to offer the most fervent prayers that the Holy Spirit may inspire in all the proposals for Christian renewal, that He may strengthen the will to act rightly, and that He may move hearts to eagerly pursue the path of evangelical perfection, under the guidance of Him to whom, by the mandate of God Himself, the task has been entrusted of governing, teaching, nourishing, and sanctifying the Lord's flock.

[*Latin ed. p. 500*]

Acts of the Apostolic See - Official Commentary 600. That these things may prosper, we will not cease to offer prayers to Almighty God, and while we offer you our most heartfelt thanks for the work accomplished, we impart to each and every one of you, and to your groups, the Apostolic Blessing, under the auspices of heavenly graces. To the Moderators and other individuals who have worked diligently on the project known as "Cursillos de Cristiandad," who attended the meeting held in Rome from many nations.

Beloved Brothers and Sons of "Cursillos de Cristiandad": Who are you, and from whence do you come? How many are you, and what secret power has brought you all together today in Rome? The answer to these questions



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has just been given to us in the cordial and fervent words of the Most Reverend Cardinal of Tarragona, which we gratefully acknowledge. We would have guessed it equally well when, upon entering these halls, we passed among you. Your acclamations revealed your places of origin: you come from Spain, always fertile in institutions and works for the Church; you come from Portugal, where the stimulus of spiritual renewal shakes minds and hearts; you come from Mexico and other countries of North, Central, and South America; you come from the Philippines and the Far East, from Asia, from the new nations of Africa. You are many; you are thousands who are here, and you represent the hundreds and thousands who have participated in the same outpouring of graces and are animated by identical ideals drawn from a common source: your "Cursillos"!

"Cursillos de Cristiandad": that is the word, tempered in experience, proven by its fruits, which today travels with the status of a citizen throughout the world. And it is this universal expression that is the magical force that convenes you to Rome on this day. Why? To instill in you the spirit of pilgrimage that characterizes your method; to saturate your spirit with the primitive Christianity of Holy Rome; to perceive with greater intensity in your lives the mystery of Christ present in Peter; to become aware of being the Church; to be inflamed by the fascination of... *May 28, 1966.

[*Latin ed. p. 501*]

Under Pope Paul VI, the Pentecostal moment, which the Council has profoundly infused into the Church, manifests itself in its vital movements and expressions. Christ, the Church, the Council! What a lengthy discourse these topics open! Let us offer a few words on the first; regarding the other two, we shall suggest some brief reflections. Faced with the transformations of the present world, which readily and swiftly render one way of life after another obsolete, and confronted with the phenomenon of time, which, with its mere passage, makes weapons obsolete, it is admirable the dynamism that the Holy Spirit infuses into the Church, awakening initiatives and works that, without the need to destroy or diminish still-valid formulas and institutions, adorn the evangelical message with new effectiveness and vigor. But if times change and some methods become outdated, if new manifestations of the Spirit arise, the permanent task of the laity will remain the integration of Christianity into life, through personal encounter and friendship with God, and in communion with brothers and sisters. The layperson, in becoming a Christian, reforms his mindset and conforms his life to the image of Christ, through faith, hope, and charity; he transforms, acting with full responsibility proper to his condition, the temporal structures in which he is immersed; guided in his action by the gaze of Christ, he seeks to continually remake the world according to the plan and design of God. Over humanity at this precise moment in its history hangs the threat of being defeated by its own progress; there are novelties in the



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present age that are undoubtedly good and useful to man; but there are also changes and innovations in modern life that chaotically burden religious life and endanger it, leaving man in uncertainty, and not rarely in anguish. Fortunately, the times are passing in which, in our traditionally Catholic lands, the Christian profession was relegated to the individual and private sphere, without transcending to the social, professional, and civil realms. A higher level of theological and liturgical culture, and the access of the laity to organized apostolate, particularly within the ranks of the Catholic Action, have brought religion closer to life. But an overly sentimental, and almost exclusively pious and devotional approach in pastoral methods, the failure to always give due importance to the essential and fundamental Christian core, among other factors that would be long to examine, have caused it to be evident in not a few of our statistics and within our churches the uneven percentage.

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - An Official Commentary on religious practice between man and woman, between child and adult. Do we ask ourselves, faced with these phenomena, whether the figure of Christ is still capable of awakening enthusiasm in a youth sometimes afflicted by disillusionment? Does the Gospel still find entrance into the mind of the industrialist, the professor, the worker, in the city as well as in the countryside? The Christian ideals that shaped the leaders and guides of other eras, that have been good for making saints in all classes and social strata, that have engendered perfect men, masters of life, artisans of progress, will they be valid for our time? The answer, fortunately affirmative, we find in you. Seeing you, the soul opens to hope: religion, with its values, if presented correctly, still retains its power of attraction, its interest for men, for young people who, according to your language, "are ambitious," who have style, who hold positions in their professions, who have influence in life. Moreover, the call to Christianity is not for the versatile or the timid, for those who hesitate halfway or who succumb to opportunism and base compromises. The complete and perfect man, the man who is brave and sure of himself, the man capable of acting and of loving, is always a good student of the discipline of Christ. Oh, what a wealth of values is contained in the Christian vocation! Remember it always; live it. Christ unites you with the solemn commitment of baptism; He binds you with the vital relationships of the sacraments that circulate through your souls His redeeming blood. Christ occupies the central point of reference of universal, cosmic, and human history: because all things were made through Him and for Him, the Father has subjected all things to His power, He attracts all to Himself from the cross; and He links Himself with the heart of each one as a friend, He invites all to His great enterprise. Oh, men, or young people who have the healthy ambition for great and beautiful things! Know with joy that you can be,



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that you must be, that you already are, if you will, of Christ. Of Christ, the Incarnate Word, the Son of God, the Messiah of the world, the hope of humanity, and the only Master; of Christ, the bread of life, the Pontiff, the victim, the mediator between God and men. Yes, you are His called, His disciples, His witnesses, living members intertwined in His immense and unique Mystical Body. You have wanted to come here, the center and heart of the Church, to feel more closely its pulsations, to increase your already great love for it, to become more aware of your belonging to the...

[*Latin ed. p. 503*]

Acts of Pope Paul VI, p. 503: the Kingdom of God on earth, so that you may be strengthened in the duties and demands of the apostolate that flow from it. We know that in your arena of spirituality and apostolate, in the movement of Cursillos, the "sense of the Church" is the guiding principle, the lever that moves, the light and the source that inspires and revitalizes. Take from this visit to Rome, the Church that reigns and presides over charity, a love for the Church even greater, if that were possible, than the love that consumes you, a firm resolve to be the Church. But always remember that "it is not conformity with the spirit of the world, not immunity from the disciplines of a reasonable asceticism, not indifference to the free customs of our time, not emancipation from the authority of prudent and legitimate superiors, not apathy towards the contradictory forms of modern thought that can give strength to the Church... but rather its attitude to live according to divine grace, its fidelity to the Gospel, its hierarchical and communal cohesion." And finally, a brief reflection on the Council, or rather, on the post-Council. The doctrinal development of its documents – as has been its elaboration – is the work of the Magisterium of the Bishops, assisted by experts; but its study, dissemination, and application belong to the whole Church. We are moved by the delicacy with which, in our humble person, you deposit your gratitude to the Episcopate of the entire world for the gift of the Council celebrated. When you attain the Jubilee in our Basilica of St. John Lateran, pray to the Holy Spirit that He may continue to illuminate and guide the People of God, that pastors and faithful may know how to utilize and make fruitful the talents entrusted to the Church in this period of its history: for the realization of the ideal image of the Holy and Immaculate Bride, for the growth and increase of the Mystical Body of Christ, for the unity of all Christians, for the re-Christianization of the entire world.

In this hopeful task, the Council specifies your mission with words that can well form part of your program: "The laity must strive, as far as they can, to cleanse the structures and environments of the world, if in any case they incite to sin, so that all this may conform to the norms of justice and may favor, rather than hinder, the practice of virtues. By acting in this way,



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they will imbue culture and human work with moral meaning."

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - Commentarium Officiale. Is that not what you intend, when you seek to replace in the soul the darkness of sin with the vibrant colors of grace, and to bring forth a luminous transparency of faith where before there was doubt, torment, and selfishness? May your post-conciliar period be a springtime of Christian flowers that gladden the landscape of the world, and a dawn of new lights that mark your path and the path of men, who, perhaps unknowingly, are also journeying towards God. Beloved Sons: The vision of the evils that afflict the Church and humanity often oppresses Our soul. But allow us to express the abundant joy that at this moment fills it, before the immense chorus of your strong faith in Christ, of your fidelity to the Church, of your fervent adherence to this Chair of Peter and to the ministry of the Episcopal Hierarchy. Christian disciples! Christ, the Church, and the Pope count on you. Will you always be apostles? Will you, through your testimony, ensure that the Church appears to the world as beautiful as Christ saw her, as He loved her, as He cherished her? Are you ready to carry out the program of the Council? Thank you! Thank you! Saint Paul encourages you: the Virgin Queen of the Apostles and Mother of the Church protects you. In the name of His Son, receive Our most ample and cordial Apostolic Blessing. VIII To the Most Reverend Gentleman, Envoy of the Republic of Colombia to the Apostolic See, and to a number of the faithful of that nation, admitted before the Most Blessed Father, so that they might participate in the solemn prayers at the laying of the foundation stone of a certain temple being erected in Bogota.

Mr. Ambassador, Beloved Sons of Colombia: The kind words – with all the desires contained within them – that Your Excellency, Mr. Ambassador, has just addressed to Us, are a clear expression of the sentiments that, as a faithful servant of the Church, *Die 4 mensis iunii a. 1966.

[*Latin ed. p. 505*]

The Acts of Pope Pius VI, paragraph 505, speak of your country; they are also an echo of the thoughts and affections that fill the soul of the illustrious Colombian community residing in Rome, which we contemplate with great joy as it gathers around us, and they seek to be interpreters of the spiritual tension that pervades the minds of your Catholic fellow citizens at this moment in their history. We offer you our most heartfelt thanks for your devoted tribute! It is a pleasure for Us to bless the first stone of the chapel that is to be erected in the field where the most solemn ceremonies of the upcoming International Eucharistic Congress will take place. This simple stone, taken from Our Basilica of Saint Peter, carries with it the scent of proximity to the tomb of the first Apostle; it is also a testament to the special bond between the Colombians and the Holy See:



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their faith is the same that qualifies them, and the same love lives in all for the Church. As we send this sacred memento to Colombia, it carries with it the message of our affection, and with it, our best wishes. When We chose Colombia as the site for this great Eucharistic manifestation, We thought of the centuries of Christian faith that fill its annals; We intend that this event be a reward for its outstanding service to the Catholic cause; We hope that it will constitute an incentive for new religious dynamism and greater social virtues. The events that are to come, prepared with the wise organization that the Colombian Catholics have demonstrated on other occasions, preceded by expressions of spiritual renewal in the various sectors of the Church community, will undoubtedly attract special graces upon the noble Colombian people: the Eucharist is the center of unity, the seed of concord and union, the source of peace and reconciliation. Your beautiful country, with all its natural beauty and artistic treasures, will be a worthy pedestal for the Eucharistic tabernacle from which Christ the Lord will also radiate to all of humanity the most precious gifts of Heaven: may the chapel that is to be erected be like a new Sinai, which testifies to the covenant of the King of love with His people; a new Tabor in which the glory of God shines before the face of the earth; a new Calvary and altar of redemption for all men. Your Excellency, Ambassador, beloved children: We love Colombia very much, We think of it very much. From now on, Our heart will be even closer to you in anticipation of the great days that are to be held in the

[*Latin ed. p. 506*]

506 Acta Apostolicae Sedis - Commentarium Officiale, anno mil novecentos sesenta y ocho, debe ser llevado a las naciones hermanas de Améri*ca, a la catolicidad, al mundo el triunfo de Cristo Eucarístico. A vosotros, a vuestros familiares ausentes, al queridísimo País que representáis, vaya una especial Bendición Apostólica. IX Religiosis viris ex Instituto Fratrum Scholarum Christianarum, qui Generali suae communitatis Conventui interfuerunt.

Queridos hijos, nuestras primeras palabras serán para agradecer a vuestro Superior General las bellas ideas que ha expresado ante Nosotros. Estamos contentos de aprovechar esta ocasión para renovar Nuestras felicitaciones y Nuestros votos, en el momento en que vuestros votos lo han colocado a la cabeza de vuestra Congregación. Y también, en esta ocasión, queremos reconocer los méritos de aquel que se ha retirado voluntariamente, después de haber soportado valientemente esta pesada carga. Carga verdaderamente pesada: porque los valientes hijos de San Juan Bautista de Lasalle están ahora en todo el mundo, y, como nos han dicho, vosotros representáis aquí sesenta y siete naciones. Testimonio elocuente de la extensión y la universalidad de vuestra familia religiosa; testimonio en perfecta armonía con la misión educativa que es la vuestra, y que no conoce fronteras. Es sin distinción de razas y de países que la Iglesia os envía, como



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ella misma ha recibido el mandato, "enseñar a todas las naciones". Pero hoy, esta gran voz de la Iglesia ha resonado con una gravedad y una solemnidad particulares. Su jerarquía, procedente de las cinco partes del mundo, ha celebrado aquí sus sesiones, como vosotros celebráis las vuestras; y, examinando con la mirada los inmensos problemas que se presentan ante ella en todas las latitudes, ha retenido algunos de ellos para examinarlos y ha formulado sus conclusiones. Nos parece particularmente significativo, como a vosotros sin duda, que uno de los puntos que ha sido objeto de un documento conciliar haya sido precisamente el problema de la educación cristiana. Vosotros, queridos hijos, nos gusta reconocerlo y proclamarlo, sois especialistas altamente cualificados.

Die 7 mensis iunii a. 1966.

[*Latin ed. p. 507*]

Acts of Pope Paul VI, p. 507, concerning "experts" – on Christian Education. The Church thanks you for the immense services you render to her in this field. But the very esteem she holds for you leads her to expect more from you than she expects from others of her children. She hopes, in particular, that in this post-conciliar era, you will be the first and most eager to study, to assimilate, and to put into practice the conciliar document *Gravissimum educationis momentum*, solemnly promulgated by Us on October 28, 1965. You will have noticed, first upon reading this document, the magnificent tribute paid to your school, recognized – We quote the very words of the document – as "the principal factor in the development of intellectual faculties," and as "a center whose activity and progress must benefit families, teachers, associations, and the entire human community."

You will have noticed, furthermore, the Council's concern to reaffirm, against certain present-day trends, the permanent appropriateness and necessity of the Catholic school. May this solemn emphasis of the Church's Magisterium be an encouragement to you in your work, dear Sons. No, "it is not in vain that you labor," to quote the words of the Apostle. You are dedicated to a task that the Church not only does not consider obsolete, but which she proclaims, through the voice of more than two thousand Fathers, as supremely important. And the Council does not hesitate to add that "the role of these teachers – your role – is a true apostolate, perfectly suited, and at the same time necessary, for our time; a true service rendered to society." "But," the document adds, "let the teachers remember: it is primarily from them that it depends whether the Catholic school will be able to achieve its goals and purposes." Therefore, dear Sons, it is your task to become ever more perfect instruments in the service of the Church and of youth. And this, it seems to Us, can only be achieved through the harmonious fusion within your persons of a twofold current: that of fidelity to your origins, to the ideal, to the spirit of your admirable Founder; and that of constant



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attention to the needs of a youth that is not merely theoretical and abstract.

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - Commentarium Officiale, sed de illa quae hodie vobis traditae sunt, cum suis exigentiis, qualitatibus et infirmitatibus. Hoc est, summa illa duplici fidelitate quae per alium documentum conciliarium, quod etiam vos attinet, in terminos aequivalentes commemoratur, illud quod ad adaptationem et renovationem vitae religiosae est destinatum. "Fideliter servabitur, ibi dicitur, spiritus fundatorum et intentiones eorum specificae." Sed ibi etiam expressum est desiderium ut membri Institutorum religiosorum, "discernentes cum sapientia propria temporis, possint hominibus – in casu vestro, pueris – auxilium efficacius praebere." Primum ergo, fidelitas ad originas vestras. Vos estis religiosi, animae consecratae, homines Ecclesiae. Haec est consideratio fundamentalis, quae prae omnibus aliis praeire debet. Formatio spiritualis, primo et prae omni. Nam solum per curam constantem ad alendum et desenvolvendum vitam interiorum suam, Fratres Scholarum Christianarum missionem suam pulchram educatorum fructuose exsequi poterunt. Sed secunda exigens non minorem attentionem requirit. Notavistis quod cum Decretum de Educatione Christiana qualitates magistri enumerat, diligenter mentio facit "aptitudinis continuae ad renovandum se et ad adaptandum." Haec adaptatio omnes et singulos ad examen conscientiae vocat. Hoc est, vos, praesertim, debetis invenire formulas pedagogiae christianae quae temporibus nostris aptae sint, et ad hoc debetis aures habere ad modum quo Deus cordibus iuvenum hodiernorum loquitur. "Pater semper operatur, et ego operor," Christus nobis asserat. Hoc est dicere quod Deus semper laborat ad educandos animos omnium temporum secundum pedagogiam suam divinam. Nuntius est idem, nuntius Evangelii, nuntius qui semel et pro omnibus per verba et exempla Dei incarnati datus est. Sed Spiritus Sanctus hunc nuntium aliter cordibus omnium generationum dicit. Et in hac attentione ad vocem Spiritus secretum verorum educatorum est. Hoc fuit cura praedecessorum vestrorum, hoc erit vestrum. Hoc est desiderium quod vobis formare volumus.

[*Latin ed. p. 509*]

509 The Acts of Pope Paul VI, at the moment when you are assembled for your 39th General Chapter. It remains for Us, dear sons, to invoke the very special protection of your Founder upon the happy continuation of your deliberations. You are gathered near his mortal remains. His writings are in your hands. His spirit is familiar to you. May his powerful intercession be exercised in your favor, which We ask of Him with all our heart, as We bestow upon your persons and your works, upon your houses, and upon the entire great Lasallian family, as a pledge of Our particular benevolence, a wide and paternal Apostolic Blessing. *To the Religious men of the Con-



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gregation of Priests of the Sacred Heart of Jesus, who were present at the General Assembly of their community in Rome.* Dear sons, the words that your Superior General has just pronounced bring to Our mind the image of your beautiful Congregation, and We are pleased to see in it the reflection of the dispositions that are those of your souls at the moment when you celebrate your fifteenth General Chapter. The desire to remain fully in the spirit of your Founder, the Servant of God Leon Jean Dehon, leads you to a double fidelity to which homage has just been paid: fidelity to the distinctive characteristic that he wished to imprint upon your religious family: an ardent devotion to the Sacred Heart; and also fidelity to the concern that was his for an apostolate fully adapted to the conditions of the modern world. It is in this double light that We are pleased to welcome you today, a few days before the liturgical feast of the Sacred Heart and in this month of June, especially dedicated to its worship. The figure of your Founder has been mentioned several times in recent years in connection with the Ecumenical Council. It was only right to recall the part he played, as a stenographer, in the first Vatican Council, and it was also of interest to make known to the general public the notes that were inspired to him daily by the unfolding of this great event of the Church, of which he was a privileged witness. We are pleased to mention especially before you the benevolence... June 14, 1966.

[*Latin ed. p. 510*]

The Acts of the Apostolic See - Official Commentary 510 lances, surrounded by Our predecessors, and the support he found from them in the realization of what was the work of his life: the foundation and strengthening of the Congregation of the Priests of the Sacred Heart. Father Dehon desired for you, dear Sons, a spirituality centered on the person of the Redeemer, and more particularly on His Heart. He desired that emphasis be placed on love and on reparation. These two aspects are timeless. They are, We are not afraid to say, more relevant than ever today. Twice since Our elevation to the Supreme Pontificate – which took place, We are pleased to recall in your presence, on the liturgical feast of the Sacred Heart – We have felt it Our duty to recall the relevance and urgency of this devotion within the Church, the necessity of not allowing it to weaken in the hearts of the faithful. First, as you remember, was the Apostolic Letter *Investigabiles Divitias Christi*, of February 6, 1965, in which We lamented that "the worship of the Sacred Heart had somewhat diminished among some," and We desired that it be "considered by all as a noble and worthy form of that authentic piety which, especially in virtue of the prescriptions of the Second Vatican Ecumenical Council, is very especially required today towards Jesus Christ, Head of the Body of the Church." Upon receiving requests for clarification from the Superiors of Institutes more especially devoted to the Sacred Heart – and notably your own – We addressed to



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them a few months later a complementary document, emphasizing that the mystery of the Church, brought to such vivid light by the Council, could "not be understood as it should if souls do not turn their attention to that eternal love of the Incarnate Word, of which the Heart of Jesus, pierced by thorns, is a brilliant symbol." You are, dear sons, by vocation, "specialists" in devotion to the Sacred Heart; therefore, Our paternal exhortations on this subject are primarily addressed to you and to institutes similar to yours. Proceed without hesitation in the paths of love and reparation that your venerated Founder has opened to you. Continue to give a place of honor to the forms of eucharistic worship which, We are told, are in use in your houses. And may your daily adorations...

[*Latin ed. p. 511*]

May the Acts of Pope Paul VI, page 511, be both the source from which your souls are renewed at the feet of the Master, and the profound preparation for an ever more fruitful apostolate. The particular devotion to the Sacred Heart, to which your vocation calls you, is not, needless to say, merely a matter of sentiment. You must strive for an effective devotion, which engenders concrete works, capable of extending the reign of love of Christ upon the earth. And here, too, you will be perfectly in line with the examples of your Founder: the line of fidelity to the concern that was his, for an apostolate fully adapted to the world in which he lived. Who, more than he, was struck by the great call contained in the Encyclical *Rerum Novarum*, whose seventy-fifth anniversary we celebrate this very year? Who, more than he, knew how, as was often said then, "to go to the people," to be the apostle of the social doctrine of the Church? With what heart he composed his "Social Catechism," which enjoyed such a fortunate diffusion throughout the Catholic world! He had a keen sense of the needs of his time. Have you, too, this sense, and you will easily find the necessary adjustments to make to your Constitutions and regulations in the light of the recent Council. This will be your " aggiornamento," the task that you will pursue during the final weeks of your General Chapter, and which God will bless. We would not want to leave you, dear sons, without also, as your Superior General has done, recalling the painful, but glorious memory of the members of your Congregation—and among them a Bishop—who crowned a generous apostolate in mission lands with the sacrifice of their lives. As true disciples of the Sacred Heart, they "gave their lives for those they loved," and We love to consider them as your protectors in Heaven and your intercessors before God. Finally, we invoke upon the continuation of your Chapter the best graces from on high, and in order to better ensure that you receive the benefit of these graces, We grant to you, as well as to your confreres who are unable to join you, to your houses and works, to the friends and benefactors of your Congregation, and to all the priests of the Sacred Heart spread throughout the world, a very paternal Apostolic



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Blessing. Cf. Jn. 15:13.

[*Latin ed. p. 512*]

512 Acta Apostolicae Sedis - Official Commentary XI To the Most Excellent Sir Mohamad Nazir Isa Datuk Basa Nan Balimo, Envoy of the Republic of Indonesia, who presented to the Supreme Pontiff letters attesting to the fulfillment of his office. * Most Honorable Ambassador, We thank you for your kind words, and We are pleased to welcome you once again, this time in your new capacity as Ambassador Extraordinary and Plenipotentiary of the Republic of Indonesia to the Holy See. In the two and a half years since Your Excellency presented Credentials as Minister, We have had occasion to admire your tactful and delicate fulfillment of your high duties. We are confident that, by your higher rank, the already cordial relations existing between your great Nation and this Apostolic See will become stronger, closer, and ever more friendly. Hence, We renew Our welcome to Your Excellency, and assure you of Our best wishes for the success of your mission, and of Our fullest cooperation and continued benevolence. We request your good offices to convey to the President and Government of the Republic, and to all the beloved people of Indonesia, Our respectful greetings; upon all, We gladly invoke the richest heavenly blessings. XII To the Most Excellent Sir Ioannem Schwarzenberg, Envoy of the Federated Republic of Austria, presenting to the Supreme Pontiff letters attesting to the fulfillment of his office. * Most Honorable Sir Ambassador! With joy, We take cognizance of the letter by which the President of the Federal Republic of Austria has accredited you as Extraordinary and Plenipotentiary Ambassador to the Holy See. Therefore, it is Our heartfelt greeting to you! You come to Us with a wealth of diplomatic experience, and you represent a country that, deeply rooted in the Christian faith, * The 16th day of the month of June, in the year of Our Lord 1966. * The 20th day of the month of June, in the year of Our Lord 1966.

[*Latin ed. p. 513*]

He considers it his own to cherish a significant ecclesiastical tradition. Through good contractual agreement, excellent relations exist between your country and the Holy See, animated by friendship and mutual trust. We therefore follow with heartfelt interest every religious and cultural initiative of the Catholics in your homeland, not least in the worldwide sphere of Christian *Caritas* and world peace. As We assured your predecessors, so too We assure you, most esteemed Ambassador, that We will always regard your important duties with goodwill and will gladly offer you Our full support. Please, Ambassador, thank the Federal President for the greetings conveyed to Us. We reciprocate them with heartfelt wishes for his personal well-being and for his effectiveness for the good of his people. To you, Ambassador, and to your entire, beloved



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country, We earnestly implore God's lasting protection and His richest blessings.

TO THE RADIO AND TELEVISION OFFICES celebrating the seventy-fifth anniversary of the publication of Pope Leo XIII's Encyclical Letter *Rerum Novarum*.

Dear sons of the Christian Workers' Movement of Belgium,

As you can imagine, it is a profound joy for Us to address you on the occasion of the seventy-fifth anniversary of *Rerum Novarum*, that memorable encyclical of Our great predecessor, Pope Leo XIII. For, from your origins, and throughout your already rich history, you have never ceased to be faithful to the spirit of this memorable document. Moreover, the presence of all your bishops around you, fraternally gathered around the beloved Cardinal Suenens, the zealous primate of Belgium, sufficiently testifies to the place you hold in the Church, the trust that its pastors place in you, and the hope they have in you.

Certainly, since the first Belgian Democratic League, there have been many changes in the Christian workers' movement as well as within the world of workers themselves. But what a legitimate pride for...

* June 4, 1966. 33 - A. A. S.

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis - Commentarium Officiale: Quando, redituendo ad illud longum praeteritum, invenitis omnibus quae, per multa vicissitudines, syndicatus, mutualitates, caissae parsimoniae, securitates et cooperatoriae, in spiritu Christiano fundatae, ad vitam nationis apportaverunt, et praeterea quae iuventus operaria Christiana, ex corde illius magni apostoli temporum modernorum, venerabilis Cardinalis Joseph Cardijn, Ecclesiae et mundo dedit. Sequentes illos generosos praecursores et militantes, cupivistis vos quoque esse testes vivos et agentes Ecclesiae intra communitatem operariorum, ut fratribus vestris, cum fide Christi, plus veritatis, iustitiae, libertatis et amoris offeratis. Hoc fuit honor et traditio Movimenti vestri Operarii Christiani, ut audiretenus doctrinam socialem Ecclesiae in suis successivis evolutionibus, quae notatae sunt per magnae encyclicae Quadragesimo anno Pii XI et Mater et Magistra Ioannis XXIII. Perseverate, carissimi filii, in spiritu praedecessorum vestrorum. Nunc vobis incumbit ut vivatis decreto concilio de apostolatu laicorum et constitutione pastoralis de Ecclesia in mundo hodierno. Ex fonte inspirationis in doctrina Ecclesiae, cupitis – simul collaborantes in dialogo aperto cum aliis organisationibus ad efficacem promotionem valorum humanarum in professione et civitate – praesertim institutiones temporales christianizari et fratres vestros operarios ad Christum ducti. Et, ut Christiani, semper habetis in animo curam vivendi fraterne, praeter difficultates linguae vel traditionis,



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condicionis socialis vel culturae; fidiles manete divitiis praeteriti, et operamini omnes simul ad futurum plus humanum et plus Christianum. Perseverate in hac duplici cura, ut melior fiat conditio materialis mundi operariorum et ut primum loco ponatur interesse spirituale eius. Denique, intrantes generose in motum mundum operariorum Christianorum, melius promoveatis, in scala totius orbis terrarum, has valores humanas et Christianas quae vobis in hereditate traditae sunt. Sic apostolatus laicorum et actio socialis Christiana, resolute ducta cum eodem zelo et in auxilio fraterna reciproca versus nationes inaequaliter evolutas, habebunt valorem trahens testimonium in oculis fratrum vestrorum, operariorum totius mundi.

[*Latin ed. p. 515*]

Acts of Pope Paul VI, 515. For the world of today thirsts for justice. The world of today thirsts for peace. The world of today thirsts for love. May your example always and ever more abundantly provide it! It is with this desire, venerable brothers and beloved sons, that We grant you, as a pledge of abundant graces upon your persons and your families, upon the Christian working class movement of Belgium, and upon your entire homeland, Our paternal and affectionate Apostolic Blessing.

BROADCAST MESSAGE: To all the faithful in Mexico City, the Golden Rose has been presented by the Most Reverend Cardinal Legate in the illustrious Marian temple of the Blessed Virgin Mary of Guadalupe.

Beloved Mexicans: On this liturgical feast day, the invitation is spread throughout all corners of the earth: "Come, and let us adore Christ the King, who crowned His Mother." The Christian assembly, with the certainty of fulfilled reality, rejoices in the heavenly message: "Behold, you shall conceive in your womb and bring forth a son, and you shall call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give him the throne of David his father, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." He who in the immensity of heaven could not be contained, voluntarily confines Himself within the virginal womb of Mary, thereby constituting her as the Mother of God, of the Author of the Universe, Prince of Peace, Lord of those who rule.

The Church crowns the special devotion that the piety of the people pays to Mary during the month of May with the feast of her universal royalty: Our Lady is thus associated by Christ and with Christ in His triumph and His glory; the spiritual pedagogy of the liturgy, by showing us the prerogatives of Mary, points out to us in them the path to Christ.

Before the altar of that sanctuary, our most worthy Cardinal Legate presents the Golden Rose, a pontifical gift formerly frequently given to the powers of the earth, as a reward from the Holy See for their religious merits: In this offering, as We said when blessing it in the Sistine Chapel,



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We wished to honor the Basilica of Our Lady of Guadalupe and to reward the faith and Marian devotion of the Mexican people.

May 31, 1966. Luke 1:26-33.

[*Latin ed. p. 516*]

Acts of the Apostolic See - Official Commentary 516. In the petals of this Rose, our message and our prayer already reside; nevertheless, we could not resist the impulse of Our Heart, which loves you so much, and here we are, a spiritual pilgrim, on the wings of the radio waves, to pray with you, and with you to praise Mary. How joyful we are to mingle our voice with yours in the song of glory that rises to the Mother of God, the Patroness of Mexico and of America! One day, the mountains of Judea resounded with the voice of the mysterious and prophetic hymn: "All generations shall call me blessed." How beautifully is this prophecy fulfilled on the hill of Tepeyac! But we desire that the solemnity of this day should not be merely a lyrical vibration destined to fade away with time, like the waves of the sea subside upon the sand of the beach. May the event you are witnessing be filled with grace, awaken faith, inspire hope, and kindle charity in all who behold Mary, "who shines before all the community as a model of virtues." "She was such a Mary," says Saint Ambrose, "that her life alone is a lesson for all." Mirror of justice and holiness, prototype of virtues, she, as the Second Vatican Council teaches, "in a certain way, in herself unites and reflects the greatest demands of faith; while she is preached and honored, she draws believers to her Son and his sacrifice, and to the love of the Father."

Beloved Mexicans: your gaze is fixed upon Mary, flower without thorns, lily immaculate, lily of the valleys, mystical rose. She is the masterpiece of the Creator, at the summit of human perfection, and the creature closest to God. Constituted by our Lord Jesus Christ as the spiritual Mother of the Church, she is at the same time the being closest to humanity, with whose history of salvation she is intimately linked. Venerate her, love her always. May she bless you and obtain for Mexico the graces that we implore from Heaven through her intercession, with Our Apostolic Blessing.

Luc. 1:48. *Lumen Gentium*, n. 65. *De Virginibus*, II, 2, 2, 15; PL 16, 210. *Lumen Gentium*, n. 65.

[*Latin ed. p. 517*]

Sacred Congregational Acts. SACRED CONGREGATION CONSISTORIAL. PROVISIONS CONCERNING CHURCHES. The Most Holy Pope Paul, by Divine Providence, in the sixth year of his pontificate, having, through successive decrees of the Sacred Congregation Consistorial, provided for the following churches with new pastors, namely: on April 15, 1966. — To the titular episcopal church of Aquensi in Mauretania, he appointed the Reverend Father Brunonein Maldaner, from the archdiocese



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of Portalegre, as Auxiliary to the Most Reverend Archbishop Agnelli, Cardinal of Rossi, Archbishop of St. Paul in Brazil. On April 25. — To the cathedral church of Loidensi, he appointed the Most Reverend William Gordon Wheeler, formerly the titular Bishop of Theudalis. On April 30. — To the metropolitan church of Civitatis Bolivarensis, he appointed the Most Reverend Chrysanthus Mata Cova, formerly the Bishop of Cumanensem. — To the metropolitan church of Barquisimetensi, recently erected, he appointed the Most Reverend Crispulus Benítez Fonturvel, formerly the Bishop of Barquisimeto. — To the metropolitan church of Maracaibo, recently erected, he appointed the Most Reverend Dominic Roa Pérez, formerly the Bishop of Maracaibo. On May 2. — To the titular episcopal church of Respecta, he appointed the Reverend Evaristus Paul Arns, a member of the Order of Friars Minor, as Auxiliary to the Most Reverend Archbishop Agnelli, Cardinal of Rossi, Archbishop of St. Paul in Brazil. On May 15 — He appointed the Most Reverend Anthony Valente da Fonseca, Bishop of Villaregalensis, as Coadjutor with right of succession, to the Most Reverend Anthony Car doso Cunha, titular Bishop of Barenum in Pisidia. On May 16. — To the titular episcopal church of Vinensi, he appointed the Reverend Father Patrick Lennon, a pastor of Urbanum, director of the major seminary of the dioceses of Dara and Leighlin, as Auxiliary to the Most Reverend Thomas Keogh, Bishop of Dara and Leighlin.

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - Official Commentary, May 17th. — To the Reverend Mr. Angel Suquia Goicoechea, Canon of the Cathedral Chapter of the diocese of Vitoria, for the Cathedral Church of Almari. May 23rd. — To the Reverend Mr. Aloysius Rovigatti, curate of the parish of the Nativity of Our Lord Jesus Christ in the City, for the titular episcopal see of Segermita, whom the Most Reverend and Venerable Mr. Julius Bianconi, Bishop of Tarquinia and Centumcellae, has appointed as his Auxiliary. May 80th. — To the Reverend Mr. Peter Fedelto, Chancellor of the Archdiocesan Curia of Curitiba, for the titular episcopal see of Castellotorto, whom the Most Reverend and Venerable Mr. Emmanuel da Silveira d'Elboux, Archbishop of Curitiba, has appointed as his Auxiliary.

II. OF MONTREAL - OF MONT-LAUREI. DECREE Concerning the Alteration of Boundaries of the Dioceses of Mont-Laurier and Saint Jerome of Terrebonne. The territory of Mont-Laurier, entirely surrounded by the boundaries of the diocese of Saint Jerome of Terrebonne, is a small area located within the Morin district or canton, which nevertheless belongs to the Archdiocese of Montreal. Considering the greater spiritual good of the faithful residing there, the Most Reverend Mr. Paulus Aemilius, Cardinal Léger, Archbishop of Montreal, and the Most Reverend Mr. Joseph L. A. Ouellette, Bishop of Mont-Laurier, requested from the Apostolic See that the aforementioned territory be separated from the Archdiocese of Mon-



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treal and annexed to the diocese of Mont-Laurier. This Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Mr. Sergius Pignedoli, titular Archbishop of Iconium and Apostolic Delegate in Canada, approved the requested alteration, which is conducive to the eternal salvation of souls, and, exercising the special faculties granted to it by the Most Holy Pope Paul VI, by Divine Providence, considered it fitting to grant the request. Therefore, with the consent of those who are, or are presumed to be, concerned, the aforementioned small territory is, by this Consistorial Decree, separated from the Archdiocese of Montreal.

[*Latin ed. p. 519*]

The Sacred Consistorial Congregation, in its deliberation, has determined that the territory which exists within the county of Terrebonne, known as Val David and belonging to the district or canton of Morin, shall be permanently attached to the diocese of Mont-Laurier, thereby altering the boundaries of both ecclesiastical jurisdictions. Furthermore, the same Sacred Consistorial Congregation mandates that all documents and records pertaining to the aforementioned territory, including those concerning clergy, the faithful, and temporal goods, be transmitted from the archives of the Curia of Marianopolis to the archives of the Curia of Mont-Laurier as soon as possible. With regard to the clergy, it is decreed that, once the present Consistorial Decree has been put into effect, priests of the Church shall be considered assigned to that territory in which they legitimately hold an ecclesiastical benefice or office; other priests, clerics, and seminarians shall remain or be incardinated in that diocese in which they have a legitimate domicile. To accomplish all of these matters, the aforementioned Sacred Consistorial Congregation appoints the Most Reverend Father Serg Pignedoli, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, in order to effect the aforementioned purpose, and imposing upon him the obligation to remit to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the executed act. Concerning these matters, the present Consistorial Decree shall be valid as if it were issued with Apostolic Letters bearing the papal seal. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 9th day of the month of May in the year 1966.

CAROLUS Card. CONFALONIERI, Pro-Prefect.

L. © S. ©

Franciscan Carpino, Archbishop titular of Serdica, Secretary III.

LUISITANIA

DECREE

Concerning the erection of the Castrum vicariate for the spiritual care of soldiers who receive stipends under the banners of the Republic of Lusita-



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nia, already in the year nineteen hundred and forty, on the seventh day of the month of May, between the Holy See and Lusitania.

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - Official Commentary. The highest authorities of the Republic held a solemn convention, which was duly approved. In article nineteen of this convention, the essential provisions are found, which pertain to the exercise of this spiritual ministry during times of war. Considering the great benefit to the holy Catholic Religion, in accordance with the tradition of the Fathers, it was fittingly requested that a permanent Military Vicariate of Cattolica be established for the Lusitanian soldiers, which would have as its universal purpose the administration and promotion of the religious instruction of the soldiers, and the care of their souls. Our Holy Father Paul, by Divine Providence, PP. V I, after a favorable opinion from the Most Reverend Father Maximilian De Pürstenberg, titular Archbishop of Paltena and Apostolic Nuncio in Lusitania, decided to grant this request. Therefore, with the advice of the undersigned Cardinal Prefect, and Substitute, of the Sacred Congregation Consistorial, and with the consent of those who are, or are presumed to be, interested, by the fullness of apostolic power, by the present Consistorial Decree, the Military Vicariate of Cattolica is erected and established, and is regulated by the following norms, as stipulated in the aforementioned agreement. The Military Vicariate will consist of: a Military Ordinary, or Military Vicar, a Pro-Vicar or General Vicar, military chaplains, of whom three will be chosen, to be called Senior Chaplains, for the respective land, naval, and air forces, and assistant chaplains. The Military Ordinary or Vicar will be empowered, after consulting with the competent civil authorities, to appoint a General Vicar or Pro-Vicar. The seat of this Military Vicariate and its Curia will be in Lisbon; the Military Curia, commonly known as the "Capelania Mor," will be organized in the manner of a diocese, and will include: a Pro-Vicar or General Vicar, Senior Chaplains, consultants, and other officials who, in the judgment of the Military Vicar, are deemed necessary. The Military Ordinary or Vicar will possess personal, ordinary, internal, and external jurisdiction, special and cumulative with the jurisdiction of the local Ordinaries, in accordance with the Instruction on Military Vicars, solemnly issued by the Sacred Congregation Consistorial on April 23, 1951. In the military camps and in military areas, the Military Vicar will primarily exercise his jurisdiction; secondarily, as appropriate.

[*Latin ed. p. 521*]

The Sacred Consistorial Congregation decrees the following, namely, that the aforementioned Castrensis Vicar and his chaplains shall be absent or lacking, but always, by their own right, the ordinary of the place and the parish priest, shall deliberate together – insofar as it shall be permissible –



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with the Castrensis Vicariate. The following shall be subject to the jurisdiction of the Castrensis Vicar of Lusitania: a) priests of both orders who are legitimately appointed to serve as chaplains to the Lusitanian forces; and priests who provide auxiliary service to the Castrensis Vicariate shall be subject to its jurisdiction during the time that their service is required and in matters pertaining to the care of the soldiers; b) all the faithful who serve by land, sea, and in the air under the banners of the Lusitanian Republic; c) those who constitute their families, namely, wives, children, relatives, and necessary attendants, provided that they reside with them in the camps or in places reserved for the military; d) those who are commonly called "cadets," who attend schools and military academies, and who reside there, being likewise instructed in military matters; e) and finally, whether belonging to a religious order or not, those who maintain a permanent residence in hospitals and in other institutions or places reserved for the military. The following shall also be subject to the jurisdiction of the Castrensis Vicar, namely, those who are constituted in a military manner, namely, men of the Praetorian Cohorts of the Republic, commonly called the "Guardia nacional Republicana," the guards for the protection of the currency, or the "Guardia fiscal," and soldiers of the Public Security, or the "Policia de Segurança publica," for whom it may be necessary for magistrates of the Republic to provide spiritual care. The Castrensis Vicar, or the Castrensis Ordinary, shall perform the duties and office of the Patriarch for the time being of Lisbon, as shall be determined by a special decree of the Sacred Consistorial Congregation, and shall therefore combine both jurisdictions. The Castrensis Vicar shall canonically appoint a General Vicar or Pro-Vicar, and all chaplains, observing the laws that must be observed; and he shall choose them in common deliberation with the ordinaries of the places and with the superiors of religious orders, so that these, for their part, may be more willing to serve the best priests, dedicated to the spiritual care of the soldiers, so that the entire people of God, both those residing in parishes and those receiving pay in the army, may receive sufficient assistance from the heavenly benefits of the Catholic Religion. The chaplains of the military, while performing their duties, are entirely subject to the jurisdiction of the Castrensis Vicar. As for ecclesiastical discipline, they shall also be subject to the authority of the ordinary of the place in which they may happen to be; and to this ordinary it shall be permissible, in urgent cases and whenever the Castrensis Vicar is unable to provide, to impose canonical sanctions upon them, if the circumstances warrant, after first warning the Castrensis Vicar.

[*Latin ed. p. 522*]

522 Acta Apostolicae Sedis - Official Commentary. The Pro-Vicar shall possess the faculties to perform acts corresponding to those granted to the General Vicar by the C.I.O.; the chaplains, however, shall be instructed by



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the Castrensis Vicar regarding the necessary and appropriate matters for the administration of the spiritual care entrusted to them, in accordance with their resources. The chaplains of the military shall exercise the care of the souls entrusted to them, performing the duties and obligations of parish priests, according to the aforementioned Instruction concerning Castrensis Vicars. Regarding the religious chaplains of the military, the norms of the Instruction "De cappellanis militum religiosis" (Concerning the religious chaplains of the military), promulgated by the Sacred Congregation for Religious Orders on February 2, 1955, shall be strictly observed. In the celebration of marriages within the territory of the Castrensis Vicariate, the prescription of canon 1097, § 2 of the Code of Canon Law shall be scrupulously observed, namely: "For the rule, it is to be held that marriage is to be celebrated before the parish priest of the bride, unless a just cause excuses it," and the acts which, according to common law, must precede and follow the celebration of marriage shall be accurately performed. Causes pertaining to the subjects of the Castrensis Vicariate in Lusitania, whether civil or criminal, shall be heard in the first instance by the patriarchal tribunal of Lisbon, and in the second instance by the metropolitan archdiocese of Ã□vora. The Castrensis Vicar shall present a report on the status of the Castrensis Vicariate every five years, in accordance with the Consistorial Decree of February 28, 1959, answering the questions according to what is prescribed in the "Formula servanda" established by the Sacred Consistorial Congregation on October 20, 1956. The five-year periods are fixed according to canon 3-10, § 2; therefore, this obligation shall be fulfilled in the year in which the Ordinary of the places of the Republic of Lusitania are required to present "A Report on the status of the dioceses." In the same year in which the report is to be presented, the Castrensis Vicar, intending to travel to the City of the Apostles Peter and Paul, shall approach the Roman Pontiff. In the absence of a Castrensis Vicar, unless otherwise provided by the Apostolic See, after consultation with the authorities of the Republic of Lusitania, the administration of the Castrensis Vicariate, until a new Patriarch of Lisbon takes canonical possession of his office, shall be assumed by the Pro-Vicar or the General Vicar, if present; otherwise, by the senior chaplain. Whoever assumes the administration of the Castrensis Vicariate at that time shall enjoy the faculties and be subject to the obligations prescribed by common law, corresponding to...

[*Latin ed. p. 523*]

The Sacred Congregation for the Eastern Church, after due deliberation, has granted this to the Vicarius Capitulari. He, in particular, shall inform the Most Holy Congregation Consistorial of the matter undertaken and shall obtain instructions from it. To this end, His Holiness has deigned to appoint the Most Reverend Father Maximilian De Fürstenberg, granting him the appropriate and necessary powers, and also authorizing him to



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delegate any person holding ecclesiastical office to carry out the aforementioned purpose, and to forward to the Most Holy Congregation Consistorial, as soon as possible, a certified copy of the execution carried out. Concerning these matters, the present Consistorial Decree has been issued, with the same validity as if it were given under the Apostolic seal. Given in Rome, from the offices of the Most Holy Congregation Consistorial, on the 29th day of the month of May, in the year 1966, on the feast of Pentecost.

For the Most Reverend Cardinal Pro-Prefect, © Franciscus Carpino, Archbishop titular of Serdica, Secretary. © S. Godefridus Mariani, of the studies.

## SACRED CONGREGATION FOR THE EASTERN CHURCH

DECLARATION

His Most Holy Lord, Pope Paul VI, by divine Providence, having heard in audience on the 6th day of this month, the Cardinal Pro-Prefect of the Sacred Congregation for the Eastern Church, has graciously granted that, for the Eastern Churches, the exemption from the law, pertaining to number 8, b, of the conciliar decree "Christus Dominus," concerning the office of Bishops in the Church, be extended, and that it shall cease on the day indicated in the forthcoming decree of execution.

Given in Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 6th day of the month of June, in the year 1966.

GUSTAVUS Card. TESTA, Pro-Prefect

© Marius Brini, Archbishop of Algiz, Secretary.

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis - Official Commentary

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

### LULUABURGENSIS - KABINDAËNSIS

DECREE Concerning the Alteration of Boundaries

Since, for the benefit of ecclesiastical discipline, it has been requested that the entire territory of the Mission commonly called Yangala, located in the Congo, be assigned to the Archdiocese of Luluaburg, this Sacred Congregation, for the propagation of the Christian Name, having received the favorable vote of His Most Reverend Lord, John Baptist Maury, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate in the Congo, with the consent of the Ordinaries concerned, namely, the Archdiocese of Luluaburg and the Diocese of Kabindaënsis, and having carefully



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considered the matter, deeming it fitting to comply with the requests made, by virtue of the special faculties granted to it by the Most Holy Lord, our Pope Paul VI, by Divine Providence, has decided as follows:

Regarding this matter, this Congregation has determined to amend the boundaries between the aforementioned ecclesiastical divisions in such a way that the territory of the Mission commonly called Yangala, which until now belonged to the Diocese of Kabindaënsis, be separated from it and united to the Archdiocese of Luluaburg, so that it may henceforth belong to the latter, and has ordered the present Decree to be drawn up accordingly.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 3rd day of the month of May in the year of Our Lord 1966.

G. P. Card. AGAGIANIAN, Prefect

L. S.

Petrus Sigismondi, Archbishop with the title of Neapolitan in Pisidia, Secretary

**BAND JARMASINENSIS - SAMARINDAENSIS**

DECREE Concerning the Alteration of Boundaries of Dioceses

Since, in Indonesia, the ecclesiastical boundaries between the Diocese of Bandjarmasin, entrusted to the Congregation of Missionaries of the Holy Family, and the Diocese of Samarindaënsis, also entrusted to the same Congregation of Missionaries,

[*Latin ed. p. 525*]

The Sacred Congregation of Rites, having considered that the existing regulations concerning the distribution of Holy Communion no longer adequately address the needs of the missionary apostolate, and deeming it opportune to proceed with a partial modification of the aforementioned ecclesiastical divisions, has, after mature deliberation, with the consent of the Ordinaries concerned, and after receiving the favorable opinion of His Most Reverend and Illustrious Lord, Salvatore Pappalardo, titular Archbishop of Miletus and Apostolic Pro-Nuncio in Indonesia, by virtue of the powers granted to it by His Holiness, Our Most Holy Father Paul VI, by Divine Providence, Pope, has decided to amend the boundaries between the aforementioned ecclesiastical divisions in such a way that the civil districts commonly known as Kebupaten Pasir and Kutai Selatan, which hitherto belonged to the Diocese of Banjarmasin, should be separated from said diocese and incorporated into the Diocese of Samarinda. And, having considered all matters, the present Decree is issued. Notwithstanding any objections. Given at Rome, from the offices of the Sacred Congregation for Propaganda Fide, on the 10th day of the month of June, in the year of Our



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Lord 1966. O. P. Card. AGAGIANIAN, Prefect. L. © S. © Petrus Sigismondi, titular Archbishop of Neapolis in Pisidia, Secretary.

## SACRED CONGREGATION OF RITES

DECREE

Concerning Holy Communion in Hospitals.

Since the frequent, indeed daily, reception of Holy Communion by the sick in hospitals is now a common practice in this our age, and since, considering the increasing construction of such institutions and their internal administration, this practice is not without its inconveniences, the Sacred Congregation of Rites, in order that the Eucharist may be administered to a greater number of the sick in the easiest and most expedient manner, issues the following regulations in the Ritual.

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis – Official Commentary of Rome, Title V, Chapter IV, paragraph 28, was deemed to be changed as follows: 1. In infirmaries, which consist of only one building, in which there is a chapel, the priest administering should recite, within the chapel itself, all the prayers to be said before and after the Communion of the sick, according to the Roman Ritual, and should distribute the Eucharist to each individual sick person, residing in separate rooms, using the formula for Communion. 2. In those infirmaries, where there are several buildings, the Most Holy Eucharist should be reverently taken from the chapel and placed upon a table, in a suitable and appropriate place prepared in each building, and there, after reciting the prayers to be said before and after the Communion of the sick, the priest should distribute the Sacrament as mentioned above. Finally, these matters were reported to our Most Holy Lord Paul VI by the undersigned Cardinal Prefect. His Holiness approved and confirmed the aforementioned changes, and graciously permitted them to be used as appropriate. Notwithstanding any contrary provisions. February 14, 1966. ARCADIUS M. Card. LARRAONA, Prefect. Ferdinandus Antonelli, O. F. M., Secretary II. Regarding the Beatification and Canonization of the Servant of God, Caesar Mariae Barzaghi, a professed priest of the Regular Clerics of Saint Paul, of the Barnabite Congregation. CONCERNING THE DOUBT: Whether a Commission should be appointed for the introduction of the cause, in the case and for the purpose in question. It is the duty of all priests to "shine with the brilliance of sanctity before the people, so that their ministry may fully achieve its effects, which are those of this age."

[*Latin ed. p. 527*]

The Sacred Congregation of Rites, in its decrees, has declared that everything should be done to respond fully to the needs of the faithful (Pius



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XII, *Menti nostrae*, September 23, 1950). Furthermore, priests are more easily drawn to the pursuit of holiness by the examples of the saints who have attained heavenly honors or who have followed the path of glorification; especially those who, in our own times, have followed the same paths of apostolate and ministry, and who, amidst the same difficulties and dangers, have persevered in their salutary work. Among these, the Servant of God, Caesar Maria Barzaghi, a most beautiful flower of priestly sanctity, should be included, for he led a most innocent life, devoted himself for a long time to fervent prayer, diligently instructed young people, and labored unstintingly for the salvation of souls. Born in Novicomi, near Lake Lario, on March 28, 1863, to parents Joseph Anthony and Margaret Trombetta, he was baptized the following day, and on May 31, 1871, he received the Sacrament of Confirmation. After learning the rudiments of divine and human knowledge from his parents, especially his mother, he entered the "Gallio" college in Novicomi, under the primacy of the Fathers of Somascha, where he completed his studies in the gymnasium. When the Servant of God, John Baptist Scalabrini, himself a candidate for heavenly honors, diligently examined him and found that he cultivated Christian virtues, especially piety, chastity, and obedience, with great fruit, and that he was endowed with a keen intellect, he sent him to the "Villoresi" Institute in Modot, which was administered by the Barnabite Fathers. Perceiving that he was called to the priesthood, at the age of fifteen, on August 9, 1878, he entered the Barnabite Congregation, and completed his novitiate in Modot. After making his religious vows, on October 22 of the following year, he was in the city of Lodi, where he devoted himself to those studies that are usually pursued in a lyceum. Having professed his solemn vows on October 26, 1883, he was sent to Rome to devote himself to theological studies; which he completed successfully, and on June 19, 1886, he received the Sacrament of Holy Orders. Returning to Lodi, he devoted himself to teaching young people in the gymnasium, and also attended to hearing the confessions of the faithful. He progressed so much in his studies that on July 11, 1890, he received a doctorate in humanities from the University of Torino. He always faithfully and prudently performed the various and numerous duties entrusted to him in his Congregation; meanwhile, he also engaged in works of charity.

[*Latin ed. p. 528*]

528 Acta Apostolicae Sedis - The official record. He never neglected to provide comfort to those imprisoned, but rather he diligently and zealously practiced this daily. During the terrible war of the years 1915-18, he shone with remarkable charity towards the wounded soldiers residing in the hospital of Lodi. It happened that the Servant of God devoted himself for more than fifty years to the ministry of teaching in schools, preaching, hearing confessions, and to the works of piety, and especially to the



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works of charity. Finally, weakened by old age and illness, having piously received the sacraments of the dying, he fell asleep in the Lord on May 4, 1941, at the age of seventy-eight. Numerous citizens, who had held him in great esteem, visited his deceased body with singular devotion: and the funeral, celebrated at the expense of the municipality, was a solemn occasion with the participation of the entire city. With the fame of sanctity enduring, indeed increasing daily, the remains of the Servant of God were transferred to the church of St. Francis; and in the year 1949, in the Curia of Lodi, a canonical process concerning his fame of sanctity was initiated, and transmitted to Rome to the Congregation of Holy Rites, so that a judgment might be rendered. Therefore, having observed all that must be observed according to law, on May 4, 1954, a decree was issued, based on the duly collected and examined testimonies, to proceed further without impediment. In the meantime, letters arrived at the Apostolic See from certain Cardinals, Archbishops, Bishops, and superiors of Religious Families, as well as from certain laymen, requesting that the Cause of the Servant of God be introduced. Finally, at the urging of the Reverend Father Humbert M. Fasola, the General Postulator of the Congregation of St. Paul of the Barnabites, and the Most Reverend and Venerable Lord Benedict Cardinal Aloisi Masella, the Bishop of Palestrina, who was the Promoter of the Cause or Relator, in the Ordinary Particular Session of the Congregation of Holy Rites, held on February 22nd, a question was proposed for discussion: Whether a Commission should be appointed for the introduction of the Cause of the Servant of God, Caesar Mary Barzaghi, in this case and for the purpose in question. And the Most Reverend Fathers, who are in charge of the sacred rites, after hearing the report of the aforementioned Promoter, and after considering the votes of the Official Prelates, having carefully considered all matters, responded: The Commission should be appointed, if it pleases the Most Holy [Father]. Finally, the aforementioned was reported faithfully to our Most Holy Pope Paul VI by the undersigned Cardinal Prefect of Holy Rites.

[*Latin ed. p. 529*]

The Sacred Congregation of Rites, in its 529th session, has deigned, with paternal benevolence, to sign with its own hand the Commission for the introduction of the Cause of the Servant of God, Caesar Maria Barzaghi, a professed priest of the Congregation of St. Paul the Barnabite. Given in Rome, on the 14th of March, 1966.

ARCADIUS M. Cardinal LARRAONA, Prefect.

Ferdinand Antonelli, Secretary.

## III. CONCERNING THE FEAST OF ST. JOSEPH TO BE CELEBRATED NEXT YEAR.



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Since the feast of St. Joseph, Spouse of the Blessed Virgin Mary, Confessor, and Patron of the Universal Church, which is to be celebrated next year, 1967, is to be transferred from the 19th of March to the 4th of April, in accordance with the norm of the rubrics, certain local Ordinaries have petitioned this Sacred Congregation to allow the feast of the same St. Joseph to be celebrated on the 18th of March.

Furthermore, our Most Holy Lord, Pope Paul VI, having heard the aforementioned Sacred Congregation Cardinal Prefect, in an audience held on the 9th of May of this year, graciously approved the requests and decreed that next year, 1967, the Office and Mass of St. Joseph, Spouse of the Blessed Virgin Mary, Confessor, and Patron of the Universal Church, shall be celebrated on the 18th of March, with the rubrics otherwise observed.

From the Secretariat of the Sacred Congregation of Rites, on the 13th of May, 1966.

ARCADIUS M. Cardinal LARRAONA, Prefect.

F. Antonelli, Archbishop titular of Idicren, Secretary.

34 - A. A. S.

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis - Official Commentary

## ACTS OF THE SACRED ROMAN ROTA

Editorial Citations

### I. BISUNTINA

Nullity of Marriage and Nullity of Sentence (Promoter of Justice - Vaton - Bernard)

Since the actual place of residence of the Lady Magdalena Bernard Le Cordier, in the aforementioned cause, is unknown, we cite her to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1, Roma), on the 8th of October, 1966, at the eleventh hour, for the resolution or signing of the following questions:

1. Whether there exists a nullity in the sentence of the second instance issued by the Tribunal of Nancy on the 8th of December, 1964;

2. Whether there exists a nullity in the marriage, in this case, whether as a matter of the second or first instance.

The ordinaries of the places, the parish priests, and the faithful, who may have knowledge of the actual residence of the aforementioned Lady Magdalena Bernard Le Cordier, are to take care that she is duly informed of this edictal citation.



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Boleslaus Filipiak, Secretary

From the Chancery of the Sacred Roman Rota, on the 13th day of the month of June, in the year 1966.

Victorius Palestro, Notary

*Etant inconnu le lieu de la demeure actuelle de Mme Madeleine Bernard Le Cordier, défenderesse en cette cause, nous la citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancellería) le...

[*Latin ed. p. 531*]

The Sacred Roman Rota, on the 531st day, October 8, 1966, at 11 o'clock, in order to resolve or confirm the doubts reported below: 1) Does it appear that the sentence of the second instance, pronounced by the Tribunal of Nancy on December 3, 1964, is null? 2) Does it appear that the marriage is null, in this case, whether in the second or first instance? The Ordinary of the place, the pastors, and the faithful who have knowledge of the place of residence of said Madeleine Bernard Le Oordier, must, insofar as possible, inform her of this citation.

MEDIOLANENSIS OR BERGOMENSIS: Concerning the Nullity of Marriage (Marchetti - Fischer). Since the current place of residence of Mr. Erwin Fischer, the defendant in the aforementioned case, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria 1, Roma) on October 12, 1966, at 11 o'clock, for the resolution or confirmation of the following doubt: Does it appear that the marriage is null, in this case? The Ordinary of the place, the pastors, and the faithful who have knowledge of the current place of residence of the aforementioned Mr. Erwin Fischer, must take care to ensure that he is duly informed of this edictal citation.

Salvator Canals, Prelate.

From the Chancery of the Tribunal of the S. Rota, on the 15th day of the month of June, in the year 1966.

Victorius Palestro, Notary.

Since the current place of residence of Mr. Erwin Fischer, the defendant in this case, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the S. Rota Romana (Roma, Palazzo della Cancelleria) on October 12, 1966, at 11 o'clock, in order to resolve or confirm the doubt reported below: Does it appear that the marriage is null, in this case? The Ordinary of the place, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Erwin Fischer, must, insofar as possible, inform him



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of this citation.

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, Tuesday, May 4, 1966. His Holiness Pope Paul VI received in an official visit His Excellency Mr. RENÉ SCHICK GUTIÉRREZ, President of the Republic of Nicaragua. On Thursday, June 16, 1966, His Holiness Pope Paul VI received in a solemn audience, for the presentation of credentials, His Excellency Mr. MOHAMAD NAZIR ISA DATUK BASA NAN BALIMO, Extraordinary and Plenipotentiary Ambassador of the Republic of Indonesia. On Monday, June 20, 1966, His Holiness Pope Paul VI received in a solemn audience, for the presentation of credentials, His Excellency Mr. JOHANNES SCHWARZENBERG, Extraordinary and Plenipotentiary Ambassador of the Federal Republic of Austria.

SACRED CONGREGATION OF RITES. On Tuesday, April 19, 1966, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and theological Consultors discussed the heroic virtues of the Servants of God:

1. Carlo Domenico Albini, professed priest of the Oblates of Mary Immaculate;

2. Francesca Streitel, foundress of the Sisters of Mary, Sorrowful.

On Tuesday, May 3, 1966, in the Palace of Congregations, in the presence of the Eminent and Reverend Lord Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, Promoter or Relator of the Cause of the Servant of God Maria Caterina Kasper, foundress of the Poor Handmaids of Jesus Christ, the antepreparatory Sacred Congregation of Rites was held, in which the Reverend Prelates Officials and the Reverend theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

On Tuesday, May 17, 1966, in the Palace of Congregations, the ordinary particular Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelates Officials discussed the introduction of the Causes of the Servants of God:

[*Latin ed. p. 533*]

Diarium Romanae Curiae 533. 1. M'matullah Kassab el-Hardini, priest, professed monk of the Order of the Lebanese Maronites; 2. Mary Leonia Paradis, foundress of the Institute of the Little Sisters of the Holy Family. Furthermore, the reports of the theological censors concerning the writings of the Servants of God were examined: 1. Giuseppe Nascimbeni, secular priest, foundress of the Institute of the Little Sisters of the Holy Family; 2. Giuseppe Bau Burguet, secular priest, parish priest; 3. Gabriele Taborin, foundress and first General Superior of the Institute of the Brothers of the Holy Family; 4. Giovanni Nadiani, lay brother of the Congregation of the



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Priests of the Most Holy Sacrament. On Tuesday, May 24, 1966, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Sacred Congregation of Rites convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend theological Consultors gave their vote concerning the heroic virtues of the Servants of God: 1. Vitale Giustino Grandin, Bishop of St. Albert, of the Congregation of the Oblate Missionaries of the Most Blessed Virgin Mary Immaculate; 2. Gaspare Bertoni, priest, foundress of the Congregation of the Priests of the Holy Wounds of Our Lord Jesus Christ; 3. Andrea Beltrami, professed priest of the Pious Salesian Society. On Tuesday, June 14, 1966, in the Palace of Congregations, in the presence of the Eminent and Reverend Lord Cardinal Carlo Confalonieri, Promoter or Relator of the Cause of the Servant of God Fortunato Redolii, professed priest of the Congregation of the Regular Clerics of St. Paul (Barnabites), the preparatory Sacred Congregation of Rites convened, in which the Reverend Prelates Officials and theological Consultors discussed the heroic virtues of the aforementioned Servant of God. On Tuesday, June 21, 1966, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Sacred Congregation of Rites convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend theological Consultors gave their vote concerning the heroic virtues of the Servants of God: 1. Giovanni Maria Robert de la Mennais, priest, foundress of the Institute of the Brothers of Christian Education of Poërmel and of the Congregation of the Daughters of Providence; 2. Adolfo Petit, professed priest of the Society of Jesus; 3. Giovanna Francesca of the Visitation (Anne Michelotti), foundress of the Little Sisters of the Sacred Heart.

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - Commentarium Officiale

## SECRETARIATUS STATI

Per Brevia Apostolica, Sanctissimus Pater Paulus VI, beatissime memorie, dignatus est nominare:

4 Aprilis 1966.

D. Romano Ricardo, Advocatum Concistorialem.

21 Maii.

S. E. R. R. Monsignore Alfredo Poledrini, Archiepiscopus titularis / Vazariensis, Apostolicum Pro-Nuntium in Malawi.

Per Brevia Apostolica, Sanctissimus Pater Paulus VI, beatissime memorie, dignatus est nominare:

Assistentes ad Sedem Apostolicam:

18 Martii



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5 Aprilis

21

29

1966.

S. E. R. R. Monsignore José de Jesus Angulo del Valle y Navarro, Episcopus Tabascensis.

S. E. R. R. Monsignore Francesco Arturo Carvalho, Episcopus titularis Demetriadis.

S. E. R. R. Monsignore Carlo Allorio, Episcopus Paviensis.

S. E. R. R. Monsignore Giuseppe Grueter, Episcopus Umtatae.

Protonotarii Apostolici ad instar participantium:

21 Martii

26 Martii

1 Aprilis

20 Aprilis

1966.

Monsignore Pietro Vigorita (Lacedonia).

Monsignore Pietro Giovanni Broeckx (Liége).

Monsignore Girolamo Contini (Ozieri).

Monsignore Origene Rogari (Gubbio).

Per Litteras Secretarii Statis, Sanctissimus Pater Paulus VI, beatissime memorie, dignatus est nominare:

15 Iunii

18 Iunii

1 Iunii

13 Iunii

14 Iunii

1966.

R. R. Monsignore Giuseppe Géraud, Societatis Sulpizianae, Consultorem Sacrae Congregationis pro Doctrina Fidei.

R. Pater Raffaele Pérez, Ordinis Augustiniani, Promotorem Generalem Fidei in Sacra Congregatione Rituum.

Iulii.

R. Pater Girolamo Hamer, Ordinis Praedicatorum, Secretarium additum Secretariatus pro Unione Christianorum.

Iulii.

R. Frater Ferdinando Clancy, Fratrum Scholarum Christianarum Hiberniae, Consultorem Sacrae Congregationis Religiosorum.

R. Sac. Antonio Grumelli, Subsecretarium Secretariatus pro non creden-



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tibus.

[*Latin ed. p. 535*]

From the Roman Curial Diary 535, concerning official documents from the Secretary of State: The Holy Father Paul VI, may He reign happily, has deigned to appoint:

Domestic Prelates of His Holiness:

October 22, 1964.

Most Reverend Anthony Vrankovic (Hvar).

July 26, 1965.

Most Reverend Henry Roth (Münster).

Most Reverend Paul Weseman (Münster).

October 28.

Most Reverend Hermann Heifort (Münster).

November 4.

Most Reverend Andrew Andrey (Cleveland).

Most Reverend Robert Blair (Cleveland).

Most Reverend William Cosgrove (Cleveland).

Most Reverend Joseph Heruday (Cleveland).

Most Reverend Willard McMahon (Cleveland).

Most Reverend John Powers (Cleveland).

December 6.

Most Reverend Ozia Cook (Los Angeles).

Most Reverend William Johnson (Los Angeles).

Most Reverend Araldo Laubacher (Los Angeles).

Most Reverend Timothy O'Keefe (Los Angeles).

Most Reverend Patrick Redahan (Los Angeles).

December 10.

Most Reverend James Doris (New York).

Most Reverend Theodore McCarrick (New York).

December 13.

Most Reverend Nicola A. Madrigal y García (Estelí).

December 17.

Most Reverend David Auletta (Buenos Aires).

December 23.

Most Reverend George Brennan (Boston).

Most Reverend James Avela Chafér (Concepción).

Most Reverend Paul Van Imschoot (Gand).

December 6.



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Most Reverend Ermenegildo Marques (Bombay).
Most Reverend Bernard Jaramillo (Manizales).
Most Reverend Angel Ruben Mejia (Manizales).
December 11.
Most Reverend George Cocuzzi (Rochester).
Most Reverend John Duffy (Rochester).
Most Reverend Joseph Lloyd Hogan (Rochester).
Most Reverend Philip McGhan (Rochester).
Most Reverend Donald Mulcahy (Rochester).
Most Reverend Richard Quinn (Rochester).
Most Reverend William Roche (Rochester).
Most Reverend Albert Schnacky (Rochester).
Most Reverend William Shannon (Rochester).
December 15.
Most Reverend Henry Goertz (Münster).
Most Reverend Michele Becerril Blázquez (Camagüey).
Most Reverend Filiberto Martínez Aguilera (Camagüey).
January 7, 1966.
Most Reverend Joseph Giron Perrone (Guatemala).
January 28.
Most Reverend Raymond Powers (New York).
Most Reverend James Riguey (New York).
February 8.
Most Reverend John Concina (Concordia).
February 21.
Most Reverend Tersilio Rossi (Sansepolcro).
Most Reverend Michele Fusco (Sant'Agata de' Goti).
Most Reverend Pasquale Della Peruta (Sant'Agata de' Goti).
February 24.
Most Reverend James McGuinn (Bathurst).

[*Latin ed. p. 536*]

Acts of the Apostolic See - Official Commentary 536 5 9 » 18 » March 2 » » » » April 1966. Monsignor Giuseppe Costantini (Rome). » Monsignor Giacomo Massa (Genoa). » Monsignor Patrizio Lee (Limerick). » Monsignor Alessandro CsertÖ (Budapest). » Monsignor Giacinto Finelli (Rome). » Monsignor Domenico Pichón (Paris). Secret Chamberlains of His Holiness: October 18, 1965. Monsignor Mario de Oliveira Reis (Estancia). » » » Monsignor Emanuele Vieira dos Santos (Estancia). » » » Monsignor Francesco Aloise (Tropea). 19 » » Monsignor Teodoro Bonelli



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(Newark). » » » Monsignor Paolo Hayes (Newark). » » » Monsignor Riccardo Holmes (Newark). » » » Monsignor Patrizio Me Grath (Newark). » » » Monsignor Raimondo Pollard (Newark). » » » Monsignor Edgario Verhoest (Newark). » » » Monsignor Giuseppe Vopelak (Newark). 20 » » Monsignor Antonino Catalano (Acireale). » » » Monsignor Giovanni Finocchiaro (Acireale). » » » Monsignor Giovanni Baciti (Acireale). 21 » » Monsignor Giovanni Kasule (Kampala). » » » Monsignor Lorenzo Mbwega (Kampala). 22 » » Monsignor Francesco Baio (Agrigento). » » » Monsignor Domenico De Gregorio (Agrigento). » » » Monsignor Salvatore Farrauto (Agrigento). » » » Monsignor Giovanni Lentini (Agrigento). » » » Monsignor Calogero Picone (Agrigento). » » » Monsignor Nerses Setian (Zülz of the Armenians). » » » Monsignor Wentworth Saverio Irving (Hermosillo). » » » Monsignor Basilio Gerace (Reggio Calabria). » » » Monsignor Salvatore Santoro (Reggio Calabria). 28 » » Monsignor Attilio Bertelloni (Apuania). » » » Monsignor Renato Lucis (Udine). » » » Monsignor Domenico Urbani (Udine). November 4 » Monsignor Pietro Forest (Hauterive). » » » Monsignor Fernando Al ves da Rocha Lira (Maceió). » » » Monsignor Antonio Tobia Costa (Maceió). » » » Monsignor Giovanni B. Lima de Oliveira (Maceió). » » » Monsignor Giuseppe L. Soares (Maceió). » » » Monsignor Oscar Buttinelli (Rome). » » » Monsignor Paolo Gillet (Rome). » » » Monsignor Alfredo Gallego Sánchez (Sevilla). 9 » » Monsignor Carlo W. Elmer (Austin). » » » Monsignor Guglielmo E. G. Keeler (Harrisburg). 10 » » Monsignor Michele Campagna (Gary). » » » Monsignor Alvino Jasinski (Gary). 11 » » Monsignor Rolando Bordelon (Alexandria).

[*Latin ed. p. 537*]

Diarium Romanae Curiae, 11 Novembris 1965.

Most Reverend Carly Tommaso (Alexandria).

Most Reverend Ansaldi Mario (Mondovì).

Most Reverend Bruno Giuseppe (Mondovì).

Most Reverend Coccio Agostino (Mondovì).

Most Reverend Laicardi Agostino (Mondovì).

Most Reverend Ravina Benedetto (Mondovì).

Most Reverend Rulfo Carlo (Mondovì).

Most Reverend Buxton Vilfrido (Lancaster).

Most Reverend Facciolongo Candido (Roma).

Reverend Brewer Giovanni (Shrewsbury).

Most Reverend Bastianini Azelio (Grosseto).

Most Reverend Cencioni Franco (Grosseto).

Most Reverend Mor Oliveras Giacomo (Barcelona).

Most Reverend Brianti Carlo (Udine).



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Reverend Celso (Udine).
Most Reverend Gaudenzio Daniele (Termoli).
Most Reverend Cuomo Baldassarre (Pompei).
Most Reverend Zerboni Antonio (Pompei).
Most Reverend Alvarez Emiliano (Arequipa).
Most Reverend Butrón Valencia Emanuele (Arequipa).
Most Reverend De Paolis Cesare (Roma).
1 Decembris.
Most Reverend Conner Francesco (Galveston-Houston).
Most Reverend Ender le Martino (Galveston-Houston).
Most Reverend George Dexter L. (Galveston-Houston).
Most Reverend Madden Giacomo (Galveston-Houston).
Most Reverend Pekar Gilberto (Galveston-Houston).
Most Reverend Dixon Francesco (Miami).
Most Reverend Fogarty Michele (Miami).
Most Reverend McGrenehan Bernardo (Miami).
Most Reverend O'Shea Giuseppe (Miami).
Most Reverend Mamie Pietro (Fribourg).
Most Reverend Maci Carmine (Lech).
Most Reverend buzzone Vincenzo (Lech).
Most Reverend Pellegrino Paolo (Lech).
Most Reverend Rizzari Salvatore (Roma).
Most Reverend Mariucci Tommaso (Fermo).
Most Reverend Rizzato Oscar (Padova).
Most Reverend Curti Vincenzo (Roma).
4 Ianuarii 1966.
Most Reverend Natalini Terzo (Forlì).
Most Reverend Laro tonda Aldo (Rapolla).
Most Reverend Zanotti Antonio (Bologna).
Most Reverend Castelli Renato (Fiesole).
Most Reverend Fiore Salvatore (Gaeta).
Most Reverend Moscone Arcangelo (Gaeta).
Most Reverend Boffano Alberto (Genova).
Most Reverend Grasso Rodolfo (Lech).
Most Reverend Roberi Giulio (Mondovì).
Most Reverend Iacovone Ennio (Sulmona).



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Most Reverend Martino Gabriele (Turin).

[*Latin ed. p. 538*]

Acta Apostolicae Sedis - Official Commentary 538, January 22, 1966. Most Reverend Viale Arturo (Turin). Most Reverend Bonadeo Agostino (Tortona). Most Reverend Venturin Sereno (Treviso). Most Reverend Camolato Matteo (Udine). Most Reverend Santini Pietro (Ugento). Most Reverend Muchetti Pietro (Vigevano). January 25. Most Reverend Novara Cesare (Tortona). Most Reverend Tartara Beniamino (Tortona). February 1. Most Reverend Carcione Giuseppe (Palermo). Most Reverend Sai violi Francesco (Palermo). February 4. Most Reverend Spadoni Lorenzo (Reggio Emilia). February 14. Most Reverend Salzmann Enrico (Sion). Honorary Chamberlains in the peacock-blue attire of His Holiness: June 16, 1964. Most Reverend Schilcher Ambrogio (Augsburg). December 22. Most Reverend Schwertschlager Rodolfo (Augsburg). August 19, 1965. Most Reverend Gruber Francesco Saverio (Vienna). October 12. Most Reverend Mazzoni Pier Luigi (Modigliana). December 11. Most Reverend Azar Ludovico (Baalbek of the Maronites). January 30. Most Reverend D'Ascola Giuseppe (Reggio Calabria). Most Reverend Tamburini Filippo (Rome). January 19, 1966. Most Reverend Hafouri Giorgio (Antioch of the Syriacs). Honorary Chamberlain outside the City of His Holiness: November 23, 1965. Most Reverend Saraceno Biagio (Andria). Secret Honorary Chaplain of His Holiness: October 20, 1965. Most Reverend Nicolini Bruno (Bolzano-Bressanone). Honorary Chaplain outside the City of His Holiness: November 9, 1965. Most Reverend da Cunha Sornas Augusto (Lins). HONORS. By Apostolic Briefs, the Holy Father Paul V I, reigning happily, deigned to bestow: The Collar of the Order of Pius: May 21, 1966. Upon His Excellency, Mr. Schick Gutiérrez René, President of the Republic of Nicaragua. The Grand Cross of the Order of Saint Gregory the Great, civil class: April 14, 1966. Upon Dr. Petrucci Amerigo, Mayor of Rome.

[*Latin ed. p. 539*]

From the Roman Curia Diary, 539: Regarding tickets from the Secretariat of State, the Most Holy Father, Pope Paul V, in his blessed reign, deigned to confer:

The Knighthood of the Order of Saint Gregory the Great, civil class:

February 4, 1965:

To Mr. Agostino (Köln).

To Mr. Giacomo G. Blackedge (Liverpool).

April 29:

To Mr. Bussell Giffen (Monterey-Fresno).

May 22:



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To Mr. Roberto Falasco (Monterey-Fresno).
To Mr. Gregorio Maushart (Monterey-Fresno).
To Mr. Lodovico Pardini (Monterey-Fresno).
To Mr. Giuseppe Piini (Monterey-Fresno).
To Mr. Giovanni Tamagni (Monterey-Fresno).
To Mr. R. H. Twining (Great Britain).
June 22:
To Mr. Giovanni Witt (Great Britain).
To Mr. Daniele Francesco Foley (Winona).
July 7:
To Mr. Giovanni Bourgine (Paris).
July 16:
To Mr. Giacomo Murray (Alexandria, Ontario).
July 24:
To Mr. Ernesto Ciminiere (Bismarck).
To Mr. Edoardo Conlin, Sr. (Bismarck).
To Mr. Clemente Kelsch (Bismarck).
To Mr. Vincenzo Miklautsch (Bismarck).
To Mr. Zenone Muggii (Bismarck).
To Mr. Giovanni Wagner (Bismarck).
July 26:
To Mr. Vincent I. Kelley (New York).
July 29:
To Mr. Pietro De Noronha (Allahabad).
August 4:
To Mr. Francesco Saverio Etman (Haarlem).
To Mr. Giovanni Roekens (Haarlem).
To Mr. Gerardo G. M. Sarlemijn (Haarlem).
To Mr. Raniero Bakker (Rotterdam).
To Mr. Giacomo F. Dungelmánn (Rotterdam).
August 7:
To Mr. Giuseppe Fehlig (Hildesheim).
To Mr. Giovanni Bartscher (Limburg).
August 19:
To Mr. Eugenio L. U. M. van Mierlo (Breda).
To Mr. Adriano E. van Montfoort (Haarlem).
To Mr. Alberto Schuerman ('s-Hertogenbosch).
To Mr. Pietro Morrison (Great Britain).



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To Mr. Lutero Weigle (United States of America).
August 23:
To Mr. Alano Britten Jones (Adelaide).
To Mr. Giovanni David Rice (Adelaide).
To Mr. Stefano Maréchal (Paris).
August 30:
To Mr. Alfonso De Vos (Antwerpen).
To Mr. Giuliano Monier (Laval).
September 25:
To Mr. Emilio Poirier (Angers).
To Mr. Antonio van Basten-Batenburg ('s-Hertogenbosch).
September 29:
To Mr. Edoardo M. Ridder de van der Schueren (Rotterdam).
To Mr. Enrico A. M. van der Kallen (Rotterdam).
To Mr. Antonio N. G. Veenhuizen (Rotterdam).

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - Commentarium Officiale, September 29, 1965. To Mr. Callender Leonardo (Southwark). To Mr. Jukes Filippo (Southwark). To Mr. Keen Arnold (Southwark). October 2. To Mr. Carroll Michael (Manchester). To Mr. Chalifour Lawrence (Manchester). To Mr. Normandin Fortunato (Manchester). To Mr. Powers James (Manchester). To Mr. Robert Adolfo (Manchester). To Mr. Bambenek Alfred G. (Winona). October 6. To Mr. Marcoud Maurice (Paris). October 8. To Mr. Palmieri Paul (Bologna). To Mr. Vancini Joseph (Bologna). To Mr. Callinan George (Saint Paul). To Mr. Towle Patrick (Saint Paul). October 12. To Mr. Spina Anthony (Detroit). To Mr. Mulot Roger (Fréjus-Toulon). To Mr. Sinibaldi Leo (Fréjus-Toulon). To Mr. Chalmel Peter Gabriel (Paris). To Mr. Preston Anthony (Southwark). October 13. To Mr. Steiner Joseph (Chur). October 18. To Mr. Straatmann Lewis (Innsbruck-Feldkirch). To Mr. Ranwez Andrew (Namur). To Mr. Bell Herbert Clifford (Norwich). To Mr. Biega Joseph (Norwich). To Mr. Brown Francis (Norwich). To Mr. Driscoll Paul (Norwich). To Mr. McGuire Francis (Norwich). To Mr. Perruccio Sebastian (Norwich). To Mr. Sullivan Edward (Norwich). October 19. To Mr. Colonna Michael (Newark). To Mr. Conte Henry (Newark). To Mr. Dockery Joseph (Newark). To Mr. Hayes Gerard (Newark). To Mr. Manning Gerard (Newark). To Mr. Reilly Joseph (Newark). To Mr. Spirito Michael (Newark). To Mr. Tiernan Martin (Newark). November 4. To Mr. Ceci Joseph (Muro Lucano). To Mr. Stephen Lewis (Saint John). November 9. To Mr. Dougherty James (Bridgeport). To Mr. Driscoll John (Bridgeport). To Mr. Kennedy James (Bridgeport). To Mr. Smith John (Bridgeport). November 11. To Mr. Babatunde Ojo Julius (Ibadan). To Mr.



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Johnson Godfrey Clifford (Ibadan). November 13. To Mr. Hartley Cyril (Birmingham). To Mr. de Freitas Joseph Edward (Georgetown). To Mr. Fernandes John (Georgetown). To Mr. Marinich Louis (Udine). There.

[*Latin ed. p. 541*]

Diarium Romanae Curiae, November 17, 1965. To Mr. Cailhol Lewis (Versailles). 20. To Mr. Lobo Agostino Malcolm (Lucknow). To Mr. P. P. Pais (Lucknow). 23. To Mr. Plitzko Guntero (Passau). To Mr. Acedo Mendoza Charles (Caracas). December 1. 3. To Mr. Jaber Najib (Beirut of the Melchites). To Mr. Samaha Cheik Philip (Beirut of the Melchites). 9. To Mr. Odunjo Joseph F. (Ibadan). To Mr. Martone Mario (Muro Lucano). December 15. To Mr. Calabrese James (Nardo). To Mr. De Benedittis Francis (Nardo). December 17. To Mr. Barrès John (Le Puy-en-Velay). December 29. To Mr. Pilloni Lewis (Boma). To Mr. Rossi Lawrence (Rome). Knighthood of the Order of Saint Gregory the Great, military class, August 30, 1965. To Mr. Newstead W. Cameron (Salzburg). The Commander's Cross of the Order of Saint Sylvester Pope: December 24, 1964. To Mr. Bozzi Cesare (Milan). To Mr. Pozzi Virginio (Milan). June 22, 1965. To Mr. Radcliffe Hugo (Great Britain). August 14. To Mr. Castelli Leonardo (Rome). To Mr. Marenda Pierpaolo (Rome). To Mr. Radici Peter (Bergamo). August 26. To Mr. Lester Corrado (Vienna). September 16. To Mr. Duft Emilio (Chur). October 6. To Mr. Bauer Ernest (Linz). August 8. The Cross of the Order of Saint Sylvester Pope: August 25, 1965. To Mr. De Idiáquez Elijah Lewis (Lima). The Commander's Cross of the Order of Saint Sylvester Pope: November 14, 1964. To Mr. Sigalas Demetrio (Athens). To Mr. Ceriani Francis (Milan). December 24. To Mr. Citterio Victor (Milan). To Mr. Morazzoni Lawrence (Milan). To Mr. Pesci Lewis Igino (Milan). To Mr. Pozzoli Defendente (Milan). June 15, 1965. To Mr. Ferrerio Anthony (Milan). To Mr. Frascoli Felix (Milan). To Mr. Jonghi-Lavarini Joseph (Milan). To Mr. Pariani Stephen (Milan). To Mr. Rossi Joseph (Milan). To Mr. Sottocornola John (Milan). To Mr. Tronconi Lewis (Milan). To Mr. Villa Gaetano (Milan).

[*Latin ed. p. 542*]

542 Acta Apostolicae Sedis •- Commentarium Officiale, June 15, 1965. To Mr. Natale Visentini (Milan). To Mr. Edoardo Vittadini (Milan). June 25. To Mr. Domenico Barberi (Rome). July 21. To Mr. Giovanni Signorelli (Chiavari). August 4. To Mr. Ottone Riegler (Sankt Pölten). August 19. To Mr. Giuseppe Alonso Tejada (Madrid). To Mr. Bernardo Moniz da Maia (Lisbon). June 25. To Mr. Samuele Gamio Palacio (Lima). September 2. To Mr. Bartolomeo Pérez (São Paulo). September 29. To Mr. Lorenzo Fabbri (Arezzo). To Mr. Helge Kiaerulff (Copenhagen). To Mr. Giorgio Berg (Copenhagen). To Mr. Andrea Luigi Prüser (Copenhagen). To Mr. Adelmo Eustacchi (Rome). October 6. To Mr. Attilio Calogero Catalano (La Piata).



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October 8. To Mr. Giulio Dante (Rome). October 12. To Mr. Emanuele M. Fernández (Villa Maria). October 18. To Mr. Luigi Auriemma (Rome). October 20. To Mr. Fortunato Lupis Crisafi (Gerace-Locri). November 4. To Mr. Giovanni Ayotte (Trois-Rivières). To Mr. Armando Goulet (Trois-Rivières). To Mr. Angelberto Gravel (Trois-Rivières). To Miss Isabel Filia (Trois-Rivières). To Mr. Giovanni Kennedy (Trois-Rivières). To Mr. Roberto Lafond (Trois-Rivières). To Mr. Odemaro Ledere (Trois-Rivières). To Mr. Giovanni L. Massicotte (Trois-Rivières). To Mr. Marziale Milette (Trois-Rivières). To Mr. Luciano Noreau (Trois-Rivières). To Mr. J. Ulisse Potvin (Trois-Rivières). To Mr. Rodolfo Rocheleau (Trois-Rivières). To Mr. Giovanni Roy (Trois-Rivières). To Mr. Enrico St. Arnaud (Trois-Rivières). To Mr. Giorgio Terriault (Trois-Rivières). November 11. To Mr. Rocco Zoppo (Lanciano). To Mr. Lorenzo Lorenzani (Perugia). To Mr. Pasquale Fidotti (Rome). November 23. To Mr. Raffaele Pastore (Bari). To Mr. Modestino Pellecchia (Capua). To Mr. Angelo Costantini (Civitacastellana). To Mr. Carlo Alberto Calistri (Orvieto). To Mr. Enrico Stramaccioni (Orvieto). November 1. To Mr. Giovanni Attili (Rome). To Mr. Bruno Grita (Rome). To Mr. Michele Giannico (Taranto). To Mr. Alberto Marsella (Taranto). November 26. To Mr. Claudio Cutolo (Rome). December 1. To Mr. Cesare Rodríguez (Caracas). November 9. To Mr. Vasco Alessandrini (Italy).

[*Latin ed. p. 543*]

Diarium Romanae Curiae, December 1965. To Mr. Carlo Tritto (Italy). To Mr. Giovanni Battista Botti (Milan). 15 To Mr. Rodrigo Arduini (Rome). To Mr. Mauro Giorgio Marincola (Rome). To Mr. Ubaldo Mondio (Rome). To Mr. Enrico Musa (Rome). 20 To Mr. Ignazio Ci vera (Naples). To Mr. Giuseppe Dall'Abaco (Venice). 21 To Mr. Giulio Scaglione (Gerace-Locri). To Mr. Francesco D'Agostino (Italy). 28 To Mr. Vittorio Frasca (Italy). To Mr. Emilio Santillo (Italy). To Mr. Nicola Testa (Italy). To Mr. Antonio Troisi (Italy). To Mr. Vincenzo Urbano (Italy). To Mr. Giorgio Rettig (Bamberg). 29 To Mr. Giorgio Antonelli (Rome). To Mr. Gian Mario Bresciani Alvarez (Rome). To Mr. Quirino Franci (Rome). To Mr. Roberto Pangallo (Rome). To Mr. Mario Patrizi (Rome). To Mr. Omero Stoppa (Rome). January 4, 1966. To Mr. Vincenzo Marolda (Civitavecchia). The Knighthood of the Order of Saint Sylvester the Pope: September 21, 1963. To Mr. Leonardo Consoli (Ostuni). November 28, 1964. To Mr. Giuseppe Enrico Bardoel ('s-Hertogent). December 24 To Mr. Giovanni Airoldi (Milan). To Mr. Giovanni Battista Bàvera (Milan). To Mr. Guido Bertolotto (Milan). To Mr. Giuseppe Brambilla (Milan). To Mr. Domenico Consonni (Milan). To Mr. Gottardo Gazzaniga (Milan). To Mr. Riccardo Moltrasio (Milan). To Mr. Angelo Pizzocaro (Milan). To Mr. Ermenegildo Poli (Milan). To Mr. Oreste Sala (Milan). To Mr. Raffaele Spotti (Milan). June 1965. To Mr. Giuseppe Garcia Bauer (Guatemala). To Mr. Riccardo Kriete (Guatemala).



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To Mr. Giorgio Skinner Klee (Guatemala). 15 To Mr. Leo Belloli (Milan). To Mr. Mario Cerani (Milan). To Mr. Ferruccio Cerutti (Milan). To Mr. Ettore Lesma (Milan). To Mr. Giulio Oriani (Milan). To Mr. Domenico Trossarello (Milan). 19 To Mr. Carlo Fuith (Eisenstadt). 26 To Mr. Abele Bay (Milan).

[*Latin ed. p. 544*]

Acta Apostolicae Sedis - Official Commentary 544, June 26, 1965. To Mr. Enrico Galliam (Milan). To Mr. Francesco Manzoni (Milan). July 21. To Mr. Ivo F. S. Mjst (Roermond). August 4. To Mr. Francesco Odijk (Rotterdam). To Mr. Goffredo L. Van Luxemburg (Rotterdam). To Mr. Federico F. A. Van Poorten (Rotterdam). August 7. To Mr. Francesco G. U. Ensinck (Roermond). To Mr. Gerardo T. G. Ouppens ('s-Hertogenbosch). To Mr. Bernardo Selten ('s-Hertogenbosch). To Mr. Pietro E. Van Kessel ('s-Hertogenbosch). September 2. To Mr. Norberto Balle (Essen). To Mr. Gerardo Van Brkel ('s-Hertogenbosch). September 25. To Mr. Pietro Giacomini (Trieste). September 29. To Mr. Enrico Schntz (Copenhagen). To Mr. Giovanni Roche (Fairbanks). October 12. To Mr. Davoud Pour (Iran). To Mr. Nafissi Sayid (Iran). October 18. To Mr. Giovanni Meirer (Innsbruck-Feldkirch). November 11. To Mr. Raffaele Gisti (Perugia). To Mr. Gaetano Melone (Perugia). To Mr. Felice Marconi (Rimini). To Mr. Dante Mingucci (Rimini). To Mr. Mario Seguiti (Rimini). November 23. To Mr. Antonio Martinelli (Orvieto). To Mr. Adriano Vannucchi (Rome). To Mr. Luigi Vincenzi (Senigallia). To Mr. Mario Griffi (Taranto). November 27. To Mr. Giuseppe Capri (Palermo). To Mr. Antonino Chiovari (Palermo). To Mr. Giuseppe Tarantello (Palermo). December 1. To Mr. Leonardo Sabatino (Milan). To Mr. Tommaso Gaudenzi (Rome).

NECROLOGY: June 2, 7, 16; July 18, 21, 22, 3, 9, 13, 14, 1966.

Most Reverend François Ayub, Archbishop of Aleppo of the Maronites.

Most Reverend Armand Coupel, Titular Bishop of Ingila.

Most Reverend William Thomas Porter, Titular Archbishop of Lemno.

Most Reverend Otto Raible, Titular Bishop of Anemurio.

Most Reverend Josip Srebrnié, Bishop-Archbishop of Krk.

Most Reverend Manuel Larraín Errázuriz, Bishop of Talea.

Most Reverend Marcel Piquet, Bishop of Nhatrang.

Most Reverend Joseph Rodgers, Bishop of Killaloe.

Most Reverend Jorge Ramón Chalup, Bishop of Gualeguaychu.

Most Reverend Ernesto Camagni, Titular Bishop of Suava, Chancellor of the Breviaries Apostolic.

[*Latin ed. p. 545*]

Acta Apostolicae Sedis, Commentary, Official, Volume 58, August 31, 1966, No. 8. Direction: Apostolic Palace - Vatican City. Administration: Li-



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breria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC CONSTITUTIONS. I. OF THE SAIGONENSIS (PHÚ CUỘNG) DIOCESE. After certain territories have been separated from the Archdiocese of Saigon, a new diocese is established, to be called "Phú Cường." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. In Our mind, the words of Jesus Christ are never silent, but rather constantly resound: "And he said to them," [Mark 16:15], "Go ye into the world the whole, and preach the Gospel to every creature." Indeed, the Son of God, having accomplished the redemption of mankind, commanded that this most blessed message of salvation be proclaimed to all nations, and peoples, and tribes (cf. Psalm 71[72], 11). This is, in truth, the reason why We, as rulers of the Holy Church and likewise as supreme pastors of the Christian flock, strive with the greatest care to ensure that all things are done which appear to be for the good of souls and the benefit of the people. Therefore, since it has seemed to the Sacred Congregation for the Propagation of the Faith to be a most prudent course of action to establish a new diocese in the region of Vietnam, We, after careful consideration, and with the consent requested from those to whom it pertains, and after consulting with the venerable Brother Angelo Palmas, Archbishop with the title of Vibiana, and Apostolic Delegate in the regions of Vietnam and Cambodia, by Our authority We decree and order the following. Having separated certain civil territories from the Archdiocese of Saigon, which in the vernacular language are called Phuoc-Thanh, Binh...

[*Latin ed. p. 546*]

546 Acta Apostolicae Sedis - Official Commentary. We establish a new diocese from those named Duong, Tay-Mnh, and Bin-Long, which we decree shall be called the diocese of Phucuong. We constitute this as a suffragan of the metropolitan Church of Saigon, and we entrust its governance and administration to the secular clergy of Vietnam. We order that the seat of the diocese be established in the city of Phu-Cuong, and that the cathedral be located in the church of the Most Sacred Heart of Jesus; which, of course, we elevate to the dignity of a cathedral, with all due rights. In the new diocese, a cathedral chapter shall be established; and if, due to the difficulties of the times, this is impossible, then diocesan consultors shall be chosen, who shall assist the Bishop according to the norms of Canon Law; and those who cease from their office shall be replaced by Canons established by law. All other matters pertaining to the condition of the diocese shall be governed by the laws of Canon Law. It is to be ensured that documents and records, whether concerning citizens or matters pertaining to the newly established See, are sent to its Episcopal Curia, and there diligently preserved. Furthermore, these things which we have ordered shall be carried out by the venerable Brother Angelus Palmas, or by whomever he delegates. Moreover, copies of the acts and documents



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shall be made, and faithful examples thereof shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. We will and desire that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since we derogate from all such things by means of it. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and exemplars of this Constitution, whether printed or handwritten, which bear the seal of the person most distinguished in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were shown to be genuine. Given in Rome, at St. Peter's, on the fourteenth day of the month of October, in the year of Our Lord nineteen hundred and sixty-five, in the third year of Our Pontificate. JAMES A. Card. COPELLO, Secretary of the Holy Roman Church. GREGORY P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. © Iosephus Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Ioannes Calieri, Apostolic Protonotary. In the Apostolic Chancellery, table, volume CXIX, number 33.

[*Latin ed. p. 547*]

## Acta Pauli PP. VI, 547, II, IOANNESBURGENSIS (DE TRANSVAAL OCCIDENTALI).

Certain territories having been detached from the diocese of Johannesburg, a new apostolic prefecture is established, to be called "de Transvaal Occidentali."

### PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since eternal life is that men may know God the true and Him whom He hath sent, Jesus Christ (cf. Jn. 17:3), We, with the greatest care, We who, by the providence of God, exercise the office of Supreme Pontiff and Pastor of all the faithful in the Church, strive in every way to promote and offer to all the means necessary to attain to that very same eternal life. Therefore, in accordance with the opinion of the Sacred Congregation for the Propagation of the Faith, which, after hearing the Most Reverend Brother Joseph McGeough, Archbishop with the titular see of Hemesa and Apostolic Delegate in Africa, and the Most Reverend Brother Hugh Boyle, Bishop of Johannesburg, considered it opportune and most beneficial to establish a new apostolic prefecture, having detached certain territories from the aforementioned diocese of Johannesburg, We, approving this plan, decree



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as follows:

We separate from the diocese of Johannesburg the civil districts commonly called Bloemhof, Cristiana, Coligny, Delareyville, Klerksdorp, Lichtenburg, Potchefstroom, Schwaizer Reneke, Ventersdorp, and Wolmaransstad, and We constitute them into an apostolic prefecture, to be called "de Transvaal Occidentali," entrusting its care to members of the Congregation of Missionaries of the Most Holy Virgin Immaculate, confident that they will spare no effort, as is their custom, so that "the word of God may run and be glorified" (cf. 2 Thess. 3:1).

We command that the Most Reverend Brother Joseph McGeough, whom We have mentioned, or a person delegated by him, provided that he is duly constituted in ecclesiastical office, bring about the execution of what We have ordered. Furthermore, whoever completes this task should take care to prepare the appropriate documents and send them to the Sacred Congregation for the Propagation of the Faith as soon as possible.

This Constitution is now and forever to be efficacious.

[*Latin ed. p. 548*]

Acts of the Apostolic See - Official Commentary, volume 548; in such a way that those decrees which are issued through it are religiously observed by those to whom they pertain, and therefore obtain their force. No prescriptions of any kind, contrary to the efficacy of this Constitution, can be of any force, since through it we abolish all such. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and are also signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the fourteenth day of the month of October, in the year of Our Lord nineteen hundred and sixty-five, the third year of Our Pontificate. JAMES A. Cardinal COPELLO GREGORY P. Cardinal AGAGIANIAN, Secretary of the Sacred Congregation for the Propagation of the Faith, Prefect. FRANCIS, Regent of the Apostolic Chancery. FRANCIS H. FERRETTI, Apostolic Protonotary, Dean. CAESAR FEDERICI, Apostolic Protonotary.

III. CZĘSTOCHOWA. In the city of Wieluń, in the diocese of Czestochowa, a collegiate chapter was restored in the church of the Visitation of the Blessed Virgin Mary.

**PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.**

It is reasonably understood, and indeed it has been clearly demonstrated to all, that true Christian religion consists not only in being signified, but also in being increased and inflamed by the splendor of the sacred cere-



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monies which are performed in the temples, through which the worship of piety is offered to God. For this reason, when the venerable Brother Stephanus Bareta,

[*Latin ed. p. 549*]

The Acts of Pope Paul VI, page 549. The Bishop of Czestochowa requested that a collegiate chapter be restored in the church of the Visitation of the Blessed Virgin Mary, located in the city of Wielun, which is also very ancient. Since the Sacred Consistorial Congregation, having been granted the necessary powers by Us, deemed it fitting to grant this request, after consulting with Our beloved son, His Eminence Cardinal Stephen Wyszyński, Archbishop of Gnesen and Warsaw, and with the consent of those who have some right in this matter or claim to have such a right, We have decided as follows: The parish church, mentioned above, is raised to the rank of a collegiate church, with all due rights, and there a college of canons is established, according to the following regulations. The collegiate chapter shall consist of six canons, and three offices, namely a Prefect, a Dean, and a Custodian. The canonical offices shall be assigned on the feast of the Visitation of the Blessed Virgin Mary, on the feast of Saint Albert, and on other days as defined by the Constitutions. With regard to insignia and attire, the Prefect, Dean, and canons shall wear a black pian robe and mantellet, as it is called, during chapter ceremonies and within the limits of the diocese, and shall wear a chapter insignia hanging from the neck and a ring. The appointment of the Prefect, Dean, and Custodian is reserved to the Apostolic See; the appointments of the canons shall be made according to the laws of civil law. Until suitable candidates are found for these offices, they may be assigned to priests who are already enjoying another benefice, although with due consideration for the care of souls. Furthermore, all of these things which We have ordered shall be carried out by the venerable Brother Stephen Bareia, whom We mentioned above, with the necessary powers granted to him; he may also delegate another person, if he deems it advisable, provided that he is a man of established standing in ecclesiastical affairs. Once the matter has been completed, the documents shall be drawn up, and true copies thereof shall be sent promptly to the Sacred Consistorial Congregation. We intend this Constitution to be effective now and in the future, so that those to whom it pertains shall observe religiously what has been decreed therein, and thus obtain its full effect. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be valid, since We hereby repeal all such prescriptions. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, shall be valid, provided that they bear the seal of a man of established standing in ecclesiastical affairs and are



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attested by a public notary.

[*Latin ed. p. 550*]

Acts of the Apostolic See - Official Commentary 550, and it shall be held to be entirely trustworthy, just as if it were demonstrated. Given in Rome, at St. Peter's, on the twentieth day of the month of October, in the year of Our Lord nineteen hundred and sixty-five, the third year of Our Pontificate. JAMES Cardinal COPELLO, CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation Consistorial, Francis Tinello, Regent of the Apostolic Chancery, Francis H. Ferretti, Apostolic Protonotary, Caesar Federici, Apostolic Protonotary, in the Apostolic Palace, in the book, volume CXIX, number 17. IV, DE PONTA GROSSA AND OTHERS (GUARAPUAVENSIS). A new diocese, "Guarapuava," is established in certain territories of the dioceses of Ponta Grossa, Campo Mourão, and Toledo in Brazil. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of Christ, the founder and ruler of the divine Church, who are here on earth, and whose office is certainly the most important of all, we diligently strive to adapt, if circumstances permit, the arrangement of ecclesiastical jurisdictions to the needs of the faithful, in order to achieve the greatest good for their souls. In this matter, after having heard those who were interested, the venerable Brother Sebastian Baggio, Archbishop with the title of Ephesus and Apostolic Nuncio in Brazil, requested that, in certain territories detached from the dioceses of Ponta Grossa, Campo Mourão, and Toledo in Brazil, a new local diocese be established there. We readily judged that this should be granted. Therefore, with the opinion of our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, and with the fullness of Our power, from the diocese of Ponta-

[*Latin ed. p. 551*]

Decrees of the Sacred Congregation of the Holy Church, Book VI, page 551. We separate the following extensive territories from the municipalities, as they are currently defined by civil law, commonly known as Cândido de Abreu, Cruz Machado, Guarapuava, Inácio Martins, Pinhão, Prudentópolis; from the diocese of Campo Mourão, the municipalities of Manoel Ribas, Pitanga, Palmital; from the diocese of Toledo, the municipality of Laranjeiras do Sul. We establish a new diocese, to be called Guarapuava, with the same boundaries and including the municipalities mentioned above. The seat of this diocese will be in the city commonly known as Guarapuava, and the episcopal chair will be located in the cathedral church, which is situated in that same city, dedicated to God in honor of the Blessed Virgin Mary, commonly called "Nossa Senhora de Beiern." We grant to the cathedral church and to the Bishop all the rights that are derived from common law; furthermore, we impose upon the Bishop, as is fitting, just obligations



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that are the consequence of his office. The Church of Guarapuava and its sacred ministers shall be subject to the metropolitan See of Curitiba and its Archbishop. The episcopal curia shall be endowed with funds, to be constituted from the voluntary offerings of the faithful and from the goods that shall accrue to the diocese of Guarapuava according to Canon 1500 of the Code of Canon Law. We also command, with a heavy heart, that as soon as possible, the Prelate of Guarapuava establish a seminary, to receive those boys and young men who are called by God to the priesthood; and that those among them who excel in virtue, intelligence, and ability be sent to Rome, to the Pontifical College of the Holy Spirit in Brazil, so that they may be instructed in philosophical and theological disciplines. As soon as these our letters, sealed with lead, have been carried out, the priests of that diocese shall be considered to belong to it, and shall have the right to hold benefices or offices within its territory; and other clerics and seminarians shall belong to that diocese, provided that they legitimately reside within its territory. Finally, the acts and documents pertaining to the newly established diocese shall be transmitted from the episcopal curias of Ponta Grossa, Campo Mourão, and Toledo to the diocese, and shall be religiously preserved in the archive that will be established. Furthermore, all of these things that we have prescribed shall be carried out by the venerable Brother Sebastian Baggio, whom we have mentioned, or by a person delegated by him, provided that he is a person of ecclesiastical standing. Whoever completes this task shall prepare the appropriate documents and send them to the Sacred Congregation of the Consistory as soon as possible, signed and sealed as is customary. We will and order that this Constitution be effective now and in the future; so that those things that have been decreed by it may be religiously observed by those to whom they pertain, and thus obtain their full force.

[*Latin ed. p. 552*]

Acts of the Apostolic See - Official Commentary 552. The efficacy of this institution, of any kind, cannot be opposed by any contrary prescriptions, since through it we abolish all such. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith must be given to copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, as would be given if the original were presented. Given in Rome, at St. Peter's, on the sixteenth day of the month of December, in the year of Our Lord nineteen hundred and sixty-five, the third year of Our Pontificate. JAMES A. Cardinal COPELLO, CHARLES Cardinal CONPALONIERI, Secretary of the Sacred Congregation Consistorial, Francis Tinello, Regent of the Apostolic Chancery, Francis Hannibal Ferretti, Apostolic Protonotary, John Calieri, Apostolic Protonotary.



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V. BAMBARITANA. A new diocese is established in the Central African Republic, named "Bambaritana."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. In imitation of natural life, which is contained in body and spirit, that heavenly life in which "we are called and are the sons of God" (1 John 3:1), is exhibited to men by external signs, through the benevolent design of God, so that, with their help, it may spread throughout the earth. Therefore, when the venerable Brother Joseph Cucherousset, Archbishop of Bangui, believing that the Christian religion would gain greater growth in the Central African Republic, considered it fitting to establish a new diocese there, and when the Sacred Congregation...

[*Latin ed. p. 553*]

Acts of Pope Paul VI, 553. For the Propagation of the Faith, these things are approved, after hearing the venerable Brother Aloysius Poggi, Archbishop with the title of Forontoniana and Apostolic Delegate in Mahdia. With the supreme authority vested in Us, We decree as follows. In the Central African Republic, We establish a new diocese, consisting of the territory of the civil prefectures commonly known as Ouaka and Haute Kotto, as well as the territory of the sub-prefecture of Birao, which until now belonged to the archdiocese of Bangui. This new diocese of Bambari will be named accordingly, and its boundaries will be those of the aforementioned civil divisions. We decree that both the diocese and the Bishop of Bambari shall be subject to the metropolitan jurisdiction of the Archbishop of Bangui, and that they shall enjoy all the rights and honors to which resident bishops and their dioceses are entitled, according to the norms of ecclesiastical law. The Bishop of Bambari will establish his seat in the city of Bambari, and will place his cathedral in the most suitable temple there. We entrust the governance of this new Church to the members of the Congregation of the Holy Spirit, under the protection of the Immaculate Heart of the Blessed Virgin Mary, who will spare no effort in their pastoral work to promote the Kingdom of God in those places. Furthermore, with regard to the governance and administration of the Church, all that which the Code of Canon Law establishes and which the Sacred Congregation for the Propagation of the Faith has ordered shall be observed; in particular, the Bishop will see to it that a seminary is built as soon as possible, to receive boys who are called to the priesthood; We permit that, due to the circumstances of the place and of the time, canonical Consultors be appointed, according to the norms, to assist the Bishop in his deliberations. Furthermore, the venerable Brother Aloysius Poggi, whom We have mentioned, or another delegated person, will ensure that what We have established is carried out. If, at the time of execution, another person performs this task, he will carry out Our mandates. Whoever completes this task will be responsible for preparing a document of the completed work, and for send-



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ing it, signed and sealed, to the Sacred Congregation for the Propagation of the Faith. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains will observe what has been decreed therein with religious devotion, and thus will it obtain its force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to take effect, since We hereby repeal all such prescriptions. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person worthy of ecclesiastical dignity, shall be valid.

[*Latin ed. p. 554*]

Acts of the Apostolic See - Official Commentary 554, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the twelfth day of the month of December, in the year of Our Lord nineteen hundred and sixty-fifth, in the third year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Francis Hannibal Ferretti, Apostolic Protonotary. John Calieri, Apostolic Protonotary. *Concerning Thailand* PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. We, who have been established in the highest position of the sacred hierarchy by the secret counsel of God, so that, as the most blessed Peter, the prince of the Apostles, we might exercise constant care for the Christian flock, are filled with no greater joy than when we hear of our faith, "which is in Christ Jesus" (Tim. 3:13), being proclaimed, and its fruits being borne, and being honored among the nations, and becoming a sign and a cause of the salvation prepared by God for the people. Therefore, since the Catholic cause in Thailand has made great progress through the labor and zeal of bishops and missionaries, and since it is foreseen that it can receive even greater growth, the Sacred Congregation for the Propagation of the Faith has judged that the time has come to establish a sacred hierarchy in that place. Accordingly, after consulting with the venerable Brothers, Cardinals of the Holy Roman Church, who are Prefects of the same Sacred Congregation, and after hearing the opinion of the venerable Brother John Gordon, Archbishop with the title of Nicopolis ad Nestum, and formerly Apostolic Delegate in Thailand, Laos, and the Malacca Peninsula, and also of the venerable Brother Angel Pedroni, Archbishop with the title of Novica, who is already performing the same office, by authority...

[*Latin ed. p. 555*]

Acta Pauli PP. VI 555. We hereby decree the following. In Thailand, we establish the sacred Hierarchy, consisting of two ecclesiastical provinces,



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which shall be: the ecclesiastical province of Bangkok, which shall comprise: the metropolitan Church of Bangkok, formerly the Apostolic Vicariate, whose cathedral will be dedicated to the Assumption of the Blessed Virgin Mary; and the suffragan sees: the diocese of Bangnokhuek, formerly the Apostolic Vicariate of Rajaburi, whose cathedral will be dedicated to the Nativity of the Blessed Virgin Mary; the diocese of Chanthaburi, already an Apostolic Vicariate, whose cathedral will be dedicated to the Immaculate Conception of the Blessed Virgin Mary; and the diocese of Chiang Mai, formerly a Prefecture Apostolic, whose cathedral will be dedicated to the Most Sacred Heart of Jesus. The other ecclesiastical province shall be called Thares and Nongseng, and it shall be comprised of the following cathedral sees: the metropolitan Church of Thares and Nongseng, which was formerly the Apostolic Vicariate, and whose cathedral will be dedicated to Saint Michael the Archangel; and also the suffragan dioceses: Ubon, still an Apostolic Vicariate, whose cathedral will be dedicated to the Immaculate Conception of the Blessed Virgin Mary; Nakornrajasim, hitherto an Apostolic Vicariate, whose church will be dedicated to the Apparition of the Blessed Virgin of Lourdes; and Udonthan, until now a Prefecture Apostolic, whose cathedral will be dedicated to the Blessed Virgin Mary, Help of Christians. For all these Churches, we have decided that the following provisions shall be made: in the ecclesiastical province of Bangkok, the venerable Brother Joseph Khiamsum Nittayo, hitherto Apostolic Vicar of Bangkok, shall be transferred from the titular Church of Obba to the metropolitan See of Bangkok; the venerable Brother Peter Carretto, hitherto Apostolic Vicar of Rajaburi, shall be transferred from the titular Church of Zenobias to the cathedral See of Bangnokhuek; the venerable Brother Francis Xavier Sanguon Souvannasri, hitherto Apostolic Vicar of Chanthaburi, shall be transferred from the titular Church of Oenoanda to the cathedral See of Chanthaburi; the venerable Brother Lucian Lacoste, Italian Bishop and Apostolic Administrator of the Prefecture of Chiang Mai, shall be appointed Apostolic Administrator of the diocese of Chiang Mai; and in the ecclesiastical province of Thares and Nongseng, the venerable Brother Michael Kien Samophithak, hitherto Apostolic Vicar of Thares and Nongseng, shall be transferred from the titular Church of Octaba to the metropolitan cathedral See of Thares and Nongseng; the venerable Brother Claudius Bayet, hitherto Apostolic Vicar of Ubon, shall be transferred from the titular Church of Cidyessus to the cathedral See of Ubon.

[*Latin ed. p. 556*]

556 Acta Apostolicae Sedis - Official Commentary: The Ubon district should be transferred; the Venerable Brother Alan van Gaver, currently Apostolic Vicar of Nakornrajasim, will be assigned the titular see of Capra and will become the Bishop of the cathedral of Nakornrajasim; the Venerable Brother Clarentius James Duhart, Member of the Congregation of



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the Most Holy Redeemer, and hitherto Apostolic Prefect of Udonthan, will become the Bishop of this very cathedral. Furthermore, we decree that all these churches, which we have enumerated, should continue to be subject to the Sacred Congregation for the Propagation of the Faith, as hitherto. Regarding governance, administration, the college of canons, and similar matters, the norms and prescriptions of Canon Law must be strictly observed. Moreover, we wish that these Letters of Ours be made known to the clergy and the people by that person who is currently in charge of each of these sees; and that they be brought to completion by the Venerable Brother Angelo Pedroni, whom we have mentioned; who, if he deems it fitting, may delegate another, provided that he is a man established in ecclesiastical dignity. Furthermore, the acts and documents should be drawn up, and true copies sent to the Sacred Congregation for the Propagation of the Faith. We wish this Constitution to be effective now and in the future; in such a way that those things which have been decreed by it are religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since by it we derogate from all such things. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, as would be given if the original were presented. Given at Rome, at St. Peter's, on the twelfth day of the month of December, in the year of Our Lord nineteen hundred and sixty-five, in the third year of Our Pontificate. JAMES A. Card. COPELLO, Secretary of the Holy Roman Church. GREGORY P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. © Iosephus Rossi, Titular Bishop of Palmyra, Apostolic Protonotary. Ioannes Calieri, Apostolic Protonotary. In the Apostolic Chancellery, table, vol. CXIX, no. 64-68.

[*Latin ed. p. 557*]

Acta Pauli PP. VI, 557. In *S. Ludovici Senegalensis* (Nouakchottensis). A certain territory is separated from the apostolic prefecture of *S. Ludovici Senegalensis*, and a new diocese is established, to be called "Nouakchottensis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

In order to better arrange the territory of the apostolic prefecture of *S. Ludovici Senegalensis*, namely, so that it might more closely correspond with the divisions of the civil regions, and so that the Catholics of that place might be assisted more effectively, it seemed fitting to separate a portion from the same prefecture and to establish a new diocese there.



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This was desired, either by the Apostolic Delegation in West Africa and all those whose interests are involved, or by the Sacred Congregation for the Propagation of the Faith. Therefore, with the utmost power that we possess for the entire Church, we detach a territory from the apostolic prefecture of *S. Ludovici Senegalensis*, from the Republic commonly called Mauritania, and we establish a new diocese there, to be called Nouakchottensis, which shall be a suffragan of the metropolitan See of Dakar, and shall remain subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith. The Bishop shall establish his seat in the city commonly called Nouakchott, and the chair of his teaching in the sacred temple dedicated to God in honor of Saint Joseph, which exists in the same city. Furthermore, let the Most Reverend Bishop see to it that, as soon as possible, a college of canons is established; in its place, he shall appoint diocesan consultants, with whose counsel and assistance he may be aided if necessary. Moreover, with regard to the governance of the diocese, the administration of affairs, the election of a capitular vicar in the event of a vacancy, and other matters of this kind, let the prescriptions of the Code of Canon Law be diligently observed. Let the Apostolic Delegate in West Africa, or a person delegated by him, who is duly constituted in ecclesiastical dignity, strive to bring all that we have prescribed to effect. Whoever completes this task shall draw up the appropriate documents and send them to the Sacred Congregation for the Propagation of the Faith, signed as customary and sealed. We declare this Constitution to be effective now and forever; in such a way that those things which are decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since we derogate from all such things by means of it. To no one.

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - The Official Commentary. Furthermore, these documents of Our will may be torn or defaced; indeed, copies of this Constitution, whether printed or handwritten, which bear the seal of a person holding a position of ecclesiastical dignity, and which have been signed by a public notary, shall be considered entirely valid, just as if the original were presented. Given in Rome, at St. Peter's, on the twelfth day of the month of December, in the year of Our Lord nineteen hundred and sixty-five, the third year of Our Pontificate.

IACOBUS A. Card. COPELLO, S.R.E., Chancellor.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith.

Franciscan Tinello, Regent of the Apostolic Chancery.

Joannes Calieri, Apostolic Protonotary.

Sylvius Romani, Apostolic Protonotary.



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Loco £ß Plumbi In Ap. Cane, vol. CXX, n. 2.

## VIII. AHWAZ OF THE CHALDEANS (SEHNAENSIS CHALDEANS).

After the detachment of certain territories from the Chaldean Archieparchy of Sehna, a new Archieparchy is founded, which will be commonly known as "Ahwaz of the Chaldeans."

### PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

From the time that it was the will of God that we be placed within the sacred edifice of Holy Church, to have care of the entire flock of Christ, following the example of the most blessed Peter, our principal concern has always been this: to dedicate all our efforts to ensuring that all nations have greater opportunities, not only to preserve the Christian faith in its purity, but also, where possible, to spread it within the boundaries of their own regions.

Therefore, when venerable Brothers, Bishops from the Chaldean Patriarchate of Babylon, concerned for the salvation of souls, held a legitimate and canonically convened assembly in Rome last November, which was presided over by the venerable Brother Paulus II Cheikho, Patriarch of Babylon,

[*Latin ed. p. 559*]

The Acts of Pope Pius VI, paragraph 559, have determined that it would be fitting to establish a new metropolitan see within the territory of the Chaldean Church of Sehna, and they have decreed that this metropolitan see should be bounded as follows: to the north, by the thirty-third parallel of latitude; to the east, by the regions commonly known as Afghanistan and Pakistan; to the south, by the Persian Gulf; and finally, to the west, by the lands of the Iraqi people. We approve and ratify all that these venerable Fathers have done, provided that it was properly carried out, and we correct any defects that may have arisen in this change of circumstances, and we supplement the agreement of those who believe they have some right in this matter, or who do have such a right. Furthermore, all that is required by the constitution of this new see must be done in accordance with the norms of Eastern Canon Law, or with established customs. These matters which are established by these Letters shall be carried out by the Most Reverend Father Salvator Asta, Archbishop with the title of Aureliopolis in Lydia, and Apostolic Delegate in Iran, to whom it will be incumbent to draw up the appropriate documents for the proper execution of this matter, and to send true copies of the same to the Sacred Congregation for the Eastern Church without delay; which he can certainly do himself, or through an-



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other whom he may choose, provided that he is constituted in ecclesiastical dignity. We wish this Constitution to be effective now and in the future, so that those things which are decreed by it are religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since we derogate from all such things by means of it. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, these copies of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were shown to be authentic. Given at Rome, at St. Peter's, on the third day of the month of January, in the year of Our Lord nineteen hundred and sixty-six, in the third year of Our Pontificate.

For His Holiness:

R. E. Cancellario

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GUSTAVUS Card. TESTA

From the public affairs of the Church

8. Congregation for the Eastern Church

Pro-Prefect

Francis Tinello

Apostolic Chancery

King Iosephus Del Ton, Proton. Apost.

Ioannes Calieri, Proton. Apost.

Loco 83

In Ap. Cane, tab., vol. CXX, n. 84.

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - Official Commentary IX

The Chaldean Episcopal See of Amida: The Episcopal See of the Chaldeans of Amida, within the territory of the Turks, is raised to the rank of an archiepiscopal see.

**PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,**

**FOR THE PERPETUAL MEMORY OF THIS EVENT:**

It seemed fitting to the sacred prelates assembled in a synod, which was held in Rome from the twenty-fourth to the twenty-seventh of the month of November, last year, under the presidency of the venerable Brother Paulus



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II Cheikho, Patriarch of the Chaldeans of Babylon, that, in order to better serve the Christian faithful of the Chaldean rite residing in the territory of the Turks, the episcopal see of the Chaldeans of Amida, commonly called Diyarbekir, should be elevated to the rank and dignity of an archiepiscopal see.

Therefore, the aforementioned proposal, having been established, we, with all the power that we possess in the entire Church, approve and confirm it, and we raise the episcopal see of the Chaldeans of Amida to the rank of an archiepiscopal see, ordering that those things which are decreed in these present letters be carried out by him who, at the time of execution, manages the affairs of the Apostolic See in the territory of the Turks, either by himself or through a delegated man. And whoever shall have completed this matter shall order that appropriate documents be drawn up and sent to the Sacred Congregation for the Oriental Church, duly signed and sealed.

We will and desire that this Constitution be effective now and in the future; in such a way that those things which are decreed through it be religiously observed by those to whom they pertain, and thus obtain their force. The effectiveness of this Constitution shall not be hindered by any prescriptions of any kind, since through it we abolish all such things. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies and excerpts of this Constitution, whether printed or written by hand, which bear the seal of a person of authority in ecclesiastical dignity, shall be valid.

[*Latin ed. p. 561*]

The acts of Pope Paul VI, number 561, which have been signed together by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the third day of January, in the year of Our Lord one thousand nine hundred and sixty-six, in the third year of Our Pontificate. For the Secretary, B. E. 6B. Hamletus I. Cardinal Cicognani Gustavus Card. Testa, for public affairs of the Church, 8. Congregation for the Eastern Churches. Pro-Prefect Franciscus Tinello. Apostolic Chancery. Joseph Del Ton, Protonotary Apostolic. John Calieri, Protonotary Apostolic. In the Apostolic Chancery Register, volume CXX, number SS. X. FODINENSIS (MALDONADENSIS - ORIENTALIS ORAE). In certain territories separated from the diocese of Minas, a new cathedral see is established, to be called "Maldonadensis-Orientalis Orae." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. To establish new ecclesiastical divisions greatly contributes to the expansion of the Kingdom of Christ; therefore, We, to whom the entire flock of Christ has been entrusted, with great care approve the proposal of the venerable Brother Raphael Forni, Archbishop with the title of Aeginensis, and Apostolic Nuncio in Uruguay, who considered it necessary to establish a new diocese, in order to better provide for the needs of the faithful



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residing in those places. Therefore, having heard the opinion of our venerable Brothers, the Cardinals who preside over the Sacred Congregation Consistorial, and exercising Our supreme authority, We decree and order the following. We separate the entire territory of the civil region commonly called Departamento Maldonado from the diocese of Minas, except for the territory of the parish of Aiguà, and the entire territory of the civil region of Rocha, except for the parish of Lascano, and from these We establish a new diocese, Maldonadensis. 36 - A. A. S.

[*Latin ed. p. 562*]

562 Acta Apostolicae Sedis - Official Commentary. The territory shall be designated as "Orientalis Orae," and its boundaries shall be as follows: to the north, the commonly known Sierra de los difuntos, Sierra Piríz, Sierra Canapé, and Sierra de las animas; to the south, the river La Plata; to the east, the river San Luis; and finally, to the west, the river Solis Grande. The new diocese shall establish the seat of its sacred pastor in the city commonly called Maldonado, and the episcopal cathedral shall be located in the existing temple there, dedicated to Saint Ferdinand, which we elevate to the dignity of a cathedral, with all due rights, until a more suitable temple can be constructed, one that is more fitting for the dignity of a cathedral. Furthermore, in addition to granting the bishop his just rights, we also impose obligations upon him, which are inherent to his office. The Diocese of Maldonadensis-Orientalis Orae shall be a suffragan diocese of the Archdiocese of Montisvidei, and its bishop shall be subject to the Metropolitan Archbishop of that same archdiocese, in accordance with the sacred canons. We also decree that a college of canons be established, according to the laws to be promulgated in other Apostolic Letters; and until that can be accomplished, diocesan consultants shall be appointed to assist the bishop with counsel and support; these consultants shall cease their duties once the college of canons is established. The episcopal table shall be supported by the revenues of the curia, as well as by the voluntary contributions of the faithful, in accordance with canon 1500 of the Code of Canon Law, which are intended to benefit the newly established diocese. A seminary shall also be constructed, to receive and train young men and adolescents who are called by God to the priesthood; and those who are found to be the most promising, either in intellect or in piety, shall be sent to Rome, to the Pontifical College of North America, for instruction in philosophical and theological disciplines. As soon as these Letters are put into effect, the priests of that diocese shall be considered to be assigned to the territory in which they legitimately hold a benefice or office; and all other clerics and seminarians shall be considered to be part of that diocese, in which they have their legitimate domicile. Finally, all records and documents pertaining to the new diocese shall be transferred from the Fodinensi curia to the Maldonadensis-Orientalis Orae curia, to be kept safely in the archives.



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All of these matters shall be overseen by the Most Reverend Brother Alfred Bruniera, Archbishop with the title of Claudiopolitanus in Honoriade, and currently the Apostolic Nuncio in the Republic of Uruguay, either by himself or by another delegated person who holds an ecclesiastical office. Whoever completes this task shall draw up the appropriate documents and send them to the Sacred Congregation for the Consistory as soon as possible, duly signed and sealed. We declare this Constitution to be effective now and forever; in such a way that those to whom it pertains shall observe what has been decreed therein with religious devotion, and thus give it full effect. No prescriptions of any kind shall be able to impede the effectiveness of this Constitution.

[*Latin ed. p. 563*]

The Acts of Pope Paul VI, page 563, state that, through this, we derogate from all things to those same [persons]. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given if the original were presented. Given in Rome, at St. Peter's, on the tenth day of the month of January, in the year of Our Lord nineteen hundred and sixty-six, in the third year of Our Pontificate. For the Holy Roman Church, Hamlet I., Cardinal, Prefect of the Sacred Congregation for Public Affairs. Charles, Cardinal, Secretary of the Sacred Congregation for Public Affairs. Francis Tinello, Regent of the Apostolic Chancery. Joseph Del Ton, Apostolic Protonotary. John Calieri, Apostolic Protonotary. In the Apostolic Chancellery Register, volume CXX, number 17. XI. APOSTOLIC EXARCHATE FOR THE FAITHFUL OF THE BYZANTINE RITE OF THE MELKITES IN THE UNITED STATES OF NORTH AMERICA. An apostolic exarchate is established for the faithful of the Byzantine Rite of the Melkites in the United States of North America. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. To the Christian faithful of the Byzantine Rite of the Melkites, who reside in the United States of North America, desiring to provide suitable assistance for Our apostolic ministry, and seeing that it is greatly conducive to the good of those faithful, We have deemed it fitting to establish an apostolic exarchate in that noble territory. Therefore, with the opinion of Our venerable Brother, Hamlet John, Cardinal of the Holy Roman Church, Prefect of the Sacred Congregation for Public Affairs, and with Our supreme authority, We establish an apostolic exarchate in the United States of North America, to assist the faithful of the Byzantine Rite of the Melkites, as a suffragan to the Metropolitan See of Boston, whose seat shall be in the city of Boston, and the exarch's chair of teaching shall be in the sacred edifice, to which



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the people commonly refer as...

[*Latin ed. p. 564*]

Acts of the Apostolic See - Official Commentary 564, the appellation "Annuntiation Rectory," until, of course, otherwise determined. Furthermore, Exarchal Consultors shall be chosen, who will assist the sacred Prelate, either by counsel or by aid. The Exarchal treasury, which is established, shall be constituted by money spontaneously offered by the faithful, by the established dues of the parishes, and finally, by the revenues of the goods pertaining to the same Exarchate. As for young men and adolescents, called by the instinct of God to the priesthood, they shall be sent to the Seminary for the faithful of the Byzantine Melkite rite, located in the place commonly called "Metuen," which indeed must be fostered and provided for with the utmost care, so that those who will one day perform the office of priests may be suitably instructed. Finally, whether an Exarchate is established or the rights of its sacred Prelate are derived from Apostolic Letters, which begin with the words "To the Holy Clergy" and concern the Eastern rites and the persons [involved], from canon 366 to 387, it must be understood that the power of jurisdiction of the Exarch over the faithful of the Byzantine Melkite rite shall not be exercised exclusively, but cumulatively with the power of the local Ordinaries, who, in a secondary manner, will exercise their own right. Where, however, a local curia or parish is lacking for the faithful of the Byzantine Melkite rite, the curia of the Latin rite shall take care of them, until a curia of their own rite or a priest is designated for them. We will and desire that this Constitution be effective now and in the future; so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, contrary to the efficacy of this Constitution shall be able to take effect, since by it we derogate from all such things. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and passages of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and are also subscribed by a public notary, shall have the same force as if they were shown. Given at Rome, at St. Peter's, on the tenth day of the month of January, in the year of Our Lord nineteen hundred and sixty-six, in the third year of Our Pontificate. For the Holy Roman Church, the Cardinal Secretary of State, 63. Hamlet I. Card. Cicognani. Gustav, Card. Testa, from the public affairs of the Holy Congregation for the Eastern Church, Pro-Prefect. Franciscus Tinello, Apostolic Chancery, Regens. Ioannes Calieri, Protonotary Apostolic. Iosephus Del Ton, Protonotary Apostolic. In Ap. Cane, tab., vol. CXX, n. 50.

[*Latin ed. p. 565*]

Acta Pauli PP. VI, 565, XII, KABALE. A new diocese is established within



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the territory of Uganda, named "Kabalena."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION:

That which the Sacred Council, diligently following the most serious command of the Lord (Mt. 16:15), for the spreading of the Christian name, deemed it fitting to do, according to the opinion of the venerable Brother John Mary Ogez, Bishop of Mbarara, and after hearing the venerable Brother Vidon, Master of the Divine Liturgy, Archbishop with the title of Tuscamia, and Apostolic Delegate in Eastern Africa, namely, that the territory of the diocese of Mbarara be divided, and a new Church be established, we approve with a joyful heart, and command that it be done with our highest authority; for we hope that this will happily contribute to the good of souls.

Therefore, by our Apostolic authority, we decree that the territory of the civil district called Kigezi be separated from the diocese of Mbarara, and that a new diocese be formed, to be called Kabalena. The Bishop shall establish his seat in the city called Kabale. The cathedral of the pastoral ministry shall be dedicated in the temple called "Our Lady of Rushoroga," which is located there.

Furthermore, we decree that the new diocese shall be subject to the metropolitan See of Rubaga, and that diocesan clergy be appointed, who will spare no effort, and we hope that they will increasingly foster the flame of the Christian faith among their fellow citizens.

We also grant to this See and its Prelate all the rights, burdens, and obligations that are proper to dioceses and their pastors in the Catholic world.

Due to the circumstances of this place and time, we grant that, in place of Canons, diocesan Consultors be chosen according to the norms of law, who will assist the Bishop in counsel.

The Bishop shall also take care, as far as possible, to establish a seminary for the reception of boys who will be initiated into the priesthood.

Furthermore, these documents concerning our will shall be carried out by the venerable Brother Vidon, Master of the Divine Liturgy, whom we have mentioned, or by he who, at the time when this work is to be accomplished, presides over the Apostolic Delegation in Eastern Africa, having been given the authority to do so, and another man may be delegated for this purpose, if it is necessary, provided that he is endowed with ecclesiastical dignity.

Whoever completes this task shall have the responsibility of drafting the documents concerning the division of the territory and the establishment of the new diocese, and of promptly sending faithful copies of these docu-



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ments to the Sacred Congregation for the Propagation of the Faith.

[*Latin ed. p. 566*]

Acts of the Apostolic See - Official Commentary 566. We will and desire that this Constitution be efficacious now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever can be contrary to the efficacy of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and passages, whether printed or handwritten, of this Constitution, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the first day of the month of February, in the year of Our Lord nineteen hundred and sixty-six, in the third year of Our Pontificate. For the Holy See, the Chancellor, © HAMLETUS I. Card. CICOGNANI, Prefect of the Congregation for the Propagation of the Faith, GREGORIUS P. Card. AGAGIANIAN. Franciscus Tinello, Secretary of the Apostolic Chancery. © Iosephus Rossi, titular Bishop of Palmyra, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary. At the Apostolic Palace, table CXX, number 10. APOSTOLIC LETTERS Concerning the title and privileges of the Minor Basilica of the Marian Sanctuary, which is called "Sacro Monte di Viggiano" and is located within the territory of the diocese of Potentina-Marsicensis. PAULUS PP. VI. For the eternal memory of the matter. It is well known to the entire Lucanian people that the sanctuary which rises within the territory of the dioceses of Potentina and Marsicensis is most dear, and in which the Blessed Virgin, called "Sacro Monte di Viggiano," is celebrated as a most august temple. For there is venerated and preserved with great antiquity and beauty the image of the August Virgin, holding the Child Jesus; which is located on the nearby mountain, one of the most beautiful mountains of Lucania, in a heavenly flame.

[*Latin ed. p. 567*]

Acta Pauli PP. VI, 567, in the index, attest to this—it is a truly remarkable discovery. Therefore, just as the name, namely Mary, was associated with a temple or a place, so too, in the entire region, she is always venerated as Patroness and Queen. In her honor, most devout sons, sparing no inconveniences or labors, have diligently worked to construct a magnificent building, and to adorn it most nobly with marble and painted panels. This structure, with its three apses, a precious lacunar dome, and, after the main altar, a gilded throne, upon which the Marian symbol is placed. The pilgrimages are more frequent, and this is not surprising, especially during those months that Christian piety has accustomed to publicly prais-



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ing the Heavenly Mother; for then, a vast number of the faithful arrive, coming even from distant places. Nor has this illustrious dwelling lacked benefits and graces from Our Predecessors; indeed, this very year, after fifteen completed cycles, with the authority of Leo XIII PP., a solemn celebration will be held to commemorate the anniversary. And We, while gladly receiving the prayers of the Venerable Brother August Bertazzoni, Archbishop-Bishop of Potentia and Marsico Nuovo, on behalf of both the clergy and the Christian people, have decided to honor this temple with the title of Basilica Minor, and We wish to preserve and confirm this custom of benevolence. Therefore, after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We declare, by these letters, perpetually and forever, that the Sanctuary, dedicated to God in honor of the Most Blessed Virgin Mary, which is commonly called the "Sacro Monte di Viggiano," and which was constructed within the boundaries of the diocese of Potentia-Marsico Nuovo, is endowed with the title and dignity of a Basilica Minor, and adorned with all the liturgical rights and privileges that properly belong to temples bearing the same designation. Notwithstanding any contrary provisions. We decree, We establish, We decide that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the eleventh day of the month of December, in the year 1965, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church.

[*Latin ed. p. 568*]

568 Acta Apostolicae Sedis - Official Commentary II. The title and privileges of the Minor Basilica are granted to the cathedral church of Diacovar, also known as Bosnia (Bosna, Diakovar), and Syrmia. PAULUS PP. VI. For the perpetual memory of the matter. — "To the glory of God, to the unity of the Churches, to the love and concord of our nation": these words were inscribed by Joseph George Strossmayer, then Bishop of Bosnia and Syrmia, with a fervent spirit and a forward-looking mind, in his cathedral, which he had built between the years 1866 and 1882 in Diacovar. This house of God, remarkable in its size, noble in its workmanship, easily surpasses all the cathedral churches of Yugoslavia in magnificence; and it is not undeservedly called a "precious pearl." It is praised not only for its architectural design, but also for the images sculpted by artists of no small renown, and for its piety. It is also to be noted that this temple, dedicated to the Blessed



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Apostle Peter, is visited every year by many faithful pilgrims on the feast day of the saint, so that they may honor him, who is the "foundation" of the Church, with pious observances; and that the interior part was arranged by that same founder, the Bishop, so that the people of God could suitably participate in the divine service, as is required by the Constitution on the Sacred Liturgy, promulgated by the Second Vatican Ecumenical Council. In order to perpetuate the memory of this universal Synod, which has recently been happily concluded, and of him who said, "The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation.", and of which the builder of this cathedral was a forerunner, and to commemorate the one hundredth anniversary of the beginning of this wonderful work, the Venerable Prelate Stephan Bäuerlein, Bishop of Diacovar, also known as Bosnia and Syrmia, requested that We grant it the title and status of a Minor Basilica. Gladly complying with these requests, We, after consulting with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby elevate the cathedral church of Diacovar, also known as Bosnia and Syrmia, consecrated to God in honor of the Apostle Peter, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to churches bearing that title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present Letters shall remain forever valid and effective, and shall have full and complete effect.

[*Latin ed. p. 569*]

The acts of Pope Paul VI, paragraph 569, state: "To obtain and possess [certain benefits]; to fully intercede for those to whom they pertain, or who may pertain to them, now and forever; and thus to judge and define rightly; and to render null and void from this moment, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever." Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of December, in the year 1965, the third year of Our Pontificate. © HAMLETUS I. Cardinal CICOGNANI, in the third rank of public ecclesiastical affairs, decorates the minor basilica and cathedral church of Pistoia with titles and privileges. PAUL VI, Pope. For the perpetual memory of the matter. The principal temple of Pistoia is adorned with glory, which is highly commended for its antiquity, beauty, and religion. It was built at the beginning of the twelfth century, in a place where two churches had previously stood, and it still shines, besides the apse, with the proper style of Romanesque architecture of that age. Bishops, distinguished for their piety and doctrine, have added to the splendor of this Pistoian see; among them, it is pleasing to remember Saint Atton, formerly Abbot of the Monastery of Vallombrosa, and Blessed Andrea Franchi, of the Order of the Friars Preachers. Nor should it be



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forgotten that our predecessor, Pope Leo X, presided over this church as a minister of the sacred rites. As has been recorded, the Roman Pontiffs Urban II, Innocent II, Eugene IV, and Pius IX visited this excellent dwelling of religion. As for works of art, one cannot but admire the monument of the tomb of Cino of Pistoia, a friend of Dante Alighieri, and the silver altar of the Apostle Saint James. In the twelfth century, a part of his relics was brought from Santiago de Compostela and buried there. For this reason, Pistoia became a secondary sanctuary, which was frequently visited by the faithful, who, following the custom of pilgrims, came there for the sake of Saint James. Furthermore, the people of God venerate the image of the Blessed Virgin Mary, commonly called "Madonna delle Porrine," with devotion and expense. Finally, the temple is filled with sacred furnishings of various beauty, but almost all of great value. Already, Dante Alighieri celebrated the Pistoian sanctuary with his praises, as if...

[*Latin ed. p. 570*]

570 Acta Apostolicae Sedis - An official commentary on venerable matters. Wishing to honor this principal church with Our paternal care, the Venerable Brother Marius Longo Domi, Bishop of Pistoria, signifying the desires of the entire clergy and of the faithful entrusted to his care, requested that We grant it the title and status of a Minor Basilica. Gladly complying with these requests, and after consultation with the Sacred Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby elevate the church of Pistoria, dedicated to God in honor of Saint Zenon, Bishop and Confessor, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to churches of that name. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them and shall be rightly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be null and void. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of December, in the year 1965, the third year of Our pontificate. & HAMLETUS I. Card. CICOGNANI, for public affairs of the Church, IV, and the Minor Basilica privileges, honors the Camposina cathedral church. PAULUS PP. VI, for the perpetual memory of the matter. — As We have learned, the principal seat and cathedral church of the city and diocese of Camposina is to be held in esteem, since, built in the place of the original sacred edifice, it clearly demonstrates the zeal of the clergy and the piety of all the faithful. This church, dedicated to the Divine Savior, whose feast is solemnly celebrated each year on the sixth day of the month of August, excels among other



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temples in its size and in the numerous images of the Redeemer, the Blessed Virgin Mary, and other saints, as well as in its large painted panels, and is worthy of admiration. In the year 1936, on the first centenary of the time when that place was elevated to the dignity of a city, the most esteemed Sebastian, a priest,

[*Latin ed. p. 571*]

The Acts of Pope Paul VI, section 571: In Gardinalis Lerne da Silveira Cintra, then Archbishop of Saint Sebastian of Rio de Janeiro, solemnly consecrated this most important sacred edifice. So that the zeal of the clergy and the piety of the faithful would not be without due reward, the Venerable Brother Anthony of Castro Mayer, Bishop of Campos, earnestly requested that the aforementioned cathedral church be elevated to the dignity of a Minor Basilica by Our authority. And We, in order to foster divine worship, readily resolved to fulfill such requests. Therefore, after consultation with the Sacred Congregation for Sacred Rites, and with Our certain knowledge and mature deliberation concerning the fullness of Apostolic power, by these letters We elevate the cathedral church of the city and diocese of Campos, dedicated to the Divine Savior, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to sacred edifices of that name. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these things should happen to be attempted by anyone, with any authority, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the eleventh day of the month of December, in the year 1965, the third year of Our pontificate. © HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church, ADDRESSES I To the Most Reverend Assembly of Italian Bishops, who convened in Rome to participate in the first meeting after the concluded Ecumenical Council, according to the new law established for that Assembly. * Venerable Brothers! We greet the General Assembly of the Italian Episcopal Conference, which, for the first time after the celebration of the Ecumenical Council, convenes to discuss its important matters, and gathers at... * On the 23rd day of the month of June, in the year 1966.

[*Latin ed. p. 572*]

Acts of the Apostolic See - Official Commentary 572, at the conclusion of its work, concerning Us; We greet it with profound reverence, with particular pleasure, with lively, heartfelt, and fraternal cordiality. We greet and thank the Most Reverend Cardinal Urbani, Patriarch of Venice, who has



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accepted the weighty office of President of the Conference; likewise, we greet and thank the Most Reverend Cardinal Siri, Archbishop of Genoa, who has held this office for many years; today he is absent due to the grave illness of his father: Our prayers are with him. And we greet and thank those of you, venerated Brothers, who have accepted the task of contributing your work to the Episcopal Conference itself, for the efficiency of the Commissions, Committees, and every other body provided for in the new plans of work. And then, to all and each of the Bishops and Ordinaries, who comprise this numerous, beloved, and chosen company of Brothers entrusted with the Church in Italy, We offer Our devoted and affectionate greetings. It is with emotion and reflection that We receive your visit. If the meeting with the Pastors of the People of God is always a source of admiration, veneration, and affection for Us, this, which you provide for Us today, stirs many sentiments within Our spirit, and We are almost like "those who ponder their journey, who go with heart and body dwelling afar." There are many things that could be said. It would suffice to consider how this Conference, to which a new Statute has been granted, is integrated into the fabric of the history of the Church in Italy; how it convenes to implement the conciliar prescriptions; how it faces a multitude of new and immense problems, etc., all of which could provide the subject for endless comments. It is good for Us that the Council has prepared Us for great thoughts, and that the Cardinal President, in his long and orderly report, and with him those who spoke during your meetings, have presented many and serious problems, which We are pleased to know have been addressed with courage, with competence, and with pastoral practicality. We add Our approval and Our encouragement. We express the hope that the new bodies of the Episcopal Conference will be functional; and that the established programs will have effective execution. Not to repeat what has been said very well, nor to offer a comprehensive and thoughtful overview of the pastoral mission that awaits you, but only to give you proof of Our participation in your activity, We briefly mention some points related to it, which seem important to Us. 1. Purgatory 2:11-12.

[*Latin ed. p. 573*]

Acts) Paul VI, VI, 573. The New Italian Episcopal Conference. The inaugural character of your assembly is the first thing to note. As Cardinal Urbani rightly recalled, the Italian Episcopal Conference already existed for about twenty years; it arose after the war, thus indicating both the fact and the purpose of a novelty, a renewal, which the Church in Italy was experiencing for the first time. But the test of experience was necessary to arrive at the stable and precise constitution of this episcopal community. The Council definitively gave rise to national or regional Episcopal Conferences; this is a very important conclusion in canon law, and it will certainly be so in the life of the entire Church. Now, with the new Statutes, the new Italian



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Episcopal Conference is born. Venerable Brothers; if the salient events of the Church originate, have meaning, value, and merit in the mysterious assistance of the Holy Spirit, we must recognize that a divine intention is unfolding in our present circumstances. This leads us to pray, to meditate, and to strive that we do not overlook the profound spiritual significance of this event, and that the impulse of charity, which arises from this organizational fact in the Church of God, remains effective. *Ubi caritas et amor, Deus ibi est.* *Congregat nos in unum Christi amor.* Something important is being born in the Italian Church. And the first thing that seems to us is the unity that is being formed, through the Episcopal Conference, in the Italian Church. Perhaps we have once again recalled what the great Cardinal Giovanni Mercati, of venerable memory, said on this matter: that it had never happened, throughout the series of centuries, from Saint Peter to our time, that the Bishops of Italy had constituted a single ecclesiastical body, divided as this land was geographically into distinct and often hostile political sectors, all obstacles to making a nation, which professed the same Catholic faith, a single canonical jurisdiction. The Italian Bishops, all of them, are finally united in a single, homogeneous, and concordant expression of the Church. This is no small thing. It contains a treasure of spiritual gifts. It contains a source of moral energy and also of practical strength. Within the national community, no other corporation (apart from the state organization) equals yours in extent, in compactness, and in uniformity. This means that this unity is a source of pride for our people, and it qualifies as a force generating its religious sentiment, and a guardian of its spiritual, cultural, and moral traditions. And this becomes all the more evident and effective, if the...

[*Latin ed. p. 574*]

Acta Apostolicae Sedis - Official Commentary 574: Your unity is not a mere numerical sum, but becomes organic, guided by an operative authority, assisted by groups specialized in certain and multiple activities conspiring to a common result. Therefore, it will be the purpose of each and all to foster this magnificent unity, which has its roots in that which is most vital and most congenial in the Catholic Church, our union with Christ; and which flourishes in the orderly branching multiplicity of works proper to the pastoral ministry and Christian life. Unity! A second characteristic of the Episcopal Conference is the responsibility that it assumes, both towards the Holy See and towards the Italian Catholic community. It is known to you all that many of the functions, hitherto primarily reserved to the Holy See, are now entrusted to the Episcopal Conferences. We are pleased with this balanced decentralization and we like to consider it as a sign of the vitality of the Church and a purpose of more fruitful collaboration for its general growth, and also as a possible coefficient of greater Catholic unity. Thus, we are ready to favor the organic development of the Italian



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Episcopal Conference, following the example of other national Episcopal Conferences, confident that in this way the guiding tasks, demanded by the needs of religious life in Italy, will be more widely distributed, and that the common and particular relationships that the Italian Episcopate must have with the Bishop of Rome, with the Primate of Italy, and with the Successor of Saint Peter, "under whom Christ is Roman," will always remain valid and mutually operative. No one, we think, doubts this. The great themes of contemporary life: The themes discussed in this meeting and the establishment of the various Commissions already indicate which great questions are entrusted to your judgment and your effort. It will be up to you, venerable Brothers, to take charge of the Catholic Action and the issues related to the apostolate of the Laity; to you the problems of the education of the Clergy, of pastoral life, of the Catholic School, of the Catholic Press, of charity and assistance, of emigration and tourism; and so on. You will not lack our counsel and our support, and, where required, our guidance; but it will be up to you, at least in the first instance, the burden and the honor and the merit of giving to these and so many other similar problems the appropriate solution.

[*Latin ed. p. 575*]

The acts of Pope Paul VI, page 575, state: "It will be evident to all that this new function of the Episcopate of Italia derives from the spirit and the legislation of the Ecumenical Council. It is permitted us, even in this place, to speak a word concerning this great event.

9. Knowledge, study, and application of the inheritance of the Council. A word concerning the judgment that we must have and profess regarding the Council, for it is fitting that such a judgment be clear, unambiguous, positive, and effective. When one undertakes the construction of a great building, the work appears full of difficulties and uncertainties, both in the idea and in the execution, indeed laden with deficiencies and labors; the structures that are emerging do not yet reveal the definitive lines. When the work is completed, and the scaffolding is removed, the architectural design, which presided over the work, is revealed in its beauty and its balance. Thus it has been with the Ecumenical Council. It is an event of secular importance. It cannot be considered a concluded and finished episode. The Council delivers to the Church a "tome," a volume of doctrines and decrees, which can mark its new springtime. It is not inertia, nor criticism, nor revision, nor rejection of the conciliar work that can benefit the Church. It is the knowledge, the study, the application of the inheritance of the Council that must engage, on the one hand, theological study, and on the other, pastoral governance, so that this new patrimony may be integrated into the "deposit," the broad framework of truths already acquired by the Church. We must look at the Council with gratitude to God and with confidence for the future of the Church; it will be the great catechism of the new times. It



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certainly does not authorize, but rather contains and corrects the doctrinal and disciplinary arbitrariness that some restless spirits would wish to derive from it; but it exhorts us to deepen our meditation on the mystery of truth that the Church carries with her, and to dare with confidence a new apostolic effort so that this mystery may become ever more the light of the world. In this regard, We also express our desire for a wise, concordant, and effective application of the liturgical reform. We know well that the Episcopate of Italia has already given many opportune dispositions and has already undertaken many good initiatives, so that this great conciliar innovation may signify for the Italian people a true rebirth of religious sentiment, a fitting call to authentic religious forms, a new principle of spiritual education, a better process of Catholic communal formation, and a vivifying impulse to the indispensable."

[*Latin ed. p. 576*]

Acta Apostolicae Sedis - Official Commentary 576, and the constant and urgent effort for the religious instruction of your populations. We shall not expend further words, but we express Our satisfaction for the work begun, and Our encouragement for much that still remains to be accomplished. Concerning Sacred Vocations: We also wish to touch upon a matter which is the object of Our most profound pastoral concern, and which We know is also a concern of yours: that of sacred vocations. You are well aware with what diligence the Ecumenical Council has repeatedly emphasized the preeminence and urgency of this problem, which is of vital importance for the Church.

2 This matter concerns the entire Christian community, from the Bishop to the priests, to the faithful. The conditions of modern life, the often disordered pursuit of greater material well-being, and the changed environment of families have, in some regions, as a consequence, led to a decrease in those aspiring to the priesthood. Is it perhaps that the Lord calls fewer, or has His voice become less effective? Certainly not. Rather, it is a matter of creating the conditions, always with great respect for the freedom of souls, so that the divine call may be heard and followed. Every care and diligence must be devoted to the work of seeking out and educating vocations. This is a work that must involve all, priests, religious, and lay people, in close collaboration, in order to offer to the Church what it most needs: ardent souls who will consecrate themselves to God to renew and multiply the saving presence of Christ on earth. This work involves pastors of souls, and also good parents, in an educational, exploratory work, which is very beautiful and delicate, and which requires patience, magnanimity of spirit, constant care, dedication, and love; but this work, if it pleases God, will bear its fruit. To young people, who are generous and strong by nature, the ideal of the priestly life should be presented in all its completeness: not concealing the renunciations and self-sacrifice that it entails, but also



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illustrating its meaning and value. May beloved Italy, with the increase of ecclesiastical and religious vocations, provide not only for its own needs, but also, in the spirit of its glorious missionary traditions, respond to the call for evangelical workers from distant lands.

2 Cf. Decree Presbyterorum ordinis, c. III, n. 11, and Decree Optatam totius, c. II, n. 2.

[*Latin ed. p. 577*]

Acts of Pope Paul VI, p. 577: Towards a New Organization of the Italian Dioceses.

We cannot remain silent, in our final remarks, concerning the serious matter of the revision of the dioceses. As is well known, the Ecumenical Council addressed, among other things, a problem that is particularly relevant in Italy: that of the delimitation of the dioceses. You are all well aware of the wise guiding principles. Already Our Predecessors, and especially Pope John XXIII, of blessed memory, had recognized the necessity of a new organization of the Italian dioceses; which, in addition to being foreseen by the Concordat with Italy, has also been advocated by many Bishops, in the opinions submitted during the preparatory phase of the Council. On Our part, recognizing the importance of the problem, We ordered, from the beginning of Our Pontificate, that it be seriously and maturely examined, entrusting the task to the Sacred Congregations, which have carried out a very thorough, patient, and valuable work; and then, in turn, requested a preliminary study from the Italian Episcopal Conference, in accordance with the opinions appearing in the conciliar documents; a study which the Conference itself conducted commendably, also consulting the Regional Episcopal Conferences. At this point, what is to be done? In obedience to the conciliar prescriptions, We believe, in agreement with the Sacred Congregations, that the documentation prepared should be submitted to you, that is, to the Commission that the Episcopal Conference will designate; and then We would like it to proceed, appropriately connected with the competent offices of the Holy See, to a new study, and, at the opportune moment, it will be seen how to proceed with the promulgation of the new organization. It stems from a need to give the diocese a demographic and ecclesiastical dimension sufficient to fully fulfill the functions assigned to it by Canon Law and which are required by the needs of modern pastoral care. Many dioceses today do not possess such a dimension. Furthermore, the new organization must take into account the civil divisions, making the boundaries of the dioceses coincide, wherever possible, with those of the Provinces of the Italian State. It will therefore be necessary to adjust the boundaries of some dioceses; but more importantly, it will be necessary to proceed with the merging of not a few dioceses, so that the resulting



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circumscription... [The text is incomplete here.]

[*Latin ed. p. 578*]

The *Acta Apostolicae Sedis* – Official Commentary 578 should possess a territorial extent, a demographic composition, a provision of clergy, and a range of works, suitable for supporting a truly functional diocesan organization, and for developing effective and unified pastoral activity. This undertaking is certainly difficult; but it should not cause panic or opposition among the smaller dioceses, because efforts will be made to take into account the historical traditions and the moral and spiritual services rendered to the Church, even by these smaller diocesan centers, where the very presence of the Bishop is a title of legitimate honor and a source of religious fervor. But the interests of these very dioceses require their effective connection within a broader canonical organization, which, respecting, as far as is logical and possible, local honorary prerogatives, will unify episcopal jurisdiction, allow for a simplification of works and services, permit a better distribution and circulation of the clergy, and will also enhance, in well-conceived and coordinated plans, the episcopal sees themselves, to which this new order must be applied. And this is especially required for the good of the Church and the spiritual well-being of the Italian people. And this is what the Council desires. Indeed, this new order will be prepared in accordance with the criteria established by the Ecumenical Council. Its implementation, for which the best methods will be sought, will cost some sacrifices to the sensibilities of certain priests, and perhaps even more to some part of the population. But we trust in the understanding of higher duties, new needs, and the general interests of religious life in Italy. You will all help us! You will, in due time, receive all necessary instructions. Venerable Brothers! We have a hundred other things to say to you; many of them are pleasing, such as the consoling outcome of the Jubilee, the magnificent response of your charity and that of your faithful to our invitation in favor of the hungry in India, the fervor of our Catholic laity for the new goals set for it by the Council, the fruitfulness of the publication of books on the Council, and the revival of Catholic culture, the echo of our words for peace in the world, certain happy and significant ecumenical events, which you know, and so on. And there are others that are not pleasing, which fill our heart with trepidation – certain ideological and practical orientations among the clergy and religious, in particular; bitterness for the persistence in the world of oppressive systems of religious freedom; sorrow due to conflicts contrary to the peace and prosperity of entire peoples.

[*Latin ed. p. 579*]

The Acts of Pope Paul VI, page 579, express grave concern regarding the emergence of social, racial, and political phenomena that do not contribute to brotherhood and justice among men... The drama of rivalries and



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resistance to the message of Christ pains Our heart daily; but it does not deprive Us of confidence. And this confidence is: in the Word, in Him who lives in Us, the Lord; in the promise that He has made to be with Us each day; in the resolution of all Our affairs, even if obscure and painful, into a good intended for those who are the object of the mystery of love flowing from the Divine Heart; in the maternal protection of the Most Holy Mary and Our Saints; it is this confidence, We say, that We wish to instill in you, venerable Brothers, while you yourselves feel what a great and, in certain respects, decisive moment the Church is experiencing. Confidence in your ministry, confidence in your people, confidence in your clergy, confidence in the merit of the pain and love offered to Christ the Lord; May He, now, through Our humble lips, repeat to you: "Fear not"; and may He, through Our apostolic gesture, bless you all. To the Most Eminent Fathers of the Sacred College of Cardinals, on the day of Our blessed and auspicious investiture.

*Your Eminence, Cardinal Dean! My Lords, the Cardinals!* The visit, which gathers around Us the members of the Sacred College who reside, or who are today in Rome, obliges Us to express Our devoted and cordial gratitude for so deferential and courteous an act, and for the reason that inspires it, namely, to present to Our humble person vows, which are so lofty and precious on the one hand, and therefore very pleasing and comforting to Us, and so admonishing on the other regarding Our obligations to the divine goodness, to the Roman Church and the universal Church together, to this College of Cardinals, the honor and support of the Apostolic See, and therefore very opportune for reminding Us of what true joy should bring to the occasions that concern Us, namely, Our poor, but total, dedication to the service of Christ and His Church. May your fidelity and your patience assist Us, may your precious collaboration always remain valid and cordial, may your spiritual communion and your prayers sustain Us; and may the holy Forerunner of Christ, under whose... *June 24th, 1966.*

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis - The official commentary notes that the Cathedral of the Church in romana, which today rejoices in its name, provides a school and refuge. And so, the Saints Peter and Paul, on the occasion of the commemoration of their celebrated memory, may receive abundant protection, which, together with that of the most holy Virgin Mary, Mother of Christ, we invoke in support of our apostolic endeavors, and for the consolation and benefit of your venerable persons and of the entire holy Church. Your Eminence, you have just addressed us with words for which we are equally grateful, not only for the good wishes they express to us, but also for the reminder they provide of the events and activities that have characterized the life of the Curia romana in this first half of the current year. Your attention has focused on the work following



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the Ecumenical Council; and we are indebted to you for the defense you offer of it, especially for the commitment that We, together with the Curia romana, have made to provide prompt, consistent, and loyal execution of the decrees and resolutions expressed by the Council itself; a complex and not easy task, but which, we hope, will soon have its happy conclusion, although it leaves for the Episcopal Synod and the Commission for the revision of the Code of Canon Law not a few and not insignificant matters to study and resolve. But this reference to the Council does not allow us, even in this brief moment, to fail to thank Providence for having granted the Holy Church the opportunity to celebrate so important an event with joy, and to rejoice that the Jubilee, still in progress in every Diocese, has given to the Council its first fruit, that of a widespread knowledge of the conciliar doctrines and prescriptions, that of a renewed religious fervor in the Christian people, and that of an increased awareness of the nature and mission of the Church. These recollections, and now even more so because of your presence, Your Eminences, encourage us to consider the twofold horizon that is always before our watchful gaze: that of the present life of the Church, and that of the surrounding world in which it unfolds. With whom, better than with you, our Senate and our organ of the central government of the Catholic Church, could we speak of such situations, which are always interesting and always dramatic? You know very well the first vision, that of the ecclesial horizon; and we will not speak of it now, so as not to prolong this discourse. We will only point out how much it requires vigilance: new phenomena oblige us to consider with loving attention the fervor,

[*Latin ed. p. 581*]

Acta Pauli PP. VI, 581, which almost everywhere permeates every part of the Body of the Church; and at the same time, with no less affectionate understanding, the unrest that agitates certain sectors, and of no small importance, of the ecclesiastical world, producing, both in the doctrinal field and in the disciplinary one, certain expressions discordant with the criteria concerning obedience to truth and authority, which define the Church and constitute its dignity, vitality, and authenticity. This is a matter of great importance, which is certainly already present in your minds, on which it will be appropriate to meditate, pray, and discuss; but not at this moment. Rather, we invite you to take a very brief look at another horizon, one external to the Church, but in which the Church finds itself living and operating. But even in this view, we deliberately omit the evaluation of the general panorama, overlooking those aspects that would be more consoling and worthy of observation; that is, those that present the Church in conditions, we can say, tranquil and normal, where the Kingdom of God, even amidst its labors and difficulties, pours forth its salutary action. And instead, let us review those points where some particular anomaly more



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keenly attracts our interest. And to begin, we always have before our eyes the sad spectacle of Southeast Asia, of Vietnam, tormented by a conflict and struggles that cause it so much suffering and that seem to have no end. With the worsening of the situation, and the terrible prospect of the possible extension of the conflict, the exigency of our apostolic ministry has spurred us to make every effort, even embarking on new paths, so that a solution might be sought and achieved through frank and honorable negotiations. We consider it superfluous to recall our repeated appeals – public and private – for concord and peace: we have neglected nothing to hasten the meeting of minds; indeed, we have taken advantage of every circumstance to encourage the hope of some honorable solution. And so, as the Holy Nativity approaches, the feast of the "Prince of Peace," we have proposed a truce of arms, hoping that it would not only be extended, but also constitute a basis for the beginning of peace negotiations. We are still confident in the work of the United Nations – of this Organization that works for peace and that in the twenty years of its existence...

[*Latin ed. p. 582*]

582 Acta Apostolicae Sedis - Commentarium Officiale. Having prevented so many conflicts, and having resolved so many others, We have believed it fitting to suggest arbitration, to be entrusted to neutral nations, for the peaceful resolution of this grave matter. You are well aware of the non-resolving outcome of Our sincere and disinterested efforts in favor of peace. But for this reason, We do not lose heart in continuing Our action, desiring as We are to promote the concord and brotherhood of human society, proclaimed by the evangelical message. Meanwhile, We renew to the Heads of State and to all men of good will – who with such generosity and enthusiasm have responded to Our concerns as Father and universal Pastor – the sentiments of Our sincere and profound gratitude, and We repeat the invitation to direct their thoughts towards a just peace, which will grant those populations freedom, order, and prosperity. Following recent governmental measures, numerous Catholic missionaries are compelled to leave the noble nation of Birma, where for many years they have contributed, with zeal and sacrifice, to the civic and social progress of those generous and hospitable populations. Confident that Our intervention, due solely to religious and moral reasons, might benefit in mitigating the effects of the governmental regulations, We did not hesitate to intercede with those Authorities in favor of institutions that are so dear to Us, which ensure the consolidation of the Church and which favor civil progress in that nation. Unfortunately, hope is not confirmed by happy success, and the news that reaches Us fills Our spirit with profound bitterness, as We see so many excellent missionaries and generous missioners being driven away, without them ever having deserved such treatment, and as We fear for the fate of so many of Our



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children in that nation, who remain without adequate spiritual assistance. With great concern, We have followed the vicissitudes of an armed conflict between two nations dear to Us, and of which We appreciate the profound religious sentiment and the incomparable cultural and philosophical heritage. Upon the announcement of the meeting of the Heads of Government of India and Pakistan, in an attempt to equitably resolve difficulties and with-

[*Latin ed. p. 583*]

Acts of Pope Paul VI, 583: A division of territory was drawn between the two countries. We hastened to express our wishes that this first step might be crowned with the desired success. Now, we hope that the agreement reached will consolidate mutual understanding, and be a prelude to that serene and effective cooperation, which will contribute to the social progress of the populations, the reconstruction of the two countries, and the triumph of the cause of peace in the world. Furthermore, it is a source of particular comfort to us to have been able to offer aid to these two peoples, as well as to others in Southeast Asia, through the generous offerings made available to us from all parts of the world, and we express the hope that their distribution, entrusted primarily to Caritas Internationalis at La Charite, may not encounter difficulties, since the only purpose that has moved us is to alleviate the suffering of peoples so dear to us. Another nation to which our particular attention and paternal concern has been directed is the Dominican Republic. For more than a year, as is known, serious disturbances have deeply troubled its peace. Our heart could not remain insensible to such danger, and, mindful of our pastoral duty, we have sought, especially through the local Apostolic Nuncio, to multiply efforts and attempts to help, to assist, and to remind all the children of the Dominican Republic that only through mutual understanding, reciprocal charity, respect for the rights of others, and the generous fulfillment of one's own duties, especially those aimed at promoting social progress, will it be possible to restore the hoped-for tranquility, and the flourishing of prosperity. We are comforted by the thought that our repeated appeals have not gone unheeded, and we are gladdened by the hope that that noble nation – under the auspices of its heavenly Patroness, the Virgin of Altagracia – may finally, after so many painful trials, find the path of peace, well-being, and prosperity. Our thoughts then turned to another nation that is also very dear to us, the Republic of Haiti. Particular difficulties have disturbed in recent years that cordiality and normality of relations, which are always necessary and desirable between the religious and civil authorities. These events have caused us and our brothers great sorrow.

[*Latin ed. p. 584*]

584 Acta Apostolicae Sedis - Commentarium Officiale, sed confidimus



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quod — in sincero reciproco desiderio restituendi pacem et serenitatem religiosam ad patriam — quaestiones diversas pendentes possint, quam primum, solutionem satisfacientem invenire, et Ecclesia possit renovato vigore propriam actionem renovare, et magis et magis ad prosperitatem et bonum illius nationis contribuere, quae tam proxima est nostro cordi, et cui dirigimus salutem nostram benignam et benedictam. Alius populus, qui est tam proximus nostro animo propter memórias apostolicas quae ibi sunt, sed ubi tensiones et discordiae manent, est Cyprus. Moti sentimineto ministerii nostri apostolici et desiderio vivo ad pacem omnium populorum contribuendi, nos, etiam recenter, tentavimus appellare ad bonam voluntatem Principum Civitatum et Gubernorum concernentium, ut omnes vias tentarentur ad solutionem negotiationis controversiae, ut, observantibus iuribus humanis et civilibus et salvificis legitimis interest omnium, concordia et pax illis populis, qui tam diu sunt afflictati, sit data. Intento honorandi Sanctissimam Virginem in sancto eius sanctuario Czestochowa, et participandi personaliter sollemnibus celebrationibus millenariis dilectae nationis Polonicae, propositum nostrum erat, ut notum est, accipere repetitum et obnoxiantem invitationem, quae nobis a Domino Cardinale Stephano Wyszynski, Primati Poloniae et Archiepiscopo Varsaviae, una cum toto Episcopatu et caris nostris filiis Polonicis, data est, ut inter eos simus. Exsecutio huius peregrinationis — iterum dicimus, non sine dolore — non fuit possibilis. Tamen, sumus et manemus spiritualiter et intimiter prope nationem catholicam, cuiem concordiam, progressum et veram pacem ab Domino imploramus, dum gaudemus quod Episcopi et populus christianus, firmiter coniuncti dignissimo Cardinale Primati, confirmavit voluntatem suam manere fidelis, numquam amando amorem patriae suae, Ecclesiae Christi et Vicarii eius, Romani Pontificis. Alius populus cui nostra cura attentiva cum speciali affectu se obtulit, est Iugoslavia. Iam initio

[*Latin ed. p. 585*]

Acts of Pope Paul VI, VI, 585, During Our Pontificate – not insensible to the signs of a renewed engagement by that Government in the most solemn events, joyous or sorrowful, of the Apostolic See, which honor them, such as the funeral honors paid to Our unforgettable Predecessor, Pope John XXIII, and Our Coronation – We turned Our attention to the conditions, the problems, and the hopes of the Church among those peoples; and We gladly gave Our assent and Our directives to the conversations that the aforementioned civil authorities demonstrated a desire to conduct with the Holy See, in order to seek a just, even if not yet complete, regulation of the relations between the Catholic Church and the Yugoslav State, and of the relations between that Government and the Holy See. A stage of this path thus undertaken is about to conclude positively, and We entrust this result to Divine Providence, that it may be a source of beneficial fruits for the



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Church and for the peoples in that nation. In fulfillment of Our pastoral duty, moved by Our universal paternity, and in order to contribute to the overcoming of the difficulties that disturb civil concord among the peoples and threaten to provoke most grievous and irreparable conflicts, We received in Audience His Excellency Andrei Gromyko, Minister of Foreign Affairs of the Soviet Union, who came to Us as the official representative of his Government. This meeting, in fact, made possible the hoped-for continuation of the dialogue begun in New York – during Our visit to the United Nations – concerning the problems of peace, without – naturally – forgetting the problems of the Church and of the faithful throughout the vast territory that constitutes the Soviet Union, and of providing more adequate religious assistance to the numerous Catholic groups residing in that great and noble country. We hope that this meeting will not be without fruit for the cause of peace and of genuine religious freedom. Great problems agitate the African world, new in its political institutions, desirous of finding stability and balance in order to chart its own course in the world, and in need, as are all young peoples, of disinterested and fraternal aid. The Church, which has dedicated to Africa generous and constant missionary assistance, looks with great confidence and sympathy upon, and helps as much as it can, the development of the African populations.

[*Latin ed. p. 586*]

Acts of the Apostolic See - Official Commentary 586. It is impossible to conceal the grave difficulties that arise from particular situations in establishing just and equitable relationships between the various groups that comprise a nation, both from an economic, social, and ethnic perspective. These must be addressed with courage and wisdom. The school of the Gospel can contribute decisively to the formation of a higher African mentality. It is necessary that those who work to promote the common good keep in mind the treasures of light and civilization derived from the Gospel, and look forward, pushing their gaze towards the future: a new world is being painstakingly prepared, a world that tends to be more cohesive and more complex, necessarily more interdependent, more united in its diversity, more present to itself; a more just world, where a deeper and more general understanding of the fundamental equality between men becomes increasingly evident, which finds its confirmation and elevation in the Gospel: "For there is neither Jew nor Greek: for before God all are one" (Romans 10:12).

We follow with keen interest the attempts being made in Rhodesia to resolve, in a peaceful manner, a complex and delicate issue. We have great confidence that the parties involved, animated by good will and a sense of reality, will finally find a satisfactory solution that, by rightly balancing the rights of each, will prepare ever greater possibilities for human and civil progress for all, giving concrete expression to human and Christian



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fraternity, and will foster peace and collaboration among the peoples of Africa.

We could continue. The horizon encompasses the entire world, embracing all countries and presenting countless issues. But let it suffice for now. We tell you these things, Cardinals, so that you may know how diligently the Holy See, especially through Our Secretariat of State, is concerned for the welfare of humanity. The Church, at its center, as it is within the vast framework of the life of the peoples, observes, loves, suffers, serves, and fulfills its mission, not purely religious, although always motivated by principles, means, and ends that religion provides, but also human and civil. It is the pastoral constitution of the Council, "Gaudium et Spes," which... (Romans 10:12).

[*Latin ed. p. 587*]

Acts of Pope Paul VI, page 587, concerning this illuminating and beneficial activity of the Holy See, its application. And to you, we say these things, because we know how much you share in our concerns, our labors, our satisfactions, and our merits; and because we hope that, in this effort for world peace, you will continue to be excellent counselors and valuable collaborators. And in doing so, you could not give a greater proof of the value of your good wishes; nor could you have a greater claim to our gratitude and our blessing.

III. To the distinguished delegates who attended the second meeting in Milan of the "Council of Administration of the United Nations Program for Development."

"We would first, gentlemen, express our gratitude to your esteemed interpreter, for the kind words he has just spoken. He has kindly recalled the interest we take in the activities of the United Nations: We are pleased to have the opportunity today to give further proof of this, by welcoming here, at the conclusion of their work, the members of the Second Session of the Council of Administration of the "United Nations Program for Development."

We have followed the progress of these works through the press. When inaugurating them at the Palace of Nations in Milan, in his capacity as President of the twentieth session of the United Nations, His Excellency Mr. Amintore Fanfani had the delicate thought of drawing a comparison between your initiatives and the appeal that We had launched from Bombay in December 1964, to all nations. We then invited the Governments to allocate a portion of the funds earmarked for armaments to increase the funds destined for the development of less favored areas. Therefore, We are permitted to think that Our humble voice – which was, in truth, strengthened by the silent lament of so many populations afflicted by hunger and lack of education – has not gone unheard. It has found an echo among you, an echo particularly authoritative and full of promise. This, as you



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can imagine, is a source of deep and profound satisfaction for Us.

June 25, 1966.

[*Latin ed. p. 588*]

588 Acta Apostolicae Sedis - Commentarium Officiale. This satisfaction is further increased when We observe that the "aid" to developing nations has become a "Programme," and a Programme of the United Nations! Few things seem to Us more worthy of praise and encouragement than this great gesture of worldwide fraternity. We see in it a typical example of transcending narrow political views; We are pleased to see in it the sign of a civilization that seeks to be truly human and universal; We applaud this act of intellectual and practical courage, which confronts, without fear, numerous and evident obstacles, both in the organization and execution of the programme, and – often also – among those very people who will benefit from it. You will undoubtedly ask Us, Gentlemen, what Our view is on these achievements. And your request is perfectly legitimate. For it is evident to everyone that a society of a religious character, such as the Catholic Church, is not founded on economic plans and pursues no self-interest. Therefore, its perspective cannot be that of a society with temporal goals. However, it observes and promotes, to the extent of its means, the progress and well-being of humanity. And when We consider, from the point of view of the Church, efforts such as those you are pursuing, We are moved to a double reflection. The first concerns Our duties. What must We do to foster a collective effort such as yours, which is so worthy of support and collaboration? The answer to this first question awakens in Us the desire and the taste for generosity. But alas! it offers Us only very modest means, and disproportionate to the magnitude of the needs! The second reflection, on the contrary, invites Us to consider the work in progress, to discover the principles that inspire it and the goals to which it tends. And when We consider it from this point of view, We see Our economic poverty give way to the spiritual wealth of which, without any merit of Our own, We find Ourselves to be the custodian and distributor. Indeed, when it comes to the principles and ends of human activity – even that which is foreign to Us, because secular and temporal – We always have something important to say. Moreover, you yourselves, Gentlemen, are you not the first to realize that when you speak of a "programme," you...

[*Latin ed. p. 589*]

The Acts of Pope Paul VI, volume VI, page 589, state: "You are not merely men of politics and economics – that is to say, men of 'means' to be studied and administered – but men of thought, of ideology, of philosophy. We are almost tempted to say, men of religion? Are you not, in your own way, masters who decide upon the principles and the ends that govern your practical programs? Indeed, only this view of principles and ends accounts



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for the true meaning and the complete value of your undertaking. Only it answers the questions that one can legitimately ask: Why these programs? Why so much effort? Where is the impetus, the drive, the strength of hope, which not only justifies and idealizes the arduous and immense work, but makes it morally and practically possible? And it is on this point that We are able to insert into your 'program' a contribution that We do not believe to be useless: that of the powerful spiritual energies that We draw from the Gospel, and which lead Us to have for man, for every man, immense respect and immense interest; which make Us recognize him as a brother, which make Us take to heart all the great problems with which he is grappling, and, if he is unhappy and suffering, which make Us discover in him an even more special right to Our love and Our help. This is the whole meaning of the great document of the recent Ecumenical Council on 'The Church in the Modern World,' in which is set forth, in such a clear light, the help that the Church desires to offer to human society today. If this text, as We hope, has captured your attention, you will have noticed that the questions of development have their place there. You will have noticed that the great question of peace among men is also treated there, with a certain amplitude. And if We feared to abuse your patience, We would confide to you some thoughts on this supreme good – in a certain sense – of humanity. For it is to peace, ultimately, that your activities bear witness. They build peace. They are peace in action. As We said in Our recent letter to His Excellency Mr. Thant, Secretary-General of the United Nations: 'today, development is the new name for peace.' Now, this beautiful word, peace, has always had, and has today more than ever, a plurality of meanings. Peace has become..."

[*Latin ed. p. 590*]

590 Acta Apostolicae Sedis - Commentarium Officiale: Indeed, the word "peace" is often the motto of a propaganda that is not always sincere or loyal; in certain political and social situations, it is the result of the suppression of liberty, and it has become synonymous with an imposed and oppressive order. Peace is still used to define the equilibrium or truce between opposing forces, contained by fragile conventions or by the accumulation, on both sides, of ever more formidable armaments. Finally, and above all, thanks be to God, your association of peoples is resolved to promote among themselves ordered and beneficial relationships for all, without resorting to measures of force, without shedding blood. It is to this peace that We render homage, it is this peace that We invoke in Our prayers. Now, if this peace is to become established and to prove its power of expansion, it is absolutely necessary to find a remedy for the great deficiencies that still afflict so large a part of humanity; it is necessary to eliminate the disparities that are too evident in the enjoyment of the benefits of civilization; it is necessary to control the economic systems, perhaps still in force, according to which poor peoples remain poor, and the rich become ever richer. Your



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"Programme" strives to apply this remedy, and for this reason, although We are not ourselves competent to judge its practical achievements, We recognize your work as good, as beneficial to civilization and to peace, as worthy of inspiring universal solidarity, and We applaud it and encourage it with all Our heart. There, gentlemen, are the few words that We wished to address to you. We like to think that you will receive them as the words of a friend, of an advisor, of an "expert in humanity," as We said in Our address to the United Nations. Above all, We would want you to recognize in Our voice the echo of the voice of Christ, the great advocate of the poor and the downtrodden, whom We represent, despite Our unworthiness, and whose message We interpret: this Christ, who will judge us according to the measure of love that has bound us to our brothers; this Christ who has promised rewards that are not small or vain to those who have shown intelligence and compassion towards those who suffer. May His blessings, of which Ours wishes to be a pledge, descend upon you, gentlemen, upon your families and your homelands, and may they fructify your activities so generously dedicated to the good of humanity.

[*Latin ed. p. 591*]

Acts of Pope Paul VI, 591, IV. To the distinguished men who attended the assembly from all nations, concerning "The World Conference on Land Reform." * We extend to you, Gentlemen, the most cordial welcome to Our residence. A world conference on land reform, bringing together more than 300 delegates from nearly 80 nations of the globe: this is an event of considerable importance, which, without doubt, could only be realized by international authorities as highly qualified as the United Nations Organization, the Food and Agriculture Organization, and the International Labour Office, to which Our greetings are first extended, along with the renewed assurance of Our most profound esteem. You yourselves, Gentlemen, are personalities of proven competence, specialists in the problems raised by land reform. You are fully aware of the necessity of improving policies and programs in this crucial area for the well-being of countless populations throughout the world. You are gathered here to exchange experiences and evaluate action programs. We are greatly honored and deeply touched that you have taken the time to interrupt your work to visit Us. This work is of great consequence. Land reform, indeed, is called upon to play a role of paramount importance in the elimination of hunger and rural poverty in the world; and the problems that you are not afraid to face courageously are perhaps among the most difficult, but certainly among the most vital and urgent that are posed to the world today. Among these, to mention only a few, are those concerning land tenure, the redistribution of land, the transformation of relationships between landowners and cultivators, the setting of a limit to the extent of landholdings, the problems of land consolidation, communal farming, and agricultural colonization. Some of



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you, on this occasion of your visit to the Vatican, may have wondered: what will the Pope have to say about this? Does the Catholic Church have an opinion, a solution to offer for these great human problems? * June 27, 1966.

[*Latin ed. p. 592*]

592 Acta Apostolicae Sedis - Commentarium Officiale.

Verum est, quod omnia quae ad aspectus puramente technicos pertinent, quae in his problematibus apparent – aspectus, exempli gratia, ordinis administrativi, vel ordinis oeconomici et financiarii – Ecclesia, ut talis, nullam competentiam specificam habet, nec, consequenter, solutionem ullam ad proponendam. Sed labores vestri procedunt ultra haec aspecta technica. Quod enim ad rem pertinet, est ad apportandam contributionem validam ad prosperitatem et felicitatem humanitatis. Et hic occurritis Ecclesiæ, quae, ea quoque mediis et methodis propriis, laborat ad procurandam illud quod verae esse hominis bonum aestimat. Non suggerit solutionem ullam ad problematum aliquem, sed doctrinam professat, quae ei permittit iudicare quae sint, inter solutiones propositas, quae conformes sint dignitati humanae et aptae ad procurandam proficiscendum verum pro homine et pro societate. Haec doctrina iterum proclamata est a Concilio Œcumenico, qui recenter in Roma omnes Episcopos Catholicae convenit. Patres Conciliares, numero plusquam duo milia, textum votaverunt Constitutionis de "Ecclesia in mundo hodierno," ubi legi potest haec sententia sollemnis: "Deus terram et omnia quae in ea continentur ad usum omnium populorum destinavit, ita ut bona creationis aequabiliter inter manus omnium fluere debeant, secundum regulam iustitiae, quae numquam separanda est a caritate. Quicquid sint formae proprietatis, ad legitimas institutiones populorum aptae, secundum diversas et mutantes circumstantias, semper considerare debetur illa destinatio universalis bonorum."

Facile videtis, Domini, omnes consequentes quae ex hoc principio fundamento trahi possunt. Sed Concilium, postquam principium proclamavit, descendit ad applicationes aliquas plus concretas, quarum una nobis videtur digna vuestra benevolente attentione. Formulata est his verbis: "In multis regionibus oeconomice minus evolutis, sunt campi rurales extensi, et etiam immenses, mediocre culti vel reservati ad fines speculationis, cum maior pars populationis careat terris, vel tantummodo parvam quantitatem terrarum detineat, et, praeterea, incrementum productionis agriculturae characterem urgentem habet."

[*Latin ed. p. 593*]

Gentlemen, you see that We are here at the heart of your problems. The Council continues its analysis: "Often, those who are employed by the owners of these large estates, or who cultivate parcels of land rented from them, receive only wages or incomes unworthy of a human being; they do not have decent housing and are exploited by intermediaries. Lacking any se-



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curity, they live in such personal dependence that it almost prohibits them from any possibility of initiative and responsibility, any cultural advancement, any participation in social and political life. Therefore, reforms are necessary," the Council concludes, "aiming, as the case may be, to increase incomes, to improve working conditions and job security, to encourage initiative, and even to redistribute insufficiently cultivated properties for the benefit of men capable of making them productive." You will kindly forgive us, Gentlemen, for the length of this quotation. It seemed to us not without interest to you to note how much the noble undertaking that constitutes agrarian reform and the efforts of those who are engaged in it encounter the concerns and preoccupations of the Church, and how the most cordial adherence of the Church is already assured to any initiative in this field that would be in conformity with the great principles that it has recently and solemnly proclaimed anew through the voice of its Bishops assembled in Council. Gentlemen, we have nothing left to do but to reiterate our gratitude for your kind visit and to offer fervent prayers for the happy continuation of your work. We invoke with all our heart upon these endeavors, as well as upon yourselves, your families, and your homelands, the most abundant divine blessings. 38 A. A. S.

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS SACRED CONSISTORY CONGREGATION

OF PASSO FUNDO-CAXIAS DECREE Concerning the alteration of diocesan boundaries, considering the greater good of souls, the Most Reverend Fathers, Claudius Colling, Bishop of Passo Fundo, and Benedict Zorzi, Bishop of Caxias, had earnestly requested the Apostolic See to somewhat alter and more suitably arrange the boundaries of the dioceses entrusted to them. Furthermore, the Sacred Consistory Congregation, having considered the favorable opinion of the Most Reverend Father Sebastian Baggio, titular Archbishop of Ephesus and Apostolic Nuncio in Brazil, approved these alterations, which are intended for the eternal salvation of souls, and, exercising the special faculties granted to it by the Most Holy Pope Paul VI, by the grace of Divine Providence, deigned to grant their requests. Therefore, after obtaining, as far as possible, the consent of those who have or are presumed to have an interest, by the present Decree, a territory is detached from the diocese of Passo Fundo, belonging to the rural churches commonly called "chapels," that is to say: Santa Bárbara, Santa Teresinha, Nossa Senhora das Graças, São Jerônimo, Santa Ana, located within the boundaries of the parish of São Valentim, and the territory belonging to the rural church or "chapel" São Paulo, subject to the jurisdiction of the parish of San Roque, and it is permanently attached to the diocese of Caxias. Conversely, a territory is separated from the diocese of Caxias, belonging to the rural church commonly called



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"chapel" Nossa Senhora das Graças da Linha 21 de Setembro, located within the boundaries of the parish of Nossa Senhora da Purificação, and the territory belonging to the rural church or "chapel" São José, which is under the jurisdiction of the parish of São João Batista, and it is granted to the diocese of Passo Fundo. Furthermore, the Sacred Consistory Congregation, having thus altered the boundaries of the aforementioned dioceses, orders that the documents and individual acts pertaining to the aforementioned

[*Latin ed. p. 595*]

The Sacred Consistorial Congregation, concerning 595 territories pertaining to the Curia from which they originate, to the Curia of the diocese to which they are attached, orders that these be transmitted. For all these matters to be carried out, the aforementioned Sacred Congregation appoints the Most Reverend Father Sebastian Baggio, granting him the necessary and appropriate powers, including the authority to delegate to any man holding ecclesiastical office, the task of carrying out what is required, with the obligation to submit to the same Sacred Congregation, as soon as possible, a certified copy of the completed act. Regarding these matters, the present Consistorial Decree shall have the same force and validity as if it were issued under the Apostolic seal. All contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 16th day of the month of May, in the year 1966. CHARLES Cardinal CONFALONIERI, Pro-Prefect. L. © S- © Franciscus Carpino, Archbishop titular of Serdica, Secretary.

**TRIFLUVIANENSIS IN CANADA - JOLIETTENSIS**

DECREE Concerning the alteration of boundaries.

Regarding the territories of the dioceses of Trifluvianensis in Canada and Joliettensis, there exist two small territories which now belong to the diocese of Trifluvianensis: the first is located in the county of Berthier and in the county of Maskinongé, and is commonly known as the parish of Saint-Charles-de-Mandeville, while the second is located in the county of Maskinongé and is commonly known as the district of Saint-Ignace-du-Lac.

Deeply concerned for the spiritual well-being of his flock, the Most Reverend Father George Leo Pelletier, Bishop of Trifluvianensis in Canada, after hearing the Trifluvianensis Cathedral Chapter, with the consent of the Most Reverend Father Edward Jette, Apostolic Administrator *sede plena* of Joliettensis, requested that the aforementioned territories be separated from the diocese of Trifluvianensis and permanently attached to the diocese of Joliettensis.

Furthermore, this Sacred Consistorial Congregation, having received the



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favorable opinion of the Most Reverend Father Sergius Pignedoli, Archbishop titular of Iconium, and in

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis - Official Commentary on the Canadian Vicariate, having approved the requested change, which is deemed necessary for the eternal salvation of souls, and exercising the special faculties granted to him by His Most Holy Father, Pope Paul VI, by Divine Providence, the Apostolic Delegate decided to grant the request. Therefore, with the consent of those who are, or are presumed to be, concerned, the present Consistorial Decree separates two aforementioned small territories from the diocese of Trois-Rivières in Canada, the first of which is located in the county of Berthier and in the county of Maskinongé, and is commonly known as the parish of Saint-Charles-de-Mandeville, and the second of which is located in the county of Maskinongé and is commonly known as the district of Saint-Ignace-du-Lac; and these are permanently attached to the diocese of Joliette, with the boundaries of both ecclesiastical jurisdictions being altered accordingly. Furthermore, the Sacred Consistorial Congregation orders that the documents and records pertaining to the clergy, the faithful, and the temporal goods of the aforementioned territories be transmitted as soon as possible from the archives of the Trifluvian Vicariate to the archives of the Joliette Vicariate. With regard to the clergy, it is decided that, as soon as the present Consistorial Decree is put into effect, the priests of the Church will be considered to be assigned to the ecclesiastical jurisdiction in which they legitimately hold an ecclesiastical benefice or office; and other priests, as well as seminarians, who are incardinated in that diocese, shall remain incardinated in that jurisdiction, or shall be incardinated in the jurisdiction in which they have a legitimate domicile. To carry out all of these matters, the aforementioned Most Reverend Father Sergius Pignedoli is appointed by the Sacred Consistorial Congregation, and is granted the necessary and appropriate faculties, including the power to delegate to any person holding an ecclesiastical office, the task of submitting to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the document confirming the execution of the aforementioned decree. Regarding all of the above, the present Consistorial Decree shall be valid as if it had been issued with Apostolic Letters sealed with the papal seal. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 6th day of June, in the year 1966.

CAROLUS Cardinal CONFALONIBRI, Pro-Prefect.

Franciscan Carpino, Archbishop titular of Serdicen, Secretary.

[*Latin ed. p. 597*]

The Sacred Congregation for the Propagation of the Faith 597.



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## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

### Of VISAKHAPATNAM—CUTTACK.

DECREE Concerning the Alteration of Diocesan Boundaries.

The Commission, having considered the matter,

The Most Reverend and Reverend Lord Joseph Baud, Bishop of Visakhapatnam, requested this Sacred Dicastery to separate that part of the territory commonly known as the Koraput District, which is included in the Diocese of Visakhapatnam, from said Diocese of Visakhapatnam, and to annex it to the Diocese of Cuttack, so that the entire territory commonly known as the Koraput District would be included in the Diocese of Cuttack.

These requests were graciously received by this Sacred Congregation for the Propagation of the Faith, considering the favorable opinion of the Most Reverend and Reverend Lord James Robert Knox, titular Archbishop of Melitene and Apostolic Delegate in India, as well as the Most Reverend and Reverend Lord Paul Tobar Gonzales, Bishop of Cuttack, and, by virtue of the powers granted to it by the Most Holy Father, Our Lord Paul VI, by Divine Providence, Pope, this present Decree is issued, determining that that part of the territory commonly known as the Koraput District, which until now belonged to the Diocese of Visakhapatnam, be separated from said Diocese of Visakhapatnam and assigned to the Diocese of Cuttack, so that the entire territory commonly known as the Koraput District will be included in the Diocese of Cuttack.

To carry out these matters, this same Sacred Congregation for the Propagation of the Faith appoints the aforementioned Most Reverend Lord James Robert Knox, granting him the necessary and appropriate powers, also delegable, to achieve the aforementioned purpose, with the obligation of returning to this same Sacred Congregation, as soon as possible, a certified copy of the completed execution.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 16th day of the month of June, in the year of Our Lord 1966.

G. P. Card. AGAGIANIAN, Prefect.

L. © S. © Petrus Sigismondi, titular Archbishop of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 598*]

598 Acta Apostolicae Sedis - Official Commentary II

### VISAKHAPATNAMENSIS - RAIPURENSIS



*Translated by churchlatin.ai, a product of Boyne Archives*

DECREE

Concerning the alteration of boundaries, striving for the benefit of the flock.

The Most Reverend and Reverend Lord Joseph Baud, Bishop of Visakhapatnam, requested this Holy Congregation to separate the territory commonly known as the Bastar District from the Diocese of Visakhapatnam and to annex it to the Apostolic Prefecture of Raipur.

This Holy Congregation for the Propagation of the Faith, having considered the favorable opinion of the Most Reverend Lord James Robert Knox, titular Archbishop of Melitene and Apostolic Delegate in India, and also of the Reverend Father John Weidner, S.A.C., Apostolic Prefect of Raipur, graciously accepted these requests, and, by virtue of the faculties granted to it by His Holiness, Our Lord Pope Paul VI, by Divine Providence, decrees that the territory commonly known as the Bastar District be separated from the Diocese of Visakhapatnam and be added to the Apostolic Prefecture of Raipur.

To carry out this, the aforementioned Holy Congregation for the Propagation of the Faith appoints the aforementioned Most Reverend Lord James Robert Knox, granting him the necessary and appropriate faculties, and also delegates to him the task of accomplishing what is stated herein, with the obligation of returning to the same Holy Congregation, as soon as possible, a certified copy of the completed execution.

Given at Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 16th day of the month of June, in the year of Our Lord 1966.

G. P. Card. AGAGIANIAN, Prefect.

L. © s. ffi

Petrus Sigismondi, titular Archbishop of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 599*]

The Sacred Congregation for the Propagation of the Faith, 599 III, BLANTYRE - CHIKWAWA, DECREE Concerning the Alteration of Boundaries. Since the ecclesiastical boundaries between the Archdiocese of Blantyre, entrusted to the Society of Mary of Montfort, and the Diocese of Chikwawa, also entrusted to the same Society of Mary of Montfort, no longer adequately respond to the needs of the missionary apostolate, it has been deemed opportune to proceed with a partial alteration of the boundaries between the aforementioned ecclesiastical jurisdictions. Therefore, this Sacred Council, for the propagation of the Christian Name, having carefully considered the matter, with the consent of the Ordinaries concerned, and having heard the favorable opinion of the Most Reverend and Reverend Lord Alafridi Poledrini, titular Archbishop of Vazaritan and Apostolic Pro-Nuncio in Malawi, by virtue of the powers granted to it by His Holiness,



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Our Most Holy Father Paul VI, by the Divine Providence, Pope, has decided to amend the boundaries between the aforementioned ecclesiastical jurisdictions in such a way that the civil district commonly called Cholo, which hitherto belonged entirely to the Archdiocese of Blantyre, should be divided, and its southern part separated from the aforementioned Archdiocese of Blantyre and attached to the Diocese of Chikwawa. The boundary between the two parts of the aforementioned Cholo district is thus determined: according to the course of the river commonly called Ruwo, from the junction of the boundaries of the districts commonly called Nsanje and Cholo, up to the confluence of the rivers commonly called Ruwo and Nswadzi; and then along the course of the river commonly called Nswadzi, up to the bridge through which the main road from Cholo to Chiromo passes; finally, towards the west, up to the junction with the boundaries of the district commonly called Chikwawa. The same Sacred Congregation has ordered that this Decree be issued for the matter at hand. All contrary opinions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 20th day of the month of June, in the year of Our Lord 1966. G. P. Card. AGAGIANIAN, Prefect. L. © S. E. Petrus Sigismondi, titular Archbishop of Neapolitan in Pisidia, Secretary.

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis - Official Commentary

## SACRED CONGREGATION FOR RITES

Regarding the beatification and canonization of the Servant of God, Josephine Nicoli, of the Institute of the Daughters of Charity.

ON A QUESTION: Whether a commission should be appointed for the introduction of the cause, in the case and for the purpose in question.

Beloved, the treasure of the Christian name (Tertullian, *De Patientia* 12, 8) lies in the fact that God is above all things and that, in God, the neighbor is supremely loved, according to the words of the Divine Redeemer: "This is my commandment, that you love one another" (John 15, 13) and "I give you a new commandment: that you love one another, as I have loved you" (Ibid. 13, 34).

Therefore, our Savior commands that the faithful, out of love, love and strive for the salvation of all nations, for whom all gifts and labors are offered, and that they endure all dangers. Thus, from the very beginnings of the Church, Christians were distinguished from the pagans by this mutual fraternal love, and throughout the inexorable passage of time, illustrious men and women have shone forth with an unwavering light, who, through the practice of charity, became the most devoted disciples of Christ.

Among these, the Handmaid of God, Josephine Nicoli, can be counted;



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for from her infancy, mercy grew with her (Job 31, 18).

A diligent and faithful disciple of Saint Vincent de Paul, she always strived to achieve one thing: to follow the footsteps of her Father, to serve God with all her strength in joy, and to serve her neighbor in humility.

She was born in the humble village of Caratisma, within the territory of the Diocese of Tortona, the fifth of ten children of Charles and Delphina Pincetti, on November 18, 1863, and four days later, she was reborn in the font of sacred baptism. Her father held a position as a magistrate, while her mother devoted herself to domestic affairs; both, however, were distinguished by their faith, Christian morals, and a notable reputation and esteem.

On August 15th of the year 1870, she approached the sacred Synaxis for the first time.

Endowed with a sharp and precocious intelligence, she attended school with the nuns of Saint Augustine in the city of Voghera, and later obtained a teaching diploma in Pavia.

[*Latin ed. p. 601*]

The Sacred Congregation of Rites, 601. Nothing is older than educating young girls; indeed, Karlova provides excellent examples of teachers, offering the most competent instructors to the normal school. In her paternal home, while assisting her mother in domestic tasks, she willingly helped some girls in their studies. She also zealously sought to educate poorer boys. She practiced piety with ever-increasing fervor, and she multiplied the acts of mortification and temperance. Burning with the desire to attain the summit of Christian perfection and to embrace the religious life, she firmly refused the marriage proposed by her father. Guided and sufficiently instructed by her confessor, at the age of twenty, she entered the Institute of the Daughters of Charity in Augsburg, with a joyful and serene spirit. After fulfilling the requirements, on August 9th of the year 1884, she received the religious habit in Paris; then she returned to Augsburg, from where she was sent to Alexandria, where she taught in the higher schools of her Institute. After a few years, she requested to be sent to Cagliari in Sardinia, where, on the night of the Nativity of the Lord, in the year 1888, she pronounced her simple vows. There, she also fulfilled the office of a teacher. For eleven years, she then served in the city of Sassari, performing the highest duties. Returning again to Augsburg, she was joined to the office of Provincial Economus and Mistress of Novices. The spirit of prayer, to which she had devoted herself intensely from her earliest years, greatly strengthened her. She strove to spread Christian truths and to bring back those who were wandering to the truth. She devoted her strength and efforts to the "Marinelli" marine asylum in Cagliari, founded to gather and educate abandoned boys. In all the offices entrusted to her, she displayed prudence, diligence, charity, and zeal for the glory of God and the salvation



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of souls. Finally, she completed her earthly course in Cagliari on December 31st, 1924, strengthened by the sacraments of the dying. Due to the reputation for holiness with which she was honored in life and after death, canonical inquiries were instituted in the ecclesiastical courts of Cagliari and Turin in the years 1930-47, and were transmitted to Rome. After all the legally required procedures were observed, and after the writings were properly examined and collected, a decree was issued allowing the process to proceed without impediment. In the meantime, several suppliant letters reached the Apostolic See from certain Cardinals, Archbishops, Bishops, and also from distinguished men holding ecclesiastical offices.

[*Latin ed. p. 602*]

Acts of the Apostolic See - Official Commentary 602, describing the introduction of the Cause of the Servant of God before the Congregation for Religious Orders. Finally, at the urging of the Reverend Father Aloysius Bisoglio, General Postulator of the Congregation for the Propagation of the Faith and of the Institute of the Daughters of Charity, during a particular Ordinary Congregation held on December 21st of the preceding year, the Eminent and Reverend Lord Benedict, Aloysius Masella, Cardinal, Bishop of Praenestinus, proposed for discussion the following question: Whether a Commission for the introduction of the Cause of the Servant of God, Josephine Nicoli, of the Institute of the Daughters of Charity, should be appointed, in this case and for the purpose in question. The Eminent and Reverend Fathers Cardinals, entrusted with the safeguarding of sacred rites, as well as the Reverend Officials, after careful consideration, judged it necessary to respond: Affirmatively, if it pleases the Most Holy [Father]. Finally, the aforementioned facts were faithfully reported to the Most Holy Pope Paul VI by the undersigned Cardinal Prefect of the Congregation for Religious Orders, and His Holiness, with paternal benevolence, deigned to sign the Commission for the introduction of the Cause of the Servant of God, Josephine Nicoli, of the Institute of the Daughters of Charity. Given at Rome, on January 27th, 1966. ARCADIUS M. Card. LARRAONA, Prefect. L. © S. Fr. Ferdinandus Antonelli, O.F.M., Secretary.

[*Latin ed. p. 603*]

From the Roman Curia Diary 603. SECRETARY OF STATE. BY ORDER OF THE SECRETARY OF STATE, the Holy Father Paul VI, may He happily reign, has deigned to confirm: As Extraordinary Chamberlain of His Holiness, with Sword and Mantle: March 16, 1966. Count Baldelli-Boni Giovanni (Florence). BY ORDER OF THE SECRETARY OF STATE, the Holy Father Paul VI, may He happily reign, has deigned to appoint: As Extraordinary Chamberlains of His Holiness: March 9, 1965. Monsignor Schulte-Potthoff Frederick (Paderborn). 24. Monsignor Restrepo Albert (Medellin). Monsignor Durstewitz Godfrey (Paderborn). May



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12. Monsignor Künast Francis (Paderborn). Monsignor Hennen Henry (Münster). July 26. November 4. Monsignor Quinn James (Cleveland). Monsignor Gibson Lawrence (Los Angeles). Monsignor Gilb Eugene (Los Angeles). Monsignor Keane Charles (Los Angeles). Monsignor Montrose Donald (Los Angeles). Monsignor O'Leary Lawrence (Los Angeles). Monsignor Shubsda Thaddeus (Los Angeles). Monsignor Gómez Montenegro Joachim (with option). Monsignor Reynaga Emmanuel Martial (Concepción). Monsignor Uribe Fernando (Manizales). December 6. Monsignor Krieg Gerard (Rochester). Monsignor Kleene Augustine (Münster). January 11, 1966. Monsignor Kovacevic Mario (Buenos Aires). Monsignor Aguilera González Francis (Mexico). Monsignor Aguilera González Francis (Mexico). Monsignor Reynoso Cervantes Louis (Mexico). Monsignor Tavalera Ramírez Carlos (Mexico). Monsignor Cultrera Joseph (Ragusa). Monsignor Ferraro Carmel (Ragusa). Monsignor Matarazzo Carmel (Ragusa). Monsignor Gherardini Brunero (Prato). February 10.

[*Latin ed. p. 604*]

Acts of the Apostolic See - Official Commentary 604, February 15, 1966. Monsignor Guglielmo Gnariglia (Treviso). 21. Monsignor Adelmo Catacchini (Sansepolcro). 24. Monsignor Enrico Battigelli (Udine). Monsignor Lorenzo Goodacre (Bathurst). Monsignor Michele Henry (Bathurst). Monsignor Giovanni McMahon (Bathurst). Monsignor Giovanni Bing (Bathurst). March 9. Monsignor Camillo Ber Hocchi (City of Castello). Monsignor Aurelio Di Cesare (Penne-Pescara). Monsignor Giuseppe Di Francesco (Penne-Pescara). Monsignor Amedeo Di Mzo (Penne-Pescara). Monsignor Italo Febo (Penne-Pescara). Monsignor Oliviero Olivieri (Penne-Pescara). Monsignor Luigi Giunta (Rome). March 12. Monsignor Ettore Peña (Santiago de Cuba). Monsignor Pietro Paci (Tolentino). March 18. Monsignor Giuseppe Lazzarino (Acqui). Monsignor Ernesto Leoncini (Acqui). March 24. Monsignor Carlo Taramasso (Porto and St. Rufina). Honorary Chamberlains in peacock blue attire of His Holiness: March 30, 1966. Monsignor Giovanni Marra (Mileto). Secret Chamberlain of Honor to His Holiness: February 15, 1966. Monsignor Giacomo Veggian (Rome). HONORS. With letters from the Secretariat of State, the Holy Father Paul VI, happily reigning, deigned to bestow: The Order of St. Gregory the Great, civil class, with plaque: December 21, 1965. Upon Mr. Rodolfo Hirsch (Vienna). Upon Mr. Giovanni Kriegl (Vienna). Upon Mr. Rodolfo Sallinger (Vienna). March 16, 1966. Upon Mr. Luigi Cerasi (Tivoli). March 18. Upon Mr. Arnaldo Adami (Rome). Upon Mr. Fernando Granito (Rome). March 25. Upon Mr. Giorgio Plytas (Athens). March 26. Upon Mr. Giorgio Cigliana Piazza (Rome). The Order of St. Gregory the Great, civil class: November 11, 1965. Upon Mr. Carlo Maloney (Washington). March 23. Upon Mr. Emanuele Carvajal



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Sinisterra (Cali). March 26. Upon Mr. Edoardo Pomba (Malines-Brussels). December 21. Upon Mr. Enrico Pawlik (Vienna).

[*Latin ed. p. 605*]

Diarium Romanae Curiae, January 27, 1966. » » January 28 » » » » January 31. February 1 » » » » » February 24 » » » » March 3 » » » » March 9 » » March 10 » » March 18 » » March 22 » March 25 » March 30. Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al Al. 605. The Reverend Mr. de Jonge, Guglielmo ('s-Hertogenbosch). The Reverend Mr. Butros Dib (Beirut). The Reverend Mr. Brancia, Annibale (Nicotera). The Reverend Mr. Marmasse, Giovanni (Blois). The Reverend Mr. Kamler, Bernardo (Vienna). The Reverend Mr. Pelloni, Giuseppe (Rome). The Reverend Mr. Puletti, Orazio (Viterbo). The Reverend Mr. Dupré, Marcello (Paris). The Reverend Mr. Nicolai, Gaetano (Terni and Narni). The Reverend Mr. Huein, Antonio (Beirut). The Reverend Mr. Fochi, Emilio (Bologna). The Reverend Mr. Strazziari, Carlo (Bologna). The Reverend Mr. Pagnotta, Robert (Rome). The Reverend Mr. Pizzolo, Giuseppe (Rome). The Reverend Mr. Corselli, Guy (Italy). The Reverend Mr. Vitarelli, Angelo (Italy). The Reverend Mr. Vacchini, Francis (Rome). The Reverend Mr. Alonzo, Peter (Rome). The Reverend Mr. Di Nicola, Giuseppe (Rome). The Reverend Mr. Giannotti, Arnold (Rome). The Reverend Mr. Fornasari, Guy (Arezzo). The Reverend Mr. Mori, Anthony (Arezzo). The Reverend Mr. Provvedi, Renato (Siena). The Reverend Mr. Cascino, Calogero (Rome). The Reverend Mr. Di Loreto, Ugo (Italy). The Reverend Mr. Figurati, Savino (Italy). The Reverend Mr. Ricci, Roland (Italy). The Commandery of the Order of Saint Gregory the Great, military class: March 30, 1966. To General, Lieutenant Mantineo, Umberto (Italy). The Knighthood of the Order of Saint Gregory the Great, civil class: May 19, 1965. To Mr. Moreno, Peter (Bahia Bianca), December 11. To Mr. Machado Cruz, Ignazio R. (Tuticorin), December 17. To Mr. Van der Veken, Cornelio Giovanni (Roermond). To Mr. Van Balen, Gerard Frederick ('s-Hertogenbosch), December 21. To Mr. Fuchs, Giovanni (Vienna), December 28. To Mr. Stickler, Michele (Vienna), January 4, 1966. To Mr. Alvis, Giacomo Giuseppe (Eldoret). To Mr. Cheptoo Rotich, Domenico (Eldoret). To Mr. Delcroix, Gerard (Lille). To Mr. Despature, Paul (Lille). To Mr. Valentin, Anthony (Puerto Maldonado), March 10. To Mr. Jungerhans, Giovanni (Utrecht), March 11. To Mr. Pallu du Bellay, Filippo (Angers), March 28. To Mr. Caparrotti, Guy (Nicotera). To Mr. Harris, George (San Francisco). To Mr. Brossier, Maurizio (Blois), March 31.

[*Latin ed. p. 606*]

Acta Apostolicae Sedis - Official Commentary 606, January 31, 1966.

February:



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21: To the Reverend Fathers Jacheet Peter (Blois), Loesch Henry (Blois), van der Ploeg Cornelius G. (Haarlem), Moonen Henry A. G. ('s-Hertogenbosch), van Thiel John Joseph ('-Hertogenbosch), Arecco Alfred (Tortona), Guerzoni Joseph William (Tortona), Penati Peter Louis (Tortona), Gamberini Joseph (Bologna), Ayache Fouad (Sarba of the Maronites), Berni Lucio (Arezzo), Coradeschi Mario (Arezzo), Fornasari Francis. (Arezzo), Beccaneve Paul (Cosenza), Giuliani Salvatore (Cosenza), Tucci Francis (Cosenza), Imolesi Guy (Rome).

The Knighthood of the Order of Saint Gregory the Great, military class:

February 1966. To the Reverend Father Murard John (Paris).

The Commander's Cross of the Order of Saint Sylvester Pope:

June 1965. To the Reverend Father Brauneis Joseph (Vienna).

19: To the Reverend Father Radcliffe Hugh (Great Britain).

22: To the Reverend Father Rodrigues A. M. (Hong Kong).

17: To the Reverend Father Soukal Alexander (Vienna).

December 21: To the Reverend Father Cerreti Oreste (Italy).

25: To General Bavassano Alexander (Italy).

February 14: To General Buttiglione John (Italy).

March 22: To the Reverend Father Gorio Tullio (Rome).

To the Reverend Father York Lee Francis (Los Angeles).

The Cross of the Order of Saint Sylvester Pope:

April 1965. To the Reverend Father Greiss Francis (Cologne).

January 1966. To the Reverend Father Pirrami Traversari Silvio (Italy).

The Commander's Cross of the Order of Saint Sylvester Pope:

July 16, 1965.

August 4: To the Reverend Father Berbers John M. (Montevideo).

August 7: To the Reverend Father Scarpone Ernest (Montevideo).

August 29: To the Reverend Father Dickerhoff Paul (Limburg).

To the Reverend Father Corbani Iamil Halim (Baïrût).

To the Reverend Father Johannbroer Frederick (Limburg).

To the Reverend Father Riffel Paul (Limburg).

To the Reverend Father Wollasch John (Fribourg).

To the Reverend Father Heijmerink Anthony F. M. (Haarlem).

To the Reverend Father Hooij Theodore S. G. (Haarlem).

To the Reverend Father Gourut Lawrence (Moulins).

[*Latin ed. p. 607*]

Diarium Romanae Curiae, 19 October 1965. 20 November, 23; 26; 28; 4; 10; 12; 14; 19; 21; 25; 1 February 1966; 3; 5; 8; 12; 21; 24; March; 5; 9; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al; Al;



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## APOSTOLIC LETTER

To the Venerable Brothers, John Carmel Heenan, Cardinal, Archbishop of Westminster, and Joseph Gray, Archbishop of St. Andrews and Edinburgh, and to the other Archbishops and Bishops of England, Wales, and Scotland:

Concerning the celebration of a joint congress for the promotion of scholastic doctrine in Oxford and Edinburgh, marking the completion of the seventh century since the birth of John Duns Scotus.

**PAULUS PP. VI.**

**VENERABLE BROTHERS,**

**GREETINGS AND APOSTOLIC BENEDICTION.**

Alma Mater, adding another, no less significant, ornament to the already glorious honors of Great Britain: for it knows how to preserve the memory of illustrious men with studious care, and, when solemn anniversaries require it, it knows how to render fitting and eager praise to them, as is due to their dignity.

These thoughts spontaneously arose in Our mind, and they revolved within Us with great pleasure, when news reached Us of a joint international congress for the promotion of scholastic doctrine, which is being prepared to commemorate the Venerable John Duns Scotus, as the seventh century is completed since his birth.

This congress, under Your auspices, Venerable Brothers, will be celebrated with eager zeal and careful diligence in Oxford and Edinburgh.

(End of excerpt)

[*Latin ed. p. 610*]

610 Acta Apostolicae Sedis – An official commentary will readily demonstrate that these endeavors are destined for magnificent outcomes and will be of considerable importance, when consideration is given either to the topics that will be discussed therein, or to the number of distinguished men who will participate in these gatherings. For the Universities of England and Scotland, and from foreign lands, the Universities of Paris and Cologne, where he exercised his teaching, and many others, will send representatives; in addition to Catholics, there will be distinguished men selected from the Anglican Communion, from the Church of Scotland, and from other Christian communities of Great Britain, and from all over the world, renowned scholars of sacred disciplines. Even at this early stage, as we eagerly await the successful progress and abundant fruits of this gathering,



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we openly declare that we find great joy in the unique character and certain features that clearly distinguish this gathering. Indeed, it remains a fixed and established principle that the figure of John Duns Scotus, his philosophical and theological teachings, and also the aspects pertaining to his morals and ascetic nature, should be placed in a prominent position. Avoiding disputes and controversies that have arisen in past ages, preference is given to the methods of critical analysis and historical reasoning, which are now highly regarded, and these, when applied by distinguished scholars to examine the works of the Subtle Doctor, to determine their true nature and the sincerity of his opinions, have proven to be very fruitful. For this reason, careful study is being undertaken to present a comprehensive view, a vision, as it were, of the entire family of Scholastic doctors, from which it will be possible, among other things, to measure and appreciate the variety, richness, and abundance of philosophical and theological knowledge that flourished in the Middle Ages. Undoubtedly, in this context, St. Thomas Aquinas, with his "Summa Theologiae," stands out as a towering figure, surpassing the surrounding works, representing the synthesis of sacred doctrine polished in that age. The Angelic Doctor's synthesis, in expounding the harmonies between Faith and Reason, between Faith seeking understanding – as previously established by St. Anselm of Canterbury – and understanding seeking Faith, is so harmonious that he appears as a prince among the Scholastics.

[*Latin ed. p. 611*]

Acta Pauli Pp. VI 611. Let the common designation rightly glorify it. However, among it, distinguished Scholastic masters and doctors arise, like shining stars, by whom the Catholic doctrine radiates brightly during the same period of time. Furthermore, in the Encyclical Letters of the Eternal Father, Leo XIII, of blessed memory, our Predecessor, where it is greatly urged that Scholastic studies should flourish again, with St. Thomas Aquinas as the leader, against the errors of opinion of the present day, after it is stated: "Thomas Aquinas stands out far above others," other Scholastic doctors are enumerated, and St. Bonaventure is placed in the highest rank, who was later called by St. Pius X "the second prince of the Scholastics"; and it is well known that John Duns Scotus surpassed all others among the Seraphic Doctors.

Furthermore, it should be noted that the Ecumenical Council of Vatican II, in its Decree on the Formation of Priests, prescribed: "Philosophical disciplines should be taught in such a way that students are primarily guided to acquire a solid and coherent knowledge of man, the world, and God, drawing upon the permanently valid philosophical heritage," in which, without doubt, the Franciscan School is included. In Cattolica, besides other honorable institutions, there rises, although of different structure and size, a temple that, firmly founded and adorned with lofty spires, elevated by ardent



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contemplative genius, John Duns Scotus to the heavens. In his speculation, he generally followed the Platonic and Augustinian reason and inclination, sometimes approving, sometimes disapproving of Aristotle; and having thoroughly comprehended and refined more than fifty commentaries on sacred matters by Franciscan Scholastic doctors, including St. Anthony of Padua, Alexander of Halles, St. Bonaventure, Matthew of Aquasparta, Richard of Mediavilla, Adam of Marisco, Roger Bacon, William of Ware, and having followed all of them, the Franciscan School proved to be a more noble standard-bearer.

In his work, the most beautiful form of St. Francis of Assisi's perfection and the ardor of the seraphic spirit are certainly hidden and burning, since in it, for him, *to know* and *to live well* are preeminent. Because he affirms the charity of superior knowledge, the universal primacy of Christ, the glorifier of the Most Holy Trinity, the Redeemer of the human race.

[*Latin ed. p. 612*]

The Acts of the Apostolic See – Official Commentary, 612. In the order of nature and that which transcends nature, near which shines, with innate beauty, Mary Immaculate, Queen of the World, the revealed truth of the Gospel, so that the highest peaks may be reached, individually, those things which Saint John the Evangelist and Saint Paul the Apostle contemplated with such prominence and excellence in the saving plan of God. It is the hope of many that from this gathering, to be held in Great Britain to honor the memory of the Subtle Doctor and Mary, abundant fruits may ripen, whether concerning thought and meditation, or concerning morals and the conduct of life. Above all, we desire that the study of theology, and particularly the history of theology of the Scholastic Doctors, may be revived, so that the desires for serene investigation may flourish, which encompass a unified understanding and lead to the truth of the art. We are firmly convinced that from the theological treasury of John Duns Scotus, of great value indeed, bright weapons can be drawn to combat and dispel the smoky cloud of atheism that darkens our age. Often, those who, whether by reason or by experience, deny the existence of God, are nothing other than those who adore the idols and phantasms that they themselves have fabricated, vanishing in their own thoughts.

5 The Subtle Doctor, who constructs his theodicy with principles and reasons concerning God, drawn from the Sacred Scriptures, and who explains and develops wonderfully his doctrine concerning "He who is the true and infinite good," "the first effective cause," "the first final cause," "simply the first in terms of eminence," "the ocean of perfections," and "love by essence."

6 7 8 9 1 0 Indeed, another hope also smiles upon us. In a common declaration, which we made on March 24th of this year in the Basilica of Saint Paul the Apostle outside the walls, with the Most Reverend Brother



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Michael Ramsey, the Anglican Archbishop of Canterbury, expressions of hope were made "that between the Catholic Church of Rome and the Anglican Communion, diligent efforts will be made..." (Cfr. Rom. 1, 21-22. Exod. 3, 14. / John 4, 16. Ord. I, dist. 3, n. 59 (Ed. Vat., III, 41). Ord. I, dist. 2, n. 57-59, 60-62, 41; dist. 8, n. 198-200 (Ed. Vat., II, 162-165, 165-167, 149-150; IV, 264-266). 10 Ord. I, dist. 17, n. 171 (Ed. Vat., V, 220-221) ; Lectura I, dist. 17, n. 116 (Ed. Vat., XVII, 217). 7 8 9

[*Latin ed. p. 613*]

613 The Acts of Pope Paul VI establish dialogues, whose very foundations are the Gospel and the ancient traditions common to both, and which lead to that unity for which Christ prayed, in truth.

11 In order to foster such fruitful dialogues between the Catholic Church and the Anglican Communion and other Christian communities in Great Britain, the Scottish doctrine, perhaps, can offer assistance under suitable auspices. For three centuries, before the separation from the Apostolic See, it was commonly taught in British schools, not externally, but flourishing in a fertile native soil through a man born and raised in Great Britain, who illustrates it no less with swift and abundant ingenuity than with wisdom derived from experience in matters of life and practice. He was a theologian who builds, because he loves, and he loves with a certain and defined love, which is practice, according to his own words: "It is shown that love is truly practice."

12 Therefore, he can well contribute the elements of knowledge to these fruitful dialogues, pleasing to both, guided by the Spirit, which assigns the highest importance and the principle to seraphic charity. He urges that progress should be gradual: "In matters of faith, nothing should be proposed that cannot be proven from the truth of the doctrines." "That which is to be held as essential to the faith is only that which can be expressly found in Scripture, or expressly declared by the Church, or clearly follows from some plain content in Scripture or plainly determined by the Church."

Indeed, the Subtle Doctor was constantly concerned to ensure that the teaching of the Church was carefully attended to and that reverence for it was never diminished, for it possesses the charism of truth: "If anything is proposed anew by someone who holds the office of doctor, no one is obliged to assent..., but rather, he is first obliged to consult the Church, and thus to avoid error." "The Church is the guide and the teacher." Under this sign he proceeded, this was the explanation of the banner. He diligently investigates and pursues the growth of knowledge through the art of criticism, turning his mind to fundamental principles, and with a calm judgment, he presents the conclusions he has drawn therefrom.

13, 14, 15: Declaration of Pope Paul VI and the Archbishop of Canterbury (A.A. 8, LVIII, 1966, p. 287). *Ibid.*, prol., n. 308 (Ed. Vat., I, 20). *Ibid.*, IV, dist. 11, q. 3, n. 3 (Ed. Vives, XVII, 352 a). *Ibid.*, IV, dist. 11, q. 3, n. 5 (Ed.



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Vives, XVII, 353 a). *Ibid.*, Reportatio III, dist. 25, q. un., n. 6 (Ed. Vives, XXIII, 462 a).

[*Latin ed. p. 614*]

Acts of the Apostolic See - Official Commentary 614, therefore, the movement, as John of Gerson said, "is not content with the contentious pursuit of victory, but strives for harmony through humility." Contrary to the tenets of rationalism, he observes that reason and thought are constricted and limited in the knowledge of divinely revealed truths, and he emphasizes that these are precisely the things necessary for man to attain the ultimate end for which he was created. In this excellent endeavor to find harmony between natural truths and supernatural truths, to compose the marriage of Faith and philosophy, he demonstrates the danger of falling into the errors of pagan philosophers, and, as St. Bonaventure said, to which he himself assents, of mixing so much "water of philosophical science" with "the wine of Holy Scripture, that the wine is transformed into water."

1 6 1 7 In accordance with these considerations, we invoke all good things, so that a rich harvest may arise from the fertile field of nature, and that truth, flourishing through wide-ranging and harmonious discussions, may be renewed, "which elevates us so sublimely."

18 To confirm these paternal wishes, we invoke the gracious protection of God, the source of truth and love, for the upcoming international conference of scholars dedicated to the promotion of learning, which will be held in Oxford and Edinburgh in honor of the name of John Duns Scotus, that He may, through His single act of love, "harmonize" us. And having prayed these things, we impart the Apostolic Blessing to you, Venerable Brothers, to those who are working to promote this conference, and also to those who will participate in it, with paternal affection.

Given at Rome, at St. Peter's, on the fourteenth day of the month of July, in the fourth year of Our Pontificate.

**19 PAUL VI**

1 6

I. DE GERSON, Two Lectures on "Repent," second lecture, consideration 5 (Opera, IV, Paris 1521, fol. 34 rfc).

St. BONAVENTURE, Collationes in Hexaëmeron, vision 3, col. 7, n. 14 (Ed. Deforme F., Ad Claras Aquas 1934, 217).

DANTES ALIGHIERI, Paradise, XXII, 42: "the truth which elevates us so sublimely."

Ord. III, dist. 25, q. un., n. 2 (Ed. Vives, XV, 378 b - 379 a).

1 7



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19

[*Latin ed. p. 615*]

Acta Pauli Pp. VI 615 CONSTITUTIONES APOSTOLICAE I DE FAIRBANKS - JUNELLENSIS (ANCORAGIENSIS)

After detaching certain territories from the cathedrals of Fairbanks and Juneau, a new metropolitan Church is established, named "Ancoragiensis." Furthermore, a new ecclesiastical province of the same name, Ancoragiensis, is established.

PAVLUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

How true are the voices of the holy Prophets, who, moved by the worshipful Spirit of God, foresaw that after many ages, the holy religion of God would be received by all nations and peoples (cf. Ps. 18, 15; 85, 9); of whose religion, the Apostles were incorruptible witnesses, not only in Judea and Samaria, but also even to the ends of the earth (cf. Acts, 1, 8). This, indeed, both confirms the progress of our faith throughout the entire world, and also strengthens the status and condition of religious affairs in the Alaskan region. In that region, indeed, since Christian affairs have prospered, and greater future growth is foreseen, the venerable Brother Aegidius Vagnozzi, Archbishop with the title of Myra and Apostolic Delegate in the United States of America, requested that, after detaching certain territories from the dioceses of Fairbanks and Juneau, a new Church be established there. Approving this plan, and after having heard the opinions of the local Ordinary Bishops and the venerable Brothers, Cardinals of the Holy Roman Church, who preside over Consistorial affairs, We decree the following. From those dioceses, We separate a portion of territory, which, according to the civil organization of the republic, constitutes the Third Judicial Division, commonly known as the Third Judicial Division. Within this territory, We establish a new archdiocese, from the city of Anchorage, to be called the Ancoragiensis Archdiocese, which city is still within the boundaries of the Juneau diocese. The boundaries of this archdiocese will be: to the east, a line beginning from the Gulf of Alaska in the Pacific Ocean, passing between the promontories commonly called Poi, Riou, and Point Manby, and turning to the north, forming an arc...

[*Latin ed. p. 616*]

616 The Acts of the Apostolic See – An Official Commentary, located at longitude 141 degrees West from Greenwich, and following the boundary of the territory of the State of Alaska and the Dominion of Canada; this same line then turns westward in an arc, reaching the highest mountains in the region commonly known as the Alaska Range, and reaches the promontory commonly known as Nevenham, and again reaches the Pacific Ocean. Furthermore, the entire peninsula, which is called the Alaska



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Peninsula, together with the islands which they call, in their own language, the Aleutian Islands, the Pribilof Islands, and Kodiak Island, will belong to the new Anchorage Archdiocese. The seat of the bishop of Novae Ecclesiae will be in the city of Anchorage; and the Archbishop will establish his cathedral in the church of the Holy Family of Jesus, Mary, and Joseph, which will be suitably enlarged and dignified. The episcopal table will be provided by: the revenues of the curia, contributions from the faithful, and, if there are any, a portion of the income from goods, according to the norm of Canon 1500 of the Code of Canon Law. Furthermore, a college of canons shall be established; and if this cannot be done immediately, the Ordinary shall appoint diocesan consultants, according to the prescriptions of law. Moreover, priests shall be assigned to the Anchorage Archdiocese, in which they hold a benefice or office; and other priests, clerics, and seminarians, to those in which they legitimately reside. Furthermore, the prelate to whom this new Church is entrusted shall take care that documents and records pertaining to matters or persons of the Anchorage Archdiocese are promptly sent to his curia, and preserved in its archives. We also declare that it is our will that the diocese of De Fairbanks remain subject to the Sacred Congregation for the Propagation of the Faith. We also decree that the new Anchorage Archdiocese shall be placed among the order of metropolitan churches, and that a new ecclesiastical province shall be established in Alaska, of which the same Archdiocese shall be the metropolitan see, with the due rights and obligations; and that the diocese of De Fairbanks, hitherto directly subject to this Apostolic See, and the diocese of Junellensis, still subject to the metropolitan Church of Seattle, shall be suffragan. Furthermore, all these things which we have ordered shall be carried out by the venerable Brother Giles Vagnozzi, or by whomever he may delegate; and the acts and documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation of the Consistory. We will and declare that this Constitution is now and forever effective; so that those things which are decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. The effectiveness of this Constitution shall not be hindered by any prescriptions of any kind, since we derogate from them all by means of this. Furthermore, it shall not be lawful for anyone to tear or corrupt these documents of our will; rather, copies and passages, or printed versions of this Constitution shall be.

[*Latin ed. p. 617*]

The acts of Pope Paul VI, numbered 617, whether written by hand or typed, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were presented in person. Given in Rome, at St. Peter's, on the twenty-second day of the month of



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January, in the year of Our Lord nineteen hundred and sixty-six, in the third year of Our Pontificate. JAMES A. Cardinal COPELLO, CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation of the Consistorial and Secret Affairs. Franciscus Tinello, Regent of the Apostolic Chancery. Ioannes Calieri, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary. In the Apostolic Chancery, volume CXIX, number 98. II. The diocese of PUSANENSIS (MASANENSIS): A new diocese is established, named "Masanensis," from certain territories taken from the diocese of Pusanensis, in Korea. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Since the affairs and activities of the Catholic Church in the Korean region have been steadily increasing, with God's help, it has seemed opportune to the Sacred Congregation for the Propagation of the Faith to separate certain territories from the diocese of Pusanensis and to establish a new ecclesiastical circumscription. To this end, after having heard the venerable Brother Anthony Del Giudice, Archbishop with the title of Hierapolitan in Syria and Apostolic Delegate in Korea, Our beloved Son, the Cardinal of the same Sacred Congregation, requested that we grant this, and we, considering it necessary, have decided and ordered the following: We separate the entire territory from the diocese of Pusanensis, which includes the cities commonly known as Masan, Jinju, Samcheonpho, Jinhae, and Choong-mu, and the surrounding areas.

[*Latin ed. p. 618*]

618 Acta Apostolicae Sedis - Official Commentary: We have established a new diocese, called Masan, comprising the places called Jinyang, Euryeong, Changweon, Haman, Hapcheon, Keuchang, Hamyang, Sancheong, Hadong, Sacheon, Koseong, Thongyeong, and Namhae. The seat of the diocese and the bishop's residence will be in the city of Ma-san; the episcopal chair, however, will be in the sacred edifice dedicated to God in honor of Saint Paul, which is located there, and we elevate it to the dignity of a cathedral church, with all due rights. The Bishop should strive to establish a diocesan consultative body, in accordance with canon law, to assist him with counsel and support, as long as the canonical college cannot be established. Furthermore, we decree that the Masan cathedral see shall be a suffragan of the metropolitan see of Taegu, and that secular priests shall be appointed to it, as is customary. The venerable Brother Anthony Del Giudice, whom we have mentioned, or whoever he may legitimately delegate, shall take care to ensure that these matters are carried out. Whoever completes this task shall order that appropriate documents be drawn up and sent to the Sacred Congregation for the Propagation of the Faith, duly signed and sealed. We declare this Constitution to be effective now and in the future; in such a way that those to whom it pertains shall observe what has been decreed therein with religious devotion, and thus it shall obtain



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its force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since by means of it we derogate from all such. Furthermore, it shall not be permissible for anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of the highest-ranking official in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the fifteenth day of the month of February, in the year of Our Lord nineteen hundred and sixty-six, in the third year of Our pontificate. For the Holy Roman Church: Hamlet I. Card. CICOGNANI, Prefect of the Sacred Congregation for the Propagation of the Faith. Gregory P. Card. AGAGIANIAN, Secretary. Francis Tinello, Apostolic Secretary. Joseph Rossi, Bishop in title of Palmyrene, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary. In Ap. Cane, tab., vol. CXX, n. 21.

[*Latin ed. p. 619*]

Acta of Pope Paul VI, 619, Regarding the Prefecture Apostolic of Saint Louis of Senegal.

The Prefecture Apostolic of Saint Louis of Senegal is elevated to the rank of a diocese, retaining the same name and boundaries.

PAUL, Bishop, Servant of the Servants of God, for the perpetual memory of this event: The Church of Christ, although possessing as its own characteristic the example and commands of its Founder, to bring to all peoples, nations, and tribes the most joyous news of eternal salvation (cf. *Civitate Dei*, 16, 15), nevertheless has always regarded its external form and structure. For, as in human affairs, a certain progress of the Church among peoples and in the minds of peoples is contained and consists in this. Therefore, since there existed in the Republic of Senegal only one Prefecture Apostolic, and much growth was foreseen for the future if it were to be organized as a diocese, it seemed to the Sacred Congregation for the Propagation of the Faith, after hearing the opinion of the Apostolic Nunciature in that nation, as is customary, that this could be done well. And We, approving this, having carefully considered the matter, decree and order the following:

We include the Prefecture Apostolic of Saint Louis of Senegal among the dioceses, retaining the same name and boundaries; which shall be subject and subordinate to the metropolitan See of Dakar, and subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith. Furthermore, We establish its episcopal See in the city commonly known as Saint Louis, with the episcopal cathedral chair in the church dedicated to Saint Louis; which We hereby place among the cathedral churches.

Let the Bishop to whom this new diocese is entrusted take care to establish a college of canons; in the meantime, however, if it cannot be done immediately, let diocesan consultors be chosen, who will assist their Prelate



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either by giving advice or by providing temporal assistance. As for everything else, concerning the rights and obligations of new dioceses, the norms of Canon Law shall be observed scrupulously.

Furthermore, We wish that those who are in charge of the Apostolic Nunciature in the Republic of Senegal shall strive to carry out these Our Letters, to whom We grant the necessary powers, which, if they deem it advisable, they may also delegate to others.

Let the acts be recorded, and let true copies of the documents be sent promptly to the Sacred Congregation for the Propagation of the Faith.

[*Latin ed. p. 620*]

Acts of the Apostolic See - Official Commentary 620. We will and desire that this Constitution be efficacious now and henceforth; in such a way that those things which are decreed by it be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the efficacy of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and passages of this Constitution, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are also subscribed by a public notary, shall have the same validity as if they were shown. Given in Rome, at St. Peter's, on the fifteenth day of the month of February, in the year of Our Lord nineteen hundred and sixty-six, the third year of Our Pontificate. For the Holy See, the Chancellor, B. Hamlet, Archbishop of Dijon. I. Card. CICOGNANI, Prefect of the Congregation for Public Affairs. GREGORIUS P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Secretary of the Apostolic Chancery. Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary. In the Apostolic Chancellery, volume CXX, number 25. IV. HERMOSILLO - TIGUANA (MEXICALI). Certain territories are taken from the Dioceses of Hermosillo and Tiguana, with which a new Diocese is established, to be called "Mexicali." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. He who considers how much benefit a suitable arrangement of affairs and territories can bring, and how useful it is for the faithful to have their own pastor in their own region, will easily understand why this Apostolic and Roman See places this among its most important duties.

[*Latin ed. p. 624*]

Acts of the Apostolic See - Official Commentary 624. The revenues, contributions of the faithful, and goods which, according to Canon 1500 of the Code of Canon Law, are destined for this See, are administered by the Curia. The governance of the Prefecture of Novae, the election of the Capitular Vicar in the absence of a bishop, and other similar matters, are gov-



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erned by canon law. Finally, all documents pertaining to matters, persons, or goods belonging to the Church should be promptly sent to its Curia, and diligently preserved there. We further decree that priests who hold a benefice or office should be attached to this See; other clerics or seminarians should be attached to it in which they legitimately reside. Furthermore, it pleases us that the venerable Brother Aloysius Raimondi should implement what we have established for this purpose, or someone whom he may delegate. In truth, the acts and documents should be drawn up, and true copies sent to the Sacred Congregation of the Consistory. We will and desire that this Constitution be effective now and in the future; in such a way that those who are concerned with the matters decreed by it will observe them religiously, and thus obtain their full effect. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be valid, since we hereby repeal all such prescriptions. Moreover, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the fifth and twentieth day of the month of April, in the year of Our Lord nineteen hundred and sixty-six, in the third year of Our Pontificate. For the Holy Roman Church, Hamlet I, Cardinal. CICOGNANI. Charles Cardinal. CONFALONIERI, Prefect of the Sacred Congregation for the Affairs of the Church. Francis Tinello, Regent of the Apostolic Chancery. Joseph Del Ton, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. In Ap. Cane, tab., vol. CXX, n. 80.

[*Latin ed. p. 625*]

Acta Pauli PP. VI, 625, VI. Of the Dioceses of Chambéry and others: Mauriana and Tarantasia, located in the region of Savoy, are likewise united to the Metropolitan See of Chambéry.

PAUL, Bishop, Servant of the Servants of God, desiring, for the good of souls, and with the utmost zeal and effort, to fulfill the office entrusted to us by the highest authority, and believing that, if circumstances permit, certain measures should be adopted which would simultaneously contribute to a more suitable arrangement of the dioceses and also be of the greatest benefit to the faithful themselves, We have considered it opportune to unite the cathedrals of Mauriana and Tarantasia, which are located in the region of Savoy, in the same manner to the Metropolitan See of Chambéry: a union which, it seems, will be of no small benefit, both to the governance of Christians and to the advancement of Catholic affairs, as well as to the more equitable distribution of priests, persons, and resources.

After hearing the opinion of the venerable Brother Paul Bertoli, holding the title of Archbishop of Nicomedia and Apostolic Nuncio in France, and with the consent of those who have some right or claim in this matter, We,



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by Our apostolic authority, decree and order the following:

The dioceses of Mauriana and Tarantasia are united to the archdiocese of Chambéry in the same manner, so that one and the same Bishop will preside over the three churches, and will be simultaneously the Archbishop of Chambéry and the Bishops of Mauriana and Tarantasia.

Furthermore, in this manner, without extinguishing the dioceses, each church will have its own cathedral and college of canons, and will participate in the archdiocesan council in a manner appropriate to the importance of the affairs of each diocese; however, there will be a single diocesan curia, and one will be chosen, in the event of a vacancy, as Vicar Capitular.

We also decree that, with due regard for canonical equity, whenever the needs of the apostolate require a more suitable distribution of priests, benefices and offices of the aforementioned dioceses may be conferred upon the priests of those same dioceses equally and indiscriminately.

These things which We have commanded are to be carried out by the venerable Brother Paul Bertoli, whom We have mentioned, or by a person delegated by him, provided that he is of ecclesiastical standing.

[*Latin ed. p. 626*]

Acts of the Apostolic See - Official Commentary, number 626. Those who complete the matter should strive to prepare appropriate documents and send them to the Sacred Congregation of the Consistory as soon as possible. We intend this Constitution to be effective now and in the future; indeed, so that those to whom it pertains may observe what is decreed therein with religious devotion, and thus may it obtain its force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the sixth day of the month of April, in the year of Our Lord nineteen hundred and sixty-six, the third year of Our Pontificate. For the Holy See, the Chancellor, B. ÛAMLETUS I. Cardinal CICOGNANI, Cardinal CONPALONIERI, Secretary of the Congregation of the Consistory, Francis Tinello, Regent of the Apostolic Chancery, Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary, Sylvius Romani, Apostolic Protonotary, at the office of Plumbi, in the Apostolic Chancellery, volume CXX, number 69. APOSTOLIC LETTERS: Concerning the title and privileges of the Basilica Minor of the Church of the Blessed Virgin Mary on the Capitoline Hill in Coloniae Agrippinae. PAUL VI, Pope. For the perpetual memory of the matter. — The temple of the Blessed Virgin Mary on the Capitoline Hill is renowned throughout Coloniae Agrippinae, and is highly esteemed for its antiquity, its history, its magnificence, and above



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all, its piety. This church, which was founded by Saint Plectrude in the eighth century, upon...

[*Latin ed. p. 627*]

The walls of the temple dedicated to Jupiter, as tradition recounts, were constructed of brick. Here, women, devoted to God and gathered in a community, would devoutly converse. In the eleventh century, a structure of the Roman style was again built and consecrated by Saint Annon, Archbishop of Cologne, in the year 1515. Finally, when the latest war raged, it was sadly destroyed and overthrown, but, with unwavering piety, it was restored and, at least in part, its former splendor was revived. In this therefore renowned seat of religion, Saint Peter Canisius delivered a celebrated discourse to men and young people, in order to strengthen them in preserving the Catholic Faith. The image of the Blessed Virgin Mary is venerated there with great devotion, which Saint Hermann Joseph pursued with singular zeal and love. Furthermore, in the same temple, which at the beginning of the nineteenth century, after the dissolution of the community of those women, became a parish church, a work of salvation, by which life is given to souls, is diligently carried out; it is particularly pleasing to mention the association founded by the Blessed Virgin Mary there, and the flourishing gatherings of young people. The church is richly furnished with sacred objects and adorned with relics, especially those of Saint Hermann Joseph, for whom the faithful people have a particular devotion. Having considered all these things, Our Beloved Son, Joseph, Cardinal Frings, Archbishop of Cologne, requested that We grant the temple, so illustrious with so many praises, the title and status of a Minor Basilica. Gladly complying with these requests, after consulting with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters We elevate the church of the Blessed Virgin Mary in Cologne, on the Capitoline Hill, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples adorned with the same title. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from now on, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the twenty-fourth day of the month of April, in the year 1965, in the second year of Our pontificate. © HAMLETUS I. Card. CICOGNANI, concerning public



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affairs of the Church.

[*Latin ed. p. 628*]

628 Acta Apostolicae Sedis - Official Commentary, Title and privileges of the Minor Basilica, the temple of the town of Jaroslaw, dedicated to the Most Holy Virgin Mary, Sorrowful. PAUL VI, Pope. For the perpetual memory of the matter. — The town of Jaroslaw, which is a Polish town on the borders of the diocese of Przemyśl, has been given a most excellent name, and an image and a church have been dedicated there, both pertaining to the worship of the Most Blessed Mother of God. For one, skillfully sculpted by a certain hermit and discovered there in the 14th century, has constantly stirred up the piety of the faithful, who, even to this day, have been accustomed to offer their prayers and fervent vows before it, many having obtained help and assistance through the Holy Virgin. This very image was, in times past, redeemed by a magnificent and precious diadem by the sacred prelate. The memory of this event was recently celebrated before a large multitude, two centuries having passed. The temple, having originally contained a wooden Marian image, has been rebuilt according to the best principles of architecture and is piously frequented by a constant gathering of various citizens, with no exception made even for the leading members of the people. Therefore, it greatly commends the beauty of the art, but even more, it undoubtedly demonstrates the devotion of all to rendering all acts of veneration to that most venerable Mother, to whom Poland has always been faithful, known as a most loving daughter, devoted by its very nature. Therefore, moved by these reasons and the vow of the religious members who perform the sacred ministry in this Marian shrine, the Prefect of the Polish Province of the Order of Preachers gave us letters, in which he requested that, by a special decree of Our power, we elevate the temple of Jaroslaw to the dignity of a Basilica. We consider these requests, with the support of the Auxiliary Bishop of Przemyśl and the Procurator General of the Dominican Order, to be most readily acceptable, and we are confident that, with such a great benefit conferred, the piety towards the Mother of God and the observance of religious duties will increase day by day. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation of Our own, and with the fullness of Apostolic power, by the force of these letters and perpetually, we affix and adorn the temple, dedicated to God in honor of the Most Holy Virgin Mary, Sorrowful, and located in the town of Jaroslaw, within the borders of the diocese of Przemyśl, with the title and dignity of a Minor Basilica, with all the rights and privileges attached.

[*Latin ed. p. 629*]

Acta Pauli PP. VI, 629, concerning liturgical matters which properly belong to temples, bearing the same name, notwithstanding any contrary



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circumstances. We decree, establish, and ordain that these present Letters shall remain forever firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Romae, at the Vatican, under the seal of the Fisherman, on the tenth day of the month of He March, in the year 1966, the third year of Our Pontificate.

SB HAMLETUS I. Cardinal CICOGNANI, in the third rank, concerning the public affairs of the Church, decorates the Basilica Minor of the Blessed Virgin Mary "of the Chain" in the town of Oppido, within the territory of the archdiocese of Cosentina.

PAULUS PP. VI. For the perpetual memory of this matter.

The illustrious seat of Marian piety is declared to be the sanctuary of the Blessed Virgin Mary "of the Chain," by which the town of Oppido, the archdiocese of Cosentina, and even the entire region of Bruttium, commonly called Calabria, are spiritually nourished and ennobled. This devotion to religion has been practiced since the year 1251, as tradition recounts, when an image was discovered, depicting the Divine Infant and the Virgin Mary holding a chain in her hands. After various events, in which it was obscured as if by darkness and then brought to light again, it was found again in the last century. From that time, devotion to the Mother of God, bearing this name, has greatly increased, especially after the sanctuary was dedicated to the Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, and the image was solemnly adorned with a golden diadem by the authority of the Chapter of the Basilica of St. Peter at the Vatican. Moreover, the old church could no longer contain the multitude of Christians who flocked to it. For this reason, with the encouragement of the religious confraternities, which we have mentioned, a new temple was begun to be built in the year 1929. This work, remarkable in its size, noble in its structure, beautiful in its painted images, and adorned with various marbles, has become a worthy hall, where the Blessed Virgin Mary...

[*Latin ed. p. 630*]

630 Acta Apostolicae Sedis - The Official Commentary shall be respected. Desiring, moreover, to honor this sanctuary in the region of Calabria, through Our benevolence, and signifying the wishes of the clergy and the people of God, Our beloved son Fidelis Pomes, the present rector thereof, humbly requested that We grant it the title and status of a Minor Basilica. These requests were supported by Our Venerable Brothers, Cardinals Joseph Pizzardo and Ferdinand Cento of the Holy Roman Church, and by the Venerable Brother Dominic Picchinenna, Archbishop of Cosenza. We, carefully considering this excellent seat of Marian devotion, readily



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agreed to their request. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, We elevate the church dedicated to the Blessed Virgin Mary "of the Chain" in the town of Lauriniano, within the archdiocese of Cosenza, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of the same name. Contrary to anything that may be alleged to the contrary. We decree, We establish, We ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now or in the future, shall fully and completely observe them; and that they shall be duly judged and defined; and that, from this moment forward, they shall be considered void and null, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-first day of the month of March, in the year 1966, the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI.

An Apostolic Nunciature in Japan is established for public affairs of the Church. In view of the mutual benefit and public relations that exist between the Empire of Japan and the Apostolic See, it is presently advisable to elevate the office of the sacred legation, established there in 1952, to a higher rank, and thus to perfect that bond of mutual relationship. Wherefore, by Our own motion, with certain knowledge and mature deliberation, by the force of these letters and by Our authority, We establish the Apostolic Nunciature in Japan.

[*Latin ed. p. 631*]

By the grace of God, Paul VI, Pope. To the Most Reverend Father Constantine Koser, General Vicar of the Order of Friars Minor, greetings and Apostolic Benediction.

The most holy church of the Portiuncula, which Blessed Francis of Assisi loved above all other places in the world, has become increasingly renowned throughout the Catholic world, not only because there the seraphic Father spoke and acted in wondrous ways, but especially because it is endowed with a special indulgence, which is called the "Indulgence of the Portiuncula," and from which those who visit it piously have benefited for many centuries.

It is pleasing to Us that, in these days, the seven hundred and fiftieth anniversary is celebrated since the same indulgence was granted to the very Saint Francis, as is said, by Pope Honorius III, and which Our predecessors have repeatedly confirmed throughout the course of the centuries, so that the faithful, following the custom and the example of their ancestors, may enjoy the distinguished antiquity of this place.

Acta Pauli Pp. VI 631: We establish an Apostolic Delegation, confirm-



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ing its seat in the principal city of Tokyo; and We grant to this Delegation, which We have established, all and singular rights, privileges, honors, prerogatives, and indulgences which are proper to such Legations, confident that this expression of Our will will be a means of promoting the cause of religion. These things We decree, We establish, We decide, so that these present Letters shall remain firm, valid, and efficacious forever; and shall have their full and complete effect; and that the Apostolic Delegation, which We have established in Japan, shall be fully supported now and in the future; and that it shall duly judge and decide; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared void from this time forward. Given in Rome, at St. Peter's, under the Fisherman's ring, on the fourteenth day of the month of June, in the year 1966, the third year of Our Pontificate.

**83 HAMLETUS I. Card. CICOGNANI.**

[*Latin ed. p. 632*]

Acts of the Apostolic See - Official Commentary 632, so that there, they may be more perfectly and promptly reconciled to God, where "he who prays with a devout heart will obtain what he asks." Let us repeat the words which we recently presented with pastoral concern: "To the Kingdom of Christ, it is fitting for us to approach only through 'metanoia,' that is, through an intimate transformation of the whole man, by which he begins to order his thoughts, his judgments, and his life according to that sanctity and charity of God which have been most recently manifested in the Son, and fully imparted to us." To those Christian faithful who strive to attain this "metanoia," led by penance, and who, after sin, seek that sanctity with which they were first clothed in Christ through baptism, the Church comes to meet them, supporting the weak and infirm, as it were, with a maternal embrace and assistance, even by granting indulgences. Therefore, an indulgence is not a more facile way by which we can avoid the necessary penance for sins, but rather it is a support which each faithful person, aware of his own weakness with humility, finds in the mystical Body of Christ, which with all its members "strives for their conversion through charity, example, and prayers." The illustrious Saint Francis himself left us a remarkable example of such a penitent and conscious of human weakness, in which we marvel at how admirably he expressed "And put on the new man, who according to God is created in justice and holiness of truth." For he not only provides an example of that most efficacious conversion to God and of a truly penitent life, but also commands in his Rule that men be reminded "to persevere in true faith and penance, because otherwise no one can be saved"; and likewise, in the explanation of the Lord's Prayer, he implores the Father who is in Heaven: "And forgive us our debts; through your ineffable mercy, through the power of the passion of your beloved



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Son, our Lord Jesus Christ, and through the merits and intercession of the most Blessed Virgin Mary and all your elect." It is fitting to believe that these exhortations of Saint Francis, as well as that wonderful charity with which he was moved to grant the indulgence of the Porziuncola to all the faithful, arose from the desire to share with others the sweetness of spirit which he himself experienced after obtaining forgiveness of his sins from God. He narrates this indeed in the most beautiful words.

[*Latin ed. p. 633*]

The Acts of Pope Paul VI, page 633, record that the principal author of this account of the holy man's life, Brother Thomas of Celano, writes: "When, marveling at the mercy of the Lord and desiring to have revealed to him the progress of his own life and that of his brethren, he sought a place for prayer, as he most frequently did, and, persevering for a long time with fear and trembling before the Lord of all the earth, and reflecting on the years he had spent poorly, he often repeated that word: 'Lord, have mercy on me, a sinner.' Then, a certain unspeakable joy and the greatest sweetness began gradually to flood the depths of his heart. Also, he began to be freed from himself, and, with affections subdued and darkness banished, which had been hardened in his heart by the fear of sin, he received the certainty of the remission of all his sins, and was shown the grace of breathing."

8 The first fruit of penance is the awareness of our sins: "If you will that He forgive you, let him be your judge, not your advocate." Therefore, our accusers, presented before the Church, to whom Jesus Christ has given the keys of the kingdom of heaven, will grant us remission of sin and punishment; yet, for this reason, the path by which we return to God should not be delayed. We must take upon ourselves the yoke of Christ and bear His cross, or seek it through voluntary penance; and, above all, through good works and the fruits of fraternal charity, we must demonstrate that we have sincerely turned to the house of the Father, and are more firmly and in a new way united to the body of Christ, which is the Church. The Christian who completes this renewal of the soul, as we have said above, does not act in isolation, for "just as certain works cleanse the entire people, and the tears of the people wash away sin, so the people are redeemed by prayers and lamentations, and are cleansed inwardly. For Christ has given to His Church that, through all, one may be redeemed, who deserved the coming of the Lord, that through one all may be redeemed."

The indulgence, which the Church grants to the penitent, is a manifestation of that wonderful communion of saints, which, by the one bond of charity of Christ, mystically unites the most Blessed Virgin Mary and the Christian faithful, whether they are triumphant in heaven, or dwelling in Purgatory, or still journeying on earth. Indeed, the indulgence, which is



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granted through prayer,

[*Latin ed. p. 634*]

The Acts of the Apostolic See - Official Commentary 634. The penalty by which man is, in some way, hindered from attaining a closer union with God, is diminished or even entirely abolished; therefore, the penitent faithful find help in this singular form of ecclesiastical charity, so that they may "And putting on the new, him who is renewed unto knowledge, according to the image of him that created him." Reflecting on this with a pious mind, we desire that the seven hundred and fiftieth anniversary of the institution of this indulgence be celebrated in such a way that the Porziuncola truly be a place where plenary remission of sins may be obtained, as well as a confirmed peace with God.

We know well that, over the course of so many centuries, a great throng of pilgrims has continuously visited the church of the Porziuncola, who undertook long and arduous journeys, so that, as if in the embrace of the Queen of Angels, to whom the church and basilica of the Porziuncola are dedicated, they might enjoy peace of mind after the remission of their sins and renew themselves with divine grace. It is not unknown to Us that, even in these times, many pilgrims daily, and especially on the solemn dedication of that sanctuary, on which day the Porziuncola indulgence can be obtained in all churches of the Franciscan Order, come to the Porziuncola, not driven by curiosity or pleasure, but only by a desire to obtain forgiveness of sins from God, so that they may, in the future, have a familiar relationship with the heavenly Father. These pilgrims, indeed, in a certain way signify that human life is a great pilgrimage, which leads us, through a long and arduous journey, to God. It is certainly to be hoped that the pilgrimages of individuals or groups, which are becoming more frequent day by day due to the increased traffic, do not lose their religious and penitential character, but that true devotion to religion is their defining characteristic. May God grant that the pilgrimage to the church of the Porziuncola, which was so piously undertaken by Our predecessor, John XXIII, may not cease, but rather that the number of the faithful who come here to meet the most merciful Christ the Lord and His Mother, who is a powerful intercessor with Him, may continually increase. That these things may come to pass, We impart to you, beloved sons, to the entire Franciscan family, and to all those who will gather in the sanctuary of the Porziuncola to solemnly commemorate this anniversary, Our Apostolic Blessing in the Lord.

Given in Rome, at St. Peter's, on the fourteenth day of the month of July, in the fourth year of Our pontificate.

**PAULUS PP. VI**



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Col. 3, 18.

[*Latin ed. p. 635*]

Acts of Pope Paul VI, 635. A GRATULATORY MESSAGE To His Eminence, Cardinal Gustav Testa, Prefect of the Sacred Congregation for the Eastern Church, celebrating his eightieth birthday. To you, our beloved Son, celebrating your eightieth birthday, it is pleasing and delightful to us to adorn this auspicious day of your life with our wishes and blessings. Know that these words flow sincerely and deeply from our heart, and we pray for you, for the work to which you dedicate yourself, for the endeavors in which you are engaged, that you may receive the protection of God, the strength of increased virtue, and the power of heavenly grace. You will be able to recall the events of the pontifical legations, in which you served in various and diverse places, and the lasting fruit thereof, in these times. And concerning the important duties which you have performed in the Roman Curia, especially as Prefect of the Sacred Congregation for the Eastern Church and as Pro-President of the Council for the administration of the goods of the Apostolic See, we express our gratitude to you, because you have rendered us a most useful service, and we desire to always support you with all care and diligence, so that you may flourish with new consolations and merits. We confirm these things which we wish for you with sacred prayers, and therefore, as a means of obtaining heavenly gifts and as a witness of our charity, we gladly impart the Apostolic Blessing to you, our beloved Son. From the Vatican, on the twenty-ninth day of June, in the year 1966. PAUL PP. VI. ADDRESSES I, Given in the Vatican Basilica, where seventy Deacons were ordained to the priesthood by the Supreme Pontiff, to begin their sacred ministry in Latin America. * Venerable Brother! Beloved Sons! It is impossible to separate the moment of reflection on the Word of the Lord, which the Liturgy grants, indeed prescribes, at this point of the Holy Mass, from the consideration of the circumstances in which this great rite takes place. * On the third day of the month of July, in the year 1966.

[*Latin ed. p. 636*]

636 Acta Apostolicae Sedis - The Official Commentary, if completed, does not replace and does not stifle the Word of the Lord, which, ultimately, alone deserves our attention; indeed, it seems to Us that the circumstances in which we find ourselves help us to think and to understand what the Lord wishes to say to us today; they express, to those who know how to grasp the meaning of things and of the hours, something of His divine discourse, and they serve as a commentary on the mysteries that we are celebrating. The first circumstance is that of the place in which we find ourselves. No one can resist the inexhaustible charm, the grandeur, the beauty, and the sacredness of the building that hosts us; truly, the ancient



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inscription, which gave a definition of the basilica in which we are, repeats in our minds its praise: *iustitiae sedes, fidei domus, aula pudoris* (a seat of justice, a house of faith, a hall of modesty); but it does not restrain us from the spontaneous search for the focal point of this dazzling vision; and immediately the spirit gathers itself, almost forgetting everything else, around this altar, and seeks its secret: why here? why here this monument; why here this gathering of religious piety, almost at one of its most attractive, most sacred, and most inspiring centers? Here is Peter: the place of his martyrdom and his tomb; here is the Prince of the Apostles, he who received from Christ fateful promises; these cannot be forgotten: the foundation, which does not yield and does not age, the foundation upon which the entire edifice that Christ builds with every human material and through the centuries rests, is here; here are the keys, the powers of the government of salvation, which are accomplished on earth and celebrated in heaven. And we are here, like pilgrims at the tomb, where every path of the Kingdom of God arrives and from where it departs, like scattered pilgrims who, upon their first arrival, discover themselves to be brothers among themselves and children of this house, like thoughtful students, who wish to glean at least one word from this chair, to make it the seed of meditation for their entire lives. We must not neglect the observation that our humble presence and the paternal welcome, as poor, but true successors of that famous Peter, can make this experience more suggestive, more sweet, and more memorable. Then there is the other circumstance, which obliges Us to pause in grateful and amazed thought: you, dearest sons, whom We have just invested with the eternal priesthood of Christ. You who come from the Seminaries of the Obra de Cooperación Sacerdotal Hispano-Americana, from the Collegium of Louvain, from the United States, from the Pio-Latino and Pio-Brasiliano Colleges of the City, from different religious communities; you who come from that Seminary of Our Lady of Guadalupe, which the magnanimous heart of Our…

[*Latin ed. p. 637*]

The Acts of Pope Paul VI, page 637, recount how the Bishop of Verona conceived and implemented a plan, which, with the support of this Apostolic See and the Italian Episcopate, along with other worthy benefactors, promoted and sustained, and by which Catholic Italy, almost forgetting its own grave needs and lovingly generous with its precious treasures, provides aid to the sister nations of Latin America. Latin America! Behold it before us, at this very moment. These newly ordained priests, who are destined for it—many of whom already belong to it, having come here to prepare and ready to return immediately as ministers of the Gospel—give us a glimpse of its immensity; the relatives of the newly ordained inspire us to remember the many nations to which these new apostles will be sent; and the official representatives of those very nations, who have wished to



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attend this solemn rite, offer us a magnificent picture of their respective countries. Such is the importance of what we are doing, and such is the feeling that fills this ceremony with emotion and joy, that a prophecy of love and hope would rise from the heart to the lips: Latin America, this is your hour. Faithful heir to the heritage of faith and civilization that ancient, yet not old, Europe has bequeathed to you on the day of your independence, and which the Church, mother and teacher, has guarded with a love that sometimes surpasses her own powers of realization, now a new day dawns upon your history: the day of modern life, with all its impetuous and wondrous problems; a life not paganly profane, not ignorant of the spiritual and transcendent destinies of man, but a life conscious of its own original vocation to synthesize in a new and ingenious way the ancient and the modern, the spiritual and the temporal, the gifts of others and your own originality; a life not uncertain, not weak, not slow, but just, but strong, but free, but Catholic: an immense continent is yours; the whole world awaits your testimony of energy, of wisdom, of social renewal, of concord and of peace; a newest testimony of Christian civilization. Brothers and Sons, who hear us: how can we dare to use such language? We could expound the natural reasons that comfort us in this. We know enough about the people of those lands to be filled with esteem and confidence. You who will preach the Gospel there will experience the goodness of those populations and their predisposition to receive higher truths, those that idealize human activity and those religious truths that inspire, guide, and sanctify it. We say no more at this moment. But we wish to say...

[*Latin ed. p. 638*]

Acta Apostolicae Sedis - Commentarium Officiale 638, a word concerning the supernatural reason that almost compels us; the supernatural reason is your priesthood, dear Candidates for the sacred ministry in Latin America. Indeed, we are convinced that this priesthood (and we speak of all Priests, especially Bishops, who possess the fullness of the priesthood), this priesthood possesses the treasure of light and of *forma*, which can give those populations the capacity for renewal, for development, for moral and civil order, which is expected of them. You are the light of the world, we will say to you with the words of Our Lord. You are the salt of the earth. You are the leaven. You are the dispensers of the word and of grace. You are the pastors and spiritual teachers of the people. You are the friendship, the joy, the strength, the hope of souls. You are the comfort, the companion, the support of those who suffer, of those who await justice, of those who are in need of repentance and conversion. You, moreover, are the exponents of that active principle within the community of the faithful and in the surrounding society, which is the ministerial priesthood, conceived by Christ at the same time as service and as authority; all dedicated, even to sacrifice, for the good of others, and all transfigured by charisms and



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functions, which derive only from above, and which deserve obedience and docility from all. We have immense confidence, we repeat, that the priestly ministry is a source of salvation for the world; thus the Lord has established it; and we trust that it will be so, in a particular way, for the beloved countries of Latin America. For this reason, the effort of which you, newly ordained, are the expression, the effort of pastoral collaboration, is being undertaken. It seeks to honor the Episcopate and the Clergy, who with such dedication already work apostolically in those blessed lands; it seeks to perform an act of solidarity, increasing the number of Priests there and offering the example of some useful ecclesial experience to those good and promising Catholic communities; and it seeks to demonstrate that the decrees of the Ecumenical Council concerning mutual aid, which the members of the Catholic Church must offer to one another, are not empty words, but are living and operative, and are beginning to bear their fruits. And now, Venerable Brothers and dearest Sons, our thought should be fixed upon the evangelical text, proposed by the Liturgy for our meditation. For the sake of brevity, we will dwell only upon one expression of the words of Christ, the first of the pericope of today: "If the... "

[*Latin ed. p. 639*]

"Acta Pauli Pp. VI 639: '...sed iustitia non erit maior...' ", cum quod sequitur. Vos cognitis haec verba, quae gravissima sunt instar minae, quae imperativa sunt instar provocationis, quae penetrantes sunt instar sectionis anatomicae, quae originales sunt instar programmatis novi perfectionis moralis. Christus non contentus est cum iustitia puramente formali et exteriori. Christus vult vos esse boni per virtutem quae vos interioriter transformat et quae vos continuo docet ad sinceritatem extremae cordis et actionis. Si hoc locutionem ad vitam vestram sacerdotale applicamus, qualis stimulans, qualis tormentum ad perfectionem, ad sanctitatem! Bene, non timete, sed sitis alati a severa voce Iesu, ut vitam sacerdotale faciatis aequationem progredientem ad sanctitatem. Sacerdotium exigit et gignit sanctitatem. Iustitia, quam Dominus ab vobis petit, est illa evangelica. Vos omnia iam cognitis. Illa caritatis, gratiae, misericordiae divinae, quae accipitur et dispensatur. Ut hoc sit, o! non oblivciminati aureas maximas formationis vestrae: custodire et alere vitam interiorem, prius omnia. Silentium, meditatio, oratio personalis; deinde illa liturgica et communitaria, quae ad primam dat cibum et ab ea accipit. Deinde, scire vos conservare immaculatos, etiam si immersi estis in conversatione pastorali et profana; propterea ascetica simplex et virilis, quae animum temperat ad vigorem personalem, et dissipat spiritum ab incantationibus mundanis. Et deinde, scire vos donare, in "diaconia", in quaestione boni aliorum cum sacrificio; caritas, caritas: non est caritas via ad sanctitatem pro sacerdote destinato ad ministerium pastorale? Et tandem Iesus! Iesus cognitus; quis potest dicere se eum satis cognovisse? Iesus imitatus; non



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est haec norma altissima et comprehensivissima omnium officiorum nostrorum? Iesus secutus, in oboedientia quae magnum facit humilem, ubi Ille vult, sicut Ille vult, usque ad Getsemani, usque ad Calvary. Iesus annunciatus: qualis gaudium, qualis honor, qualis meritum maior huius? Iesus vivus: "Mihi vivere Christus est": hoc est omnia, fratres et filii carissimi. Hoc est sacerdotium. Hoc est missio. Hoc est mysterium. Hoc est spes. Nunc potestis accipere ultimam vocem: "Ite! praedicate, baptizate; ite; Christus vos mittit; Ecclesia vos exspectat, mundus est apertus coram vobis!"

[*Latin ed. p. 640*]

640 Acta Apostolicae Sedis - Official Commentary II. To the Episcopal Delegates and Diocesan Advisors of the Italian Sodalitas from the Action Catholica, who attended the meeting held in Rome. * We greet the Episcopal Delegates and Diocesan Assistants of the Italian Action Catholica, who have convened in Rome to examine their concerns, and – as has been stated by the General Assistant, Monsignor Franco Costa – particularly those "regarding the mission and the duties of the Priest in the Action Catholica." First of all, we must thank you for your participation in this national conference of such notable importance, which, following the recent ecumenical Council, gathers its teachings and intends to apply its spirit and norms to the great organization of the Action Catholica. We must also thank you for the visit you pay to Us, which brings Us the benefit of your experiences and the comfort of your zeal. But even more, We owe Our thanks to you for the work you do in your respective dioceses and associations to promote, to support, and to animate the Action Catholica, an institution which – as We have had occasion to repeat on many occasions – We consider to be a useful, indeed indispensable, complement to the pastoral, pedagogical, cultural, and even properly religious action of the Hierarchy and the Clergy. On this matter, We have nothing to add to what has been said and so well illustrated, both by the words of the General Assistant, and by the other authoritative speakers and orators of your Conference; We are content to approve and encourage, while We are pleased to note that the Italian Action Catholica receives from the Council rather a confirmation than a reform, having had the wisdom and the good fortune to place itself and to adapt itself in accordance with those developments of ecclesiastical life and those needs of our time, which the Council has recognized and has fostered with its doctrines and its norms regarding the position of the Laity in the ecclesiastical body and the apostolic function that belongs to them. Therefore, dear and venerable sons and brothers, We gladly exhort you to persevere in the work you have undertaken, with the comforted conscience of the goodness of your work, and with the care to imbue it with * On the 8th day



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of the month of July in the year 1966.

[*Latin ed. p. 641*]

The Acts of Pope Paul VI, page 641, speak of those lights and those impulses which the conciliar documents provide in such abundance to this field of apostolate. A revision, a renewal, a deepening, both doctrinal and spiritual, of the Italian Catholic Action will be necessary, even though it, "before its time," already realized the plan which the Council has masterfully outlined and established. You will certainly do this; and your Convocation is proof of this intention. Thus, once again, and this time with the certainty that gives words a definitive character, it has been studied and said what Catholic Action is and what it does; what it was and what it will be. Very well. If one aspect of this now clear issue deserves to be highlighted and supported by Our words at this moment, it seems to us to be that which directly concerns you, priests assigned to this type of ministry. Much has also been said on this topic, concerning the figure and the mission of the ecclesiastical assistant; and you, who exercise this office with such zeal and such competence, know everything about it. But perhaps, coming to this Audience, you expect that Our word will validate your thoughts and your actions in this regard.

The Figure and Mission of the Ecclesiastical Assistant: You are not parish priests, you are not teachers, you are not chaplains, or canons, or officials; you are assistants, whether as episcopal delegates for the entire diocese and for the entire network of associations and works of Catholic Action, or as those entrusted with a particular ministry within the various diocesan branches of the same Catholic Action. This figure of a priest, still somewhat uncertain in its strictly canonical outlines, is nevertheless already clear and precise in practice; but it is somewhat modified by the fact that the Council attributes greater operational capacity to the laity, both as individuals and as those united in groups, that is, it takes on new features. Let us reread one of the conciliar texts, which obliges us to this revision of the figure of the ecclesiastical assistant. The Constitution *Lumen Gentium*, in paragraph 37, says: "Let the pastors recognize and promote the dignity and responsibility of the laity in the Church; let them readily avail themselves of their prudent counsel, let them confidently entrust them with offices in service of the Church, and let them grant them freedom and scope for action, indeed let them encourage them to undertake works even of their own initiative."

[*Latin ed. p. 642*]

Acta Apostolicae Sedis - Official Commentary 642: "Considering attentively and with paternal affection in Christ the initiatives, requests, and desires proposed by the Laity. Furthermore, they will recognize the Pastors that just freedom which belongs to all in this earthly city." And in the concil-



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iar Decree Apostolicam actuositatem concerning the apostolate of the Laity, in paragraph 24: "...the Hierarchy, according to the circumstances, ordering the apostolate in various ways, unites some of its forms more closely with its own apostolic mission... without thereby taking anything away from the Laity of the necessary freedom of action." And so forth.

The priestly ministry in the formation of the Laity: It is clear that the Council calls the Catholic Laity to the exercise of that "maturity" of which so much has been spoken. Now, the question arises spontaneously whether, with this, the function of the ecclesiastical assistant is not diminished, or rather, whether the Priest is not placed in a subordinate and dangerous position, being obliged to grant the Laity not a little autonomy of action, and to share the labors and responsibilities, without always being satisfied. What remains for the Priest under such conditions? You have certainly asked yourselves the same question; but, being good and zealous as you are, you have undoubtedly already given it a thorough answer. It is upon this answer that We ask you to focus your attention.

What remains to be done by the Priest who is involved in Catholic Action, now that the Laity has been declared mature and authorized to act on their own initiative? Once upon a time—and perhaps even today—the assistant was everything in an association: he presided, he proposed, he commanded, he executed, he paid. Now, what remains for him to do? Let us say briefly: a great deal; and with a new pastoral art. A great deal: who must form the Laity? For all that our Laity are good and virtuous, our Laity, like all the faithful in the Church of God, are disciples. They do not form themselves; especially with regard to catechesis, that is, the knowledge of the doctrine of the Church, and with regard to prayer, worship, sacramental life, spiritual direction, initiation into supernatural life, and the sense of the Church. The more we give credit to the Catholic Laity, and the more we demand collaboration and their own activity from them, the more we must suppose them to be formed; and formation is primarily reserved for the ministry of the Priest. Even within the framework of the activities of an association, the work...

[*Latin ed. p. 643*]

The Acts of Pope Paul VI, section 643, state that the role of the Assistant is not merely a characteristic, but remains fundamental; it possesses its own primacy, which must be exercised, and exercised well, all the more as we desire that our lay members possess a fullness of conscience, of instruction, and of formation. Another very important task, reserved for the Assistant Priest, is the vigilance over the rectitude of doctrine, both in ideas and in activities, to which an association that calls itself Catholic must adhere: this is a demanding office; we must not allow our excellent members to stray from the right path, and instead of being a help and consolation to their Bishops, they should not become a source of apprehension, disappoint-



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ment, or displeasure. The very position in which qualified lay members find themselves, by belonging to our associations, presents them to the Church community as exemplars; and who will defend this exemplariness, the first degree of the apostolate, if not the loving, wise, discreet, and authoritative assistance of the Priest? You are practical people, and you know how demanding this defense of the exemplary radiance of the Catholic layperson is, how vigilant a task it is, and how much spiritual effort it requires. We will add a mention of another office of the Assistant Priest, both at the diocesan and parish level: that of maintaining relations between organized Catholic laypeople and the ecclesiastical authority, whether that of the Bishop or that of the Parish Priest. This too is an important and difficult task: on the one hand, these our lay members place themselves under the authority of the ecclesiastical authority; on the other hand, we must not allow this filial relationship to be felt as a burdensome yoke; it is fitting to recall the words of the Lord: "My yoke is easy, and my burden is light." The authority of the Church is developing its own form for the exercise of its powers, for the fulfillment of its mission, for the tutela (protection) of the unity and well-being of the People of God: the pastoral form, which is a synthesis of command and service, and has a style of admirable psychological wisdom and of fullness of human nature. In the present aversion to forms that are heavily authoritarian, or even benignly paternalistic, and, on the other hand, in the urgency and necessity that the People of God be guided with security and with the avoidance of so many unsettling and dissipating experiences, the office of rightly upholding, indeed, of making the authority of the Church loved, rises to a providential function. It falls to you, it falls to the ecclesiastical Assistants, I Matth. 11, 30.

[*Latin ed. p. 644*]

644 Acta Apostolicae Sedis - Commentarium Officiale: Exercising such a function among our Laity is one of the most desirable and beneficial exercises of charity in the Church today; and it is to be believed that, if our Catholic Laity, as it is to its credit and to our comfort today in Italia, maintains, through your merits, steadfast and effective bonds of filial loyalty to the Hierarchy, there is great reason to hope for the future of Catholic life, and there is a sure assurance that the gifts of the Holy Spirit will continue to give it splendor and energy for the good of our age. Allow us to repeat, before bidding you farewell, the words of the Council that most directly concern you, explicitly recognizing the mission you exercise and indicating the best ways for its development. The Council says, referring to Bishops, Parish Priests, and Priests, dedicated to the spiritual assistance of the Laity: "...let them work fraternally with the Laity in the Church and for the Church; and let them have a special care for the Laity in their apostolic work... Those who dedicate themselves to this ministry, once having received the mission from the Hierarchy, represent it in their pastoral ac-



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tion; let them foster suitable relationships between the Laity and the Hierarchy itself, always adhering faithfully to the spirit and doctrine of the Church; let them dedicate themselves to fostering the spiritual life and the apostolic spirit of the Catholic associations entrusted to them; let them assist them with their wise counsel in their apostolic endeavors, and let them encourage their initiatives. By establishing a continuous dialogue with the Laity, let them carefully study what precautions are necessary to make their apostolic action more fruitful; let them promote the spirit of unity within the association itself, as well as between it and other associations." 2 See, beloved brothers and sons, that the Council does not render you idle with regard to your work in organized Catholic Laity, but rather greatly increases, through pastoral skill and merit, the value of your labors. Therefore, persevere with constancy and vigor; bring to all your associations Our greeting and Our encouragement, and may you all be affectionately thanked, comforted, and blessed by Us. 2 Decret. Apostolicam actuositatem, n. 25.

[*Latin ed. p. 645*]

To the Superiors and members of the Order of Friars Minor Conventual, who were present at the General Chapter of their community in Rome. * We greet the Order of Friars Minor Conventual! We greet its venerable Minister General, the Most Reverend Father Basilio Heiser, whom the General Chapter has reaffirmed in this office, thus giving him worthy recognition for the good governance of this great and flourishing Franciscan family, and indicating the intention to pursue, with renewed fervor and faithful adherence, the path he has marked for the life of the Order, and perfected by the norms that the Chapter, interpreting the spirit and decrees of the recent Ecumenical Council, has formulated for the new spiritual fortunes of this illustrious branch of the varied and immense Franciscan tree. To him, our wishes; which extend to the General Assistants, the Father Procurator, to all who comprise this numerous and authoritative General Chapter, and to all those in your Order who have responsibilities of direction, administration, education, and formation. May our wishes reach the entire extended ranks of the Friars Minor Conventual, to the missions courageously promoted by them in various parts of the world, to their seminaries, their colleges, the parishes entrusted to them, to the religious female communities spiritually assisted by them, to the studies directed by them, to all their tertiaries, and to the Militia of the Immaculate. Thus, we wish to mention the penitents of our Basilica of Saint Peter, who are also members of this esteemed Order. No other moment is more opportune for our wishes for you: the double circumstance of the celebration of your General Chapter and the recent conclusion of the Ecumenical Council obliges Us, on the one hand, to desire all good things for you, and, on the other hand, leads Us to believe that you are in the best condition to receive gifts from above, without which no



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true increase in the Kingdom of God is possible, and to offer once again to the Lord the sum of the holy and generous intentions of your religious consecration. And certainly, the work of your Chapter has led you to such moments of spiritual fullness. * July 12, 1966.

[*Latin ed. p. 646*]

Acts of the Apostolic See - Official Commentary 646, and morally, and to us, it remains only to express to you Our pleasure and Our encouragement. To demonstrate how great and cordial Our auspicious participation is in this extraordinary moment in the life of your flourishing religious family, We allow Ourselves to present to you some questions, as if We were in conversation with each of you, and We wish, more than to repeat things that are well known to you, to draw them forth from your minds, and to hear their excellent expression, as your fidelity to your religious vocation and your consummate experience of the Franciscan way of life authorize you to say, living and current. The Religious Life. Here is a first question: have you said and repeated to yourselves what the essence of religious life is? You know that the awareness of the state that each one chooses as a program of life requires a recurring, a continuous questioning; it is the vigilance that every intelligent person exercises over themselves, and that, all the more, every follower of the Divine Master imposes upon their spirit and their conduct, in order to be faithful and consistent with their vocation. And you know what clamor of voices has arisen, precisely in these last years, concerning the traditional conception of religious life, as if this conception needed to be, as they say, "demystified," that is, shaken and almost awakened from a kind of slumber and enchantment, in which it has been absorbed over the centuries, crystallizing into a type of artificial existence, devoid of profound and dramatic human experience, and instead preoccupied with ascetic and disciplinary forms, which today seem like an unnecessary burden, rather than a wise aid in the attainment of that Christian perfection to which religious life is dedicated. And finally, you know with what voices the Ecumenical Council has called religious life back to its essence. Reread the sixth chapter of the dogmatic Constitution *Lumen Gentium*; reread the conciliar Decree *Perfectae Caritatis*; and you will have a wealth of teachings, which reclaim the ideal of religious life, placing it in perfect charity, sought and attained through the practice of the evangelical counsels and the imitation of Christ, and according to a wonderful variety of forms, which document the plurality and therefore the relative freedom of the paths through which the Holy Spirit leads souls to the same goal of Christian perfection. Reread and meditate. Each of you, walking along the path...

[*Latin ed. p. 647*]

The Acts of Pope Paul VI, page 647, concerning the expansion and open-



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ing of the Franciscan school, will lead him to reflect on the admirable figure of the humble and great Poor Man of Assisi, almost reflected in the history of his own life, and he will respond, based on his own inner experience, to the question posed: what is religious life? It is that inner listening, deep within the soul, to a singular and unmistakable inviting voice: "Come!" It is that paradoxical act of courage, by which one dares, beyond one's own strength and as if sustained by a force from above, to respond: "Yes." Then, that impetuous and liberating detachment, which, like Francis, strips the obedient candidate of all his own, of all that is most beautiful, most useful, and most dear in earthly things, in order to make him, the called one, agile and joyful in the path he has undertaken. And then, that inner absorption, unknown to the uninitiated, which reveals in the cell, whether spiritual or choral, the point of encounter of the anticipated, beatifying conversation of Heaven. Then, that return, almost ridiculous and almost sublime, of the newly professed brother among old acquaintances and the profane world, asking for nothing more and giving everything, with the discovery of a new communion with former brothers and with curious men who wish to see the strange phenomenon of the "brother-man"; a communion that allows one to speak to them evangelically, as no one dares to do in ordinary conversation, and which also allows one to hear secret confidences that are made to no one else, except to that humble initiate of the school of Christ. Here is the answer, more lived than expressed in speculative terms; that is religious life.

Another question has certainly occupied your reflections and has received, through the most authoritative tradition, the usual answer. What is the essential and characteristic aspect of our spirituality? Greccio and Naila say: the humble and passionate love for Christ; for Christ, in his two principal mysteries, the Incarnation and the Redemption. Thus Francis lived, thus he taught; and thus his sons, even to us. Is Franciscan piety not Christocentric? Does your spirituality not begin with that contemplative gaze towards the humanity of Christ, which, from the simple and popular representation of his manger and his cross, reaches the highest peaks of mystical experience? And on this point, you must also remain true to yourselves in order to defend yourselves, on the one hand, from the inaccurate opinion that many have of the spirituality of some religious, who are suspected of preferring practical, if not doctrinal, preferences to the cult of their Saints, rather than to the cult of Christ and of God, and are accused...

[*Latin ed. p. 648*]

Acts of the Apostolic See - Official Commentary 648, also to nourish yourselves with particular and local devotions, rather than with the celebration of liturgical mysteries; it will thus be easy for you, if need be, to return to that effective and organic participation in the prayerful life of the



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Church, which the Council has so strongly prescribed for the entire People of God, and in particular for those who dedicate their lives to the pursuit and practice of Christian perfection. "Poverty with joy." We would have many other questions to pose to your already given and frank response. For example: which virtue should primarily distinguish your religious life? Whoever knows Franciscans will answer: poverty, that poverty which is transformed into love, which seeks to imitate and love the poor Christ, and which considers God alone to be the true wealth of the religious soul. What did your blessed Camilla Battista da Varano say: "Oh! how poor is he who desires anything other than God! And oh! how rich is he who possesses nothing but God!" But the question suggests subordinate inquiries: is poverty still practicable today? Must it not also walk on those "broader paths," which Brother Francis was advised by Cardinal Giovanni Colonna from the very beginning? Must religious poverty today not yield to the imperious and insidious demands of modern naturalism and common hedonism? The Council, as is well known, has some strict guidelines on this point, and thus reinforces the authentic Franciscan tradition in its loving and courageous tendency towards the literal observance of the evangelical word. In this regard, as in some other "updates," it is a matter of adapting the practical norm to reasonable new needs, but not of relaxing the spirit of the ancient rule, nor of contradicting its letter.

And joy, Brothers, Franciscan joy, do you truly have it in your hearts? With its supernatural motives, with its clarity of life, and with its poetry? And do you show it around you? Do you still hold dear your "Poverty with joy"? Speaking of the first generation of followers of Saint Francis, your chronicler writes: "There was great rejoicing among them": is this still the case?

1. Cf. Instructions, in Spiritual Works, p. 216.
2. Cf. Decree on Perfect Charity, n. 13.
3. Celano, n. 35.

[*Latin ed. p. 649*]

Acts of Pope Paul VI, p. 649: And charity, that charity which is the very essence of Christian perfection, and which gives to your religion the title of seraphic, do you always hold at the forefront of your thoughts and feelings? And that devotion to the Most Holy Virgin, which has always characterized Franciscan spirituality, does it still distinguish – oh, certainly! – your piety; is it reflected in your conduct? And the love for souls, for their assistance, whether in a general way, through good and popular preaching, or individually, in the ministry of Confession and spiritual direction, which is always so necessary, is it still your passion, your Franciscan and apostolic specialty? By posing these questions, and by remaining silent on others, for reasons of brevity, We observe that your aspirations are very high and very difficult. It is like a continuous ecstasy, contemplative and active. It



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is like flying. But did not your Saint Joseph of Copertino fly? We mean to say: do you not perhaps possess spiritual aids, proper to your Order, which instill confidence in your humble audacity, and which enable you to accomplish great things in the Church of God? You are the custodians of celebrated sanctuaries, from which, it seems, virtues of holiness emanate for your devotees. You have in Rome the historic and famous Basilica of the Saints Apostles, Santa Croce in Florence, San Francesco in Brzesc, San Francesco in Bologna, the Frari in Venice, and then especially Saint Anthony in Padua. Consider. You have in Assisi the tomb of Saint Francis. This means that you (along with your Brothers of the various Franciscan families) are in a position to make Saint Francis live again; to make him live again through your holy and active religious life, to the wonder of the world and for the increase of the holy Church of Christ. In Whose name We grant Our Apostolic Blessing to you all. IV To those who attended the "Symposium" held for learned theologians on the subject of original sin. * We are particularly pleased, most beloved sons, to greet you today as participants in the Symposium on original sin, and We express Our heartfelt and profound gratitude for having readily and generously accepted Our invitation to collaborate in using your intellectual energies in order to shed greater light on one of the mysteries. * July 11, 1966.

[*Latin ed. p. 650*]

The Acts of the Apostolic See – Official Commentary 650, are fundamental to our Catholic faith. Indeed, as the esteemed Father Dhanis, organizer and director of the Symposium, rightly observed in the affectionate and devoted address that He directed to Us, also on your behalf, the mystery of original sin has very close connections with the mystery of the Incarnate Word, the Savior of the human race, with His Passion, death, and glorious Resurrection, and therefore also with the message of salvation entrusted to the Catholic Church. In reality, what else does the pastoral activity of the Church aim for, if not for the redemption of human nature, which, marvelously created by Almighty God in Adam, and in him miserably fallen, has been, by the merciful God, through the grace of the one Mediator Jesus Christ, even more marvelously recreated and regenerated to divine life? It is not unknown to you, most beloved sons, that the dogma of original sin, as it was not foreign to the Schemes of Constitutions of the Second Vatican Council, adopted by Our Predecessor, John XXIII of blessed memory, so it was not foreign to the Acts of the twenty-first Ecumenical Council. Indeed, in the Schema Constitutionis dogmaticae de deposito Fidei pure custodiendo, a chapter, the eighth, was included, which treats De peccato originali in filiis Adae. However, for reasons known to you, this schema was not part of the definitive program of the conciliar discussions and deliberations. Nevertheless, even with briefer formulations and on the occasion of other Constitutions, the Catholic doctrine on original sin was reaffirmed in the



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Second Vatican Council, especially in connection with the main subject of the same, which is the mystery of the Church. Thus, in the Dogmatic Constitution Lumen gentium, in full accordance with the divine revelation and the magisterium of the previous Councils of Carthage, of Orange, and of Trent, the fact and the universality of original sin are clearly taught, as well as the intimate nature of the state from which humanity fell through the fault of Adam: "The Eternal Father, by the most free and mysterious counsel of His wisdom and goodness, created the entire world, decreed to raise men to share in divine life, and did not abandon those who fell in Adam, but always offered them aids to salvation, in view of Christ the Redeemer, who is the image of the invisible God, the first-born of all creation v. 1. It was logical that a reference, and even a more extensive one, to the dogma of 1 Col. 1, 15; Const. dogm. Lumen gentium, c. I, n. 2; A. A. S. LVII, 1965, pp. 5-6.

[*Latin ed. p. 651*]

The matter concerning original sin was to be addressed in the pastoral Constitution *Gaudium et spes*, in which the Council treated and extensively developed the much-awaited and most important topic of the Church in this present world. Therefore, it is no surprise that the document, speaking in its introductory section about the conditions of man in the modern world, points out the sad consequences of original sin, which were already vividly and effectively denounced by the Apostle in the Letter to the Romans, although the Council, following the example of St. Paul himself, does not present original sin as the only source of evil in humanity. Indeed, it is written in the Constitution: "The very imbalances with which the modern world is afflicted are connected with that fundamental imbalance which is rooted in the heart of man. For within man himself there are many elements that are opposed to one another, so that he suffers division within himself, from which also arise so many and such great discord in society." Explicitly, the same Constitution, in Chapter I, referring tacitly to Genesis and the doctrine of the Council of Trent, declares that in the sin of the first man is found the principal source of the moral disorder existing in humanity, stating: "Although man was constituted in justice by God, yet, incited by the Evil One, from the very beginning of history, he has abused his freedom, raising himself against God and desiring to attain his end outside of God." Finally, with the intention of uplifting the hearts of men and kindling their hopes, the Council, together with St. Paul, presents to them, in the figure of Christ the Savior, the Founder of the Church, the new Adam, from whose light confirmation and illustration are drawn concerning what happened in the first Adam, and continues to occur in his posterity. "Indeed," it is written in our document, "it is only in the mystery of the Incarnate Word that the mystery of man truly becomes clear. For Adam, the first man, was a figure



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of the future, namely, of Christ the Lord. Christ, the last Adam, through the very revelation of the mystery of the Father and His love, fully reveals man to man and makes known to him his highest vocation. Therefore, it is not surprising that these truths find their source and reach their summit in Him... Such is the mystery of man, which shines forth to those who believe through Christian Revelation. Through Christ and in..."

[*Latin ed. p. 652*]

Acta Apostolicae Sedis - Official Commentary 652. "Therefore, the enigma of pain and death is illuminated by Christ, which obscures us outside of His Gospel." As it is clear from these texts, which we have deemed it appropriate to bring to your attention, the Second Vatican Council did not aim to deepen and complete the Catholic doctrine on original sin, which was already sufficiently declared and defined, as we said, in the Councils of Carthage, Orange, and Trent. It only sought to confirm it and apply it according to what its purposes, primarily pastoral, required.

Quite different, however, is the task that your Symposium of exegetes and theologians, particularly versed in the matter, proposes. As appears from the list of presentations, which, with a gesture of filial obedience, you have wished to submit to Our consideration, in order to receive a word of approval and guidance, you, most beloved sons, propose to take stock, as it were, of the current state of exegesis and Catholic theology regarding the dogma of original sin, with special reference to the results of modern natural sciences, such as anthropology and paleontology. The fruit of this comparative investigation should be a definition and presentation of original sin that are more modern, that is, more satisfying to the needs of faith and reason, as they are felt and manifested by the men of our time.

Indeed, We highly praise this noble purpose of yours and hope for abundant fruits, first and foremost for the progress of ecclesiastical science, and, primarily, for the greater effectiveness of the pastoral activity of the Church, being fully persuaded that Bishops and priests cannot worthily fulfill their mission of enlightenment and salvation of the modern world, unless they are able to present, defend, and illustrate the truths of the divine faith with concepts and words more understandable to minds trained in the current philosophical and scientific culture. And here, spontaneously, comes the reminder of the warning given by Our Predecessor in the memorable allocution with which He inaugurated the XXI Ecumenical Council. "It is necessary," observed John XXIII very wisely, "that as all sincere supporters of the Christian, Catholic, and Apostolic cause vehemently..."

[*Latin ed. p. 653*]

The Acts of Pope Paul VI, number 653, express the desire that this doctrine may be known and understood more fully and deeply, and that minds



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may be more thoroughly imbued and formed by it; it is necessary that this doctrine, to which faithful obedience is due, be investigated and explained in such a manner as the times demand. For it is one thing to hold the very deposit of the Faith, or the truths which are contained in our venerable doctrine, and another to declare these same truths, yet with the same meaning and the same understanding. Therefore, to exegetes and Catholic theologians is granted all that freedom of research and judgment which is required by the scientific nature of their studies, and by the pastoral aim of the salvation of souls, which must be the supreme goal of all activity within the Church. However, there are limits which the exegete, the theologian, and the scientist, who truly wish to safeguard and illuminate their own faith and that of other Catholics, must not, and ought not, imprudently transgress. These limits are marked by the living Magisterium of the Church, which is the proximate norm of truth for all the faithful, as We Ourselves have recalled in the Encyclical *Mysterium Fidei*. In this, indeed, denouncing certain explanations of the dogma of the Transubstantiation which disturbed the minds of the faithful, We condemned an excessive freedom in the interpretation of the dogmas of the Christian religion: "As if it were permissible for anyone to bring to oblivion a doctrine once defined by the Church, or to interpret it in such a way that the genuine meaning of the words, or the proven force of the concepts, is weakened." Therefore, beloved sons, always keep present in your discussions and conclusions the principles of sound Catholic exegesis, which have been enunciated repeatedly by Our most recent predecessors, and recently confirmed in the dogmatic Constitution *Dei Verbum*, which treats of divine revelation. According to these principles, there exists an intimate and inseparable bond between the Sacred Tradition, the Sacred Scripture, and the Magisterium of the Church, so that the Council was able to conclude chapter II, concerning the transmission of divine revelation, affirming: "Therefore, the Sacred Tradition, the Sacred Scripture, and the Magisterium of the Church, according to the most wise design of God, are so closely connected and associated, that one cannot stand without the others, and that all together, each in its own way, under the action of one and the same Spirit, effectively contribute to the salvation of souls."

[*Latin ed. p. 654*]

Convinced, therefore, that the doctrine of original sin, both as regards its existence and universality, and as regards its nature as a true sin, even in the descendants of Adam, and its sad consequences for the soul and the body, is a truth revealed by God in various passages of the Books of the Old and New Testaments, but especially in the texts most familiar to you of Genesis 3, 1-20, and the Letter to the Romans, 5, 12-19, you must take the utmost care, when delving into and clarifying the meaning of the biblical texts, to adhere to the unchangeable norms that flow from the analogy of



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faith, from the declarations and definitions of the aforementioned Councils, and from the documents issued by the Apostolic See. In this way, you will be certain to respect: "that which the Catholic Church, spread throughout the world, has always understood," that is, the meaning of the universal Church, teaching and learning, which the Fathers of the second Council of Carthage, who dealt with original sin, against the Pelagians, considered "the rule of faith."

It is evident, therefore, that explanations of original sin given by some modern authors will seem incompatible to you with the genuine Catholic doctrine, which, starting from the unproven presupposition of polygenism, deny, more or less clearly, that the sin, from which so much evil has derived in humanity, was first and foremost the disobedience of Adam, the "first man," a figure of that future one, committed at the beginning of history. Consequently, such explanations do not even accord with the teaching of Holy Scripture, Holy Tradition, and the Magisterium of the Church, according to which the sin of the first man is transmitted to all his descendants not by way of imitation but of propagation, "for each one has his own," and it is "the death of the soul," that is, a privation and not merely a lack of holiness and justice, even in newborn children.

But neither will the theory of evolutionism seem acceptable to you if it does not decisively agree with the immediate creation of all individual human souls by God, and if it does not consider decisive the importance that the disobedience of Adam, the universal progenitor, has had for the fate of humanity. This disobedience must not be understood as if it had not caused Adam to lose the holiness and justice in which he was constituted.

[*Latin ed. p. 655*]

My most beloved children, these are the reflections and exhortations which We have deemed it fitting to address to you at the beginning of your Symposium. In the light of the universal Savior, promised to the comfort and hope of our ancestors immediately after their fall, you will investigate the abyss of human wickedness excavated by original sin, which has found its triumphant reparation in Jesus Christ, for it is written: "Where sin did abound, grace did superabound, through Jesus Christ our Lord." Also, concerning the subject to which you are about to apply your minds, may that which the First Vatican Council affirmed be fulfilled: "Let reason, illuminated by faith, diligently, piously, and soberly seek, and, with God's help, attain some understanding of mysteries, and may it attain that understanding most fruitfully."

In the confident expectation that the conclusions of your Symposium will be of valuable assistance to Us in the discharge of Our ministry as supreme guardian and interpreter of the common faith, We impart to you, for the hope of heavenly light, Our Apostolic Blessing.

TO THE CHRISTIANS OF GERMANY, GATHERED IN BAMBERG FOR



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THE EIGHTY-FIRST "KATHOLIKENTAG."

"Beloved sons and daughters of Catholic Germany! The 81st German Catholic Day, to which you have assembled these days, offers us a welcome opportunity to address you with our greeting and a paternal word. We greet in the love of Christ our brothers in the episcopacy and all members of the priesthood and religious orders. We greet all present men and women who bear responsibility in the Church and in the world. We greet the entire people of God, the Catholic faithful, as well as all who believe in Christ, and finally, all who, through the grace of God, are called to salvation. Your festive gathering takes place in a place that is immediately distinguished..."

[*Latin ed. p. 656*]

Acts of the Apostolic See - Official Commentary 656, and through its great Christian past, it is as if imbued with the living faith of its present inhabitants. Bamberg, the venerable city of Emperors and Bishops, whose magnificent cathedral houses the tomb of our predecessor, Pope Clement II, founded centuries ago as a center of ecclesiastical life in Franconia, still bears the countenance of a faith that strives to fulfill the tasks of the present day. Beloved sons and daughters! This year's German Catholic Day is held under the guiding principle: "According to His word." You have chosen a theme of profound significance and rich meaning. As a word of Holy Scripture, it connects your assembly with those sacred books "in which the Father in Heaven lovingly approaches His children and speaks with them." As a word of the holy Apostle Peter: "Master, all night we have toiled and taken nothing; yet at thy word I will cast the net," it constantly reminds us that in the Kingdom of God, all activity without the command of the Lord is futile, and it urges us to follow the call of Christ with full trust and obedience whenever it comes to us.

The 81st German Catholic Day is the first in your country after the conclusion of the Second Vatican Council. Gathered in the Holy Spirit, the Fathers of the Council, following the Scriptural word, "went out into the deep," and "they and all who were with them were amazed" at the completed work. The Council proclaimed to the world of today the will of God: His mandate for the renewal of the Church, for the revival of brotherly love among Christians, for a more open encounter with all people, and thus for a timely service of salvation to the world of today.

You, beloved sons and daughters, have striven in these days to penetrate the spirit of the Council, yes, you wish to permeate with it the entire people of God in your homeland. You are well aware that the implementation of this divine mandate in daily life will encounter great difficulties in many places, that it...

*Luc. 5, 5. Dogm. Const. concerning the divine revelation n. 21. Luc. 2, 5.



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Luc. 5, 4. Luc. 5, 9).

[*Latin ed. p. 657*]

Acta Pauli PP. VI, 657, possunt fieri impropria, perverti, vel transmissa, et eorum memoria etiam oblivioni daretur. Sed habemus fidem spei, quod Spiritus Concilii, Spiritus fervoris religiosi, qui ad ignem fidei et amoris fieri debet, quem Christus vult in nobis ardere, ubique pervadet et omnes qui bonae voluntatis sunt et "qui audiunt verbum eius et tenent illud" comprehendet. Nam Ecclesia ex Concilio mirabiliter renovata est, et videtur nobis quod pulcherrima fructus Concilii pro Ecclesia sit profunda cognitio ipsius. Hoc patet in diversis notis, praesertim autem in maiori conscientia communitatis, quae in omnibus decretis Concilii reflectitur; in sacra Liturgia per activam participationem fidelium in celebratione Missae Sanctae. Fundamentalis autem communitati praesertim est communitas cum Christo. Nam, ut Concilium docet, hoc est mysterium Ecclesiae, ministerii eius, Sacramentorum, et ipsorum Christianorum: quod Christus se coniungit nobiscum in virtute et amore suo. Constitutio de Ecclesia in hoc proposito solemniter declarat: "Deum placuit homines non singulos, ab omni inter se connexione alienos, sanare et salutare, sed eos ad populum suum vocare, qui non secundum carnem, sed in spiritu ad unitatem cohaerere debet." Hae sententiae de Populo Dei sunt inter pulcherrimas doctrinae catholicae; omnis Christianus eas sibi proprias facere debet. Character communitatis Ecclesiae specialem expressionem invenit in collegialitate Episcoporum. Illi simul corpus unum, collegium successorum Apostolorum formant. "Quoniam hoc collegium ex multis componitur, multitudinem et universalitatem Populi Dei exprimit; quoniam sub uno principe congregatur, unitatem gregis Christi repraesentat. Sed hoc est quod Concilium prae omni dicere vult: Communio Populi Dei una est per amorem Christi. Sciatis, carissimi filii et filiae, quod omne quod characterem communitatis violat, extra lineam est quam Concilium ad renovationem Ecclesiae designavit: singularitates, schismata, omnis egoismus, et, immo, omnis apathia erga fratres nostros."

[*Latin ed. p. 658*]

Acts of the Apostolic See - Official Commentary 658. Sisters, both those nearby and those even in distant lands, must yield to fraternal love, to which the Council guides us through the words of Christ. "Through His word," that is, through obedience to Christ and to those sent by Him: Participate more than ever before in the shaping of ecclesiastical, public, and cultural life; in the cooperation of all Christians against every need, and in the preservation and spread of the peace of Christ throughout the world. Let not mere words, but deeds inspired by love, be the hallmark of Christians. May knowledge and implementation of the Constitutions, Decrees, and Declarations of the Council in all areas of life assist you in this. May



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the Father in Heaven grant us the trust, obedience, and at the same time the courage of him who formulated the guiding principle of your gathering. With this heartfelt wish, we impart to you, your deserving pastors and clergy, your esteemed guests from state and municipal authorities, your families, parishes, and organizations, to all who participate in the Catholic Day in Bamberg, whether directly or from afar, as a pledge of the richest graces of our Lord Jesus Christ, in paternal love, the Apostolic Blessing. 10

10 Cf. Address of Pope Paul VI, January 5, 1966.

[*Latin ed. p. 659*]

Sacred Congregation for the Doctrine of the Faith 659 ACTS OF THE HOLY CONGREGATIONS. SACRED CONGREGATION FOR THE DOCTRINE OF THE FAITH. LETTER TO THE VENERABLE BISHOPS OF EPISCOPAL CONFERENCES.

* Since the Oecumenical Council of Vaticanum II, recently happily concluded, has promulgated most wise documents, both concerning doctrine and concerning discipline, to effectively promote the life of the Church, a grave duty is incumbent upon the entire people of God, namely, to strive with all effort to bring to fruition whatever was solemnly proposed or decreed in that vast assembly of Bishops, under the presidency of the Supreme Pontiff, inspired by the Holy Spirit. Furthermore, it pertains to the Hierarchy to have the right and the duty of watching over, directing, and promoting the movement of renewal begun by the Council, so that the documents and decrees of the same Council may receive a correct interpretation and be carried out according to their own proper force and meaning, most diligently preserved. This doctrine must be defended by the Bishops, since they possess the authority, under Peter as their head, to teach authoritatively. Indeed, many pastors have commendably undertaken to explain the doctrine of the Council appropriately. However, it is regrettable that unfavorable reports have reached us from various parts concerning abuses increasing in the interpretation of the Council's doctrine, as well as concerning foreign and audacious opinions arising here and there, which disturb the minds of many faithful. Studies and efforts to investigate the truth more deeply are to be praised.

* We have been granted permission to publish these letters, so that their genuine tenor may be known, because certain newspapers, although of a nature that demanded every kind of discretion, have not hesitated to make public certain parts of the text of public law, without, however, preserving the proper character of the document. Thus, doubts have arisen both concerning what is truly contained in these letters and concerning the purpose intended by the Holy See through them. (CN. R.).

[*Latin ed. p. 660*]

660 Acta Apostolicae Sedis - Commentarium Officiale, concerning the



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distinction between that which is to be believed and that which is merely opinion; however, from documents examined by this Sacred Congregation, it is evident that there are many opinions which easily exceed the limits of simple opinion or hypothesis, and which seem to affect, to some extent, the very dogma and foundations of faith. Some of these opinions and errors, for example, deserve to be addressed, as they are revealed by accounts of learned men, as well as by published writings. 1) First, there is the Sacred Revelation itself: there are those who turn to the Sacred Scripture, deliberately setting aside Tradition, but who restrict and diminish the scope and power of biblical inspiration and infallibility, and who do not properly understand the value of historical texts. 2) As for the doctrine of the Faith, dogmatic formulas are said to be subject to historical evolution, to the point that even the objective meaning of these formulas is subject to change. 3) The ordinary Magisterium of the Church, especially the Roman Pontiff, is sometimes neglected and undervalued to such an extent that it is almost relegated to the realm of things that are merely opinion. 4) Some scarcely acknowledge absolute, firm, and immutable objective truth, and subject everything to a certain relativism, and indeed, with a reasoning that is so flawed that whatever truth there is is necessarily subject to the rhythm of the evolution of consciousness and history. 5) The adorable Person of Our Lord Jesus Christ is attacked, when, in considering Christology, concepts are used concerning the nature and person of Christ that are scarcely compatible with dogmatic definitions. A certain Christian humanism creeps in, by which Christ is reduced to the condition of a simple man, who gradually acquired awareness of his divine Sonship. His virginal conception, miracles, and even the Resurrection itself are virtually denied, but are truly reduced to the order of the natural. 6) Similarly, in the theological treatment of the Sacraments, certain elements are either ignored or not sufficiently considered, especially with regard to the Most Holy Eucharist. There are those who dispute the real presence of Christ under the species of bread and wine, favoring an exaggerated symbolism, as if the bread and wine were not converted into the Body and Blood of Our Lord Jesus Christ through transubstantiation, but merely transferred to a certain signification. There are also those who emphasize the concept of the agape meal with regard to the Mass more than the idea of Sacrifice. 7) Some prefer to explain the Sacrament of Penance as...

[*Latin ed. p. 661*]

The Sacred Congregation for the Doctrine of the Faith: 661. The [Second Vatican] Council presents itself as a means of reconciliation with the Church, but it does not sufficiently express reconciliation with God Himself, who has been offended. Furthermore, some maintain that celebrating this Sacrament does not require personal confession of sins, but merely seeks to express the social function of reconciliation with the Church. 8)



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There are also those who diminish or distort the doctrine of the Council of Trent concerning original sin, to the point that the original guilt of Adam and the transmission of sin are at least obscured. 9) No less errors are found in the area of moral theology. Indeed, many dare to reject the objective norm of morality; others do not accept natural law, and instead assert the legitimacy of moral situations that they claim to exist. Pernicious opinions are spread concerning morality and responsibility in matters of sexuality and marriage. 10) To all of this must be added the matter of Ecumenism. The Apostolic See certainly praises those who, in the spirit of the conciliar decree on ecumenism, promote initiatives to foster charity with separated brethren and to draw them to the unity of the Church, but it laments that there are those who, interpreting the conciliar decree in their own way, urge such ecumenical action that offends the truth concerning the faith and the unity of the Church, favoring a dangerous irenicism and indifferentism, which are entirely foreign to the mind of the Council. Such errors and dangers, though scattered here and there individually, are presented to the local Ordinaries in this summary synthesis, so that each, according to his own role and office, may strive to restrain or prevent them. Therefore, this Sacred Dicastery earnestly requests that the local Ordinaries, assembled in their own Episcopal Conferences, address these matters and report their plans to the Holy See before the feast of the Nativity of Our Lord Jesus Christ this year. These Letters, which, for reasons of prudence, cannot be made publicly known, must be kept strictly confidential by the Ordinaries and by others with whom they have just cause to share them. Rome, July 24, 1966. A. Card. OTTAVIANI.

[*Latin ed. p. 662*]

662 Acts of the Apostolic See - Official Commentary

## SACRED CONSISTORY CONGREGATION

### PROVISIONS FOR CHURCHES

Most Holy Father Paul, by Divine Providence, Pope VI, through successive decrees of the Sacred Consistory Congregation, has, with paternal care, provided for the following churches, each now graced with a new pastor:

On May 28, 1966:

— To the titular episcopal see of Turris in Proconsular Africa, the Reverend Monsignor Raymond Julian Martin, formerly Bishop of Verae Pacis, was appointed.

On June 1st:

— To the titular episcopal see of Celle in Proconsular Africa, the Reverend Father Felix Mariam Torres Parra, a priest of the Urban Order, Gen-



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eral Vicar of the diocese of GarzÃ³n-Neiva, was appointed Auxiliary to the Most Reverend Joseph Ignatius López Umana, Archbishop of Carthago in Colombia.

On June 23rd:

— To the titular episcopal see of Gaudiaba in Proconsular Africa, the Reverend Bernardinus M. Piccinelli, of the Order of the Servants of Mary, a curate of the parish of the Sacred Heart of Jesus in the city of Ancona, was appointed Auxiliary to the Most Reverend Giles Bignamini, Archbishop of Ancona and Numana, and Apostolic Administrator of Umana.

On June 27th:

— To the titular episcopal see of Municipa in Proconsular Africa, the Reverend Father Polydorus Van Vlierberghe, a member of the Order of Friars Minor, Apostolic Administrator of the Prefecture of Ilapel, was appointed Prelate of the same prefecture.

On June 30th:

— To the Metropolitan See of Ayacucho, recently established, the Reverend Monsignor Otoniel Alcedo, formerly Bishop of Ayacucho.

— To the Metropolitan See of Huancayo, recently established, the Reverend Monsignor Marianum Hyacinthus Valdivia et Ortiz, formerly Bishop of Huancayo.

— To the Metropolitan See of Piura, recently established, the Reverend Monsignor Erasmum Hinojosa Hurtado, formerly Bishop of Piura.

On July 2nd:

— To the Cathedral See of Nantes, the Reverend Monsignor Michael Vial, formerly Bishop of Nevers.

— To the titular, for this occasion archiepiscopal, See of Sinnada in Mauritania, the Reverend Monsignor Marcellus Mariam Dubois, formerly Archbishop of BesanÃ§on.

[*Latin ed. p. 663*]

The Sacred Consistorial Congregation, 663: To the Reverend Monsignor, John Joseph Villepelet, until now Bishop of Nantes, the titular bishopric of the Church of Rucuma. July 3rd. — To the Reverend Paul F. Reding, parish priest of the cathedral church of Hamilton, the titular bishopric of the Church of Liberalia, whom He appointed as Auxiliary to His Excellency Joseph Francis Ryan, Bishop of Hamilton. July 3rd. — To the Reverend Americus Henriques, pro-rector of the major seminary of Leiria, the titular bishopric of the Church of Tisilitana, whom He appointed as Auxiliary to His Excellency John da Silva Campos Neves, Bishop of Lamego. July 4th. — To the Reverend Vincent M. Harris, Urban Antistite, Chancellor of the episcopal curia of Galveston-Houston, the cathedral church of Bellomont, recently established. July 11th. — To the Reverend Adolf Kindermann, from the diocese of Leitmeritz, Apostolic Protonotary ad instar participantium,



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the titular bishopric of the Church of Utimmira, whom He appointed as Auxiliary to His Excellency Henry Maria Janssen, Bishop of Hildesheim. July 18th. — To the Reverend Anthony Sahagun, member of the parish of the Most Holy Trinity in the city of Guadalajara, the cathedral church of Linarina. July 19th. — To the Reverend Emmanuel Pérez Gil et González, from the clergy of the archdiocese of Morelia, master of piety of the major seminary of Morelia, the cathedral church of Mexicali, recently established. July 19th. — To His Excellency Romae R. Blanchette, until now titular Bishop of Maxita, the titular bishopric of the Church of Joliet in Illinois. July 26th. — To the Reverend John Bernard Me Dowell, from the diocese of Pittsburgh, the titular bishopric of the Church of Tamazuca, whom He appointed as Auxiliary to His Excellency John Joseph Wright, Bishop of Pittsburgh. July 26th. — To the Reverend Gerard Flores, member of the parish commonly called Retalhuleo, in the diocese of Alta Verapaz, the titular bishopric of the Church of Nova Caesaris, whom He appointed as Auxiliary to His Excellency Aloysius Manresa Formosa, Bishop of Alta Verapaz. — To the Reverend Prosper Penados del Barrio, parish priest of the church of Saint Anne in the city of Chimaltenango, archdiocese of Guatemala, the titular bishopric of the Church of Ammenia, whom He appointed as Auxiliary to His Excellency Caelestine Michaelis Fernández Pérez, Bishop of San Marcos. — To the Reverend Xaverius Julius Labayen, member of the Order of Discalced Friars of the Most Holy Virgin of Mount Carmel, the titular bishopric of the Church of Sinnuarita, whom He constituted as the Prelate of Tabuda. August 8th. — To the Reverend

[*Latin ed. p. 664*]

664 Acta Apostolicae Sedis - Official Commentary. I. Lewis Flaherty, parish priest of Saint Andrew the Apostle, from the Richmond Diocese, whom the Most Reverend John I. Russell, Bishop of Richmond, appointed as an Auxiliary Bishop. August 9th. — Albert Ablondi, a Reverend Father, appointed Titular Bishop of Mulli, and Urban, a cleric of the parish of Our Lady of the Angels in the city called San Remo, in the Diocese of Ventimiglia, whom the Most Reverend Aemilius Guano, Bishop of Leghorn, appointed as an Auxiliary Bishop. August 12th. — Aloysius of the Rosary, until now Archbishop of Zamboanga, appointed Titular Archbishop of the Church of Thiges. — Linus R. Gonzaga y Rasdesales, until now Bishop of Palo, appointed Metropolitan Archbishop of the Archdiocese of Zamboanga. August 18th. — Francis Poirier, until now Archbishop of Port-au-Prince, appointed Titular Archbishop of the Church of Lemnus. — Paul Sanson, John Mary Robert, until now Bishop of Gonayven, appointed Titular Bishop of the Church of Castrum. August 20th. — Francis Wolfgang Ligondé, a Reverend Father, from the clergy of the Diocese of Les Cayes, appointed Metropolitan Archbishop of Port-au-Prince. — Emmanuel Constant, a Reverend Father, Chancellor of the archiepiscopal curia of Port-au-



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Prince, appointed Rector of the Cathedral Church of Gonayven. — John James Claud Angénor, a Reverend Father, parish priest in the town commonly called Palisance, and Honorary Canon of the cathedral chapter of Cap-Haïtien, appointed Rector of the Cathedral Church of Les Cayes. — John Baptist Decoste, a Reverend Father, from the Diocese of Les Cayes, professor of Sacred Liturgy and other disciplines in the major interdiocesan seminary of Port-au-Prince, whom the Most Reverend Wolfgang Ligondé, Archbishop of Port-au-Prince, appointed as an Auxiliary Bishop. II. OF SAINT PAUL OF MINNESOTA. Decree Concerning the Erection of a Co-Cathedral and the Change of Name of the Archdiocese. In the territory of the Archdiocese of Saint Paul of Minnesota, there exists the city of Minneapolis, which, in this our time, has experienced growth in the number of the faithful, in religious works, and in charitable works, as well as in the prosperity of its inhabitants. Therefore, the Most Reverend Leo Binz, Archbishop of Saint Paul of Minne-

[*Latin ed. p. 665*]

The Sacred Consistorial Congregation, in its deliberation number 665, seeking to promote the good of souls, and expressing the sentiments of the entire assembly of archdiocesan consultors, petitioned the Apostolic See to elevate the church located in the aforementioned city to the dignity of a Cathedral, to be dedicated to God in honor of the Blessed Virgin Mary, and already raised to the title of Minor Basilica, and that the archdiocese of Saint Paul of Minnesota might suitably change its name accordingly. Furthermore, Our Most Holy Father Paul, by Divine Providence, in the fifth year of his pontificate, having received the favorable opinion of the Most Reverend Father Giles Vagnozzi, titular Archbishop of Myra and Apostolic Delegate in the United States of America, and after deliberation with the undersigned Cardinal, Pro-Prefect of the Sacred Consistorial Congregation, considering that this would be conducive to the good of souls, graciously decided to grant this request. Wherefore, with the necessary consents obtained, or presumed to be obtained, from those who have an interest, or are presumed to have an interest, and by the fullness of Apostolic authority, the present Consistorial Decree, having the same validity as if Apostolic Letters were issued, elevates the aforementioned church located in the city of Minneapolis, dedicated to God in honor of the Blessed Virgin Mary, and duly raised to the title of Minor Basilica, to the dignity and rank of a Cathedral, so that henceforth a cathedral may be erected therein, and the Ordinary of Saint Paul of Minnesota may, even on solemn days and at times specified in Canon 338, § 3, as he may deem most fitting, perform pontifical functions in the aforementioned Cathedral, and reside in the city of Minneapolis at his discretion. Moreover, the same Holiness grants that the aforementioned archdiocese – and therefore also its then-existing Ordinary – may forever be called and known as Paulopolitana



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and Minneapolitana. To ensure the execution of these matters, Our Most Holy Father has appointed the aforementioned Most Reverend Father Giles Vagnozzi, granting him the necessary and appropriate powers, including the power to delegate, to any man holding ecclesiastical office, the task of submitting to this Sacred Consistorial Congregation, as soon as possible, a duly authenticated copy of the completed execution. All contrary provisions notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the eleventh day of the month of July, in the year 1966.

CAROLUS Cardinal CONPALONIERI, Pro-Prefect.

L. © S. ©

Franciscan Carpino, titular Archbishop of Serdica, Secretary.

[*Latin ed. p. 666*]

666 Acta, Apostolicae Sedis - Official Commentary

## ACTS OF THE SACRED ROMAN ROTA

Concerning the Nullity of Marriage (Mendoza - Garcia)

Since the current place of residence of the Lady Maria Rosa Garcia, involved in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome) on November 23, 1966, at the eleventh hour, for the purpose of resolving or signing the following question: Does the marriage in question involve a nullity, and furthermore, concerning the charge of simulation on the part of the husband?

The local Ordinaries, parish priests, and faithful who have knowledge of the current residence of the aforementioned Lady Maria Rosa Garcia, are to ensure that she is duly informed of this summons.

* Salvator Canals, Prelate

From the Chancery of the Tribunal of the S. Roman Rota, July 5th, in the year 1966.

Victorius Palestro, Notary

* It is unknown where Madame Marie Rose Garcia, defendant in this case, currently resides. Therefore, we summon her to appear, either in person or through a legally constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on November 23, 1966, at 11 o'clock, to resolve or sign the following question: Does the marriage involve a nullity, and furthermore, concerning the charge of simulation on the part of the husband?

The local Ordinaries, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Marie Rose Garcia must,



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insofar as possible, inform her of this summons.

[*Latin ed. p. 667*]

Diarium Romanae Curiae 667

## DIARIUM ROMANAE CURIAE

### SACRA CONGREGAZIONE DEI RITI

Martedì, 12 luglio 1966, nel palazzo delle Congregazioni, si è riunita la Sacra Congregazione dei Riti, ordinariamente, nella quale gli Eminentissimi e Reverendissimi Signori Cardinali e i Reverendissimi Prelati Ufficiali hanno discusso sull'introduzione della Causa della Serva di Dio Maria Angela Truszkowska, fondatrice della Congregazione delle Suore di S. Felice da Cantalice. Hanno inoltre esaminato le relazioni dei Censori teologi riguardo agli scritti dei Servi di Dio:

1. Antonio Provolo, sacerdote secolare di Verona, fondatore della Compagnia di Maria per l'educazione dei sordomuti;

2. Paola Montai Furnes di S. Giuseppe Calasanzio, fondatrice del Pio Istituto delle Figlie di Maria delle Scuole Pie, dette «Religiosas escolapias»;

3. Orsola Ledókowska, fondatrice delle Suore Orsoline del Cuore di Gesù agonizzante;

4. Giuseppina di Gesù (Cepollini d'Alto), religiosa professa dell'Istituto delle Suore Adoratrici Perpetue del Sacro Cuore di Gesù.

Martedì, 19 luglio 1966, nel palazzo delle Congregazioni, alla presenza dell'Eminente e Reverendissimo Signor Cardinale Paolo Giobbe, Ponente o Relatore della Causa della Serva di Dio Filomena Genovese, del Terzo Ordine di S. Francesco, si è riunita la Sacra Congregazione dei Riti, antepreparatoria, nella quale i Reverendissimi Prelati Ufficiali e i Reverendissimi Consultori teologi hanno discusso sull'eroicità delle virtù della predetta Serva di Dio.

### SEGRETERIA DI STATO

NOMINE

Con Brevi Apostolici, il Santissimo Padre Paolo VI, felicemente regnante, si è degnato di nominare:

30 maggio

11 giugno

14 luglio

1966.

L'Ill.mo e Rev.mo Mons. Ferraro Nicola, Prelato Giudice del Tribunale



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della Sacra Rota Romana.

S. E. Rev.ma Mons. Benelli Giovanni, Arcivescovo tit. di Tusuro, Pro-Nunzio Apostolico nel Senegal, Delegato Apostolico nell'Africa Occidentale.

S. E. Rev.ma Mons. Cagna Mario, Arcivescovo tit. di Eraclea in Europa, Pro-Nunzio Apostolico in Giappone.

Il Rev.mo Mons. Piantoni Giovanni, Prelato Referendario del Supremo Tribunale della Segnatura Apostolica.

[*Latin ed. p. 668*]

668 Acta Apostolicae Sedis - Official Commentary. With a Brief Apostolical Decree, the Most Holy Father Paul VI, flourishing in his pontificate, deigned to appoint:

Assistants to the Pontifical See:

February 15, 1966. His Excellency, Reverend Monsignor Giuseppe Tommaso McGucken, Archbishop of San Francisco.

April 21st. His Excellency, Reverend Monsignor Giacomo Giuseppe Sweeney, Bishop of Honolulu.

June 1st. His Excellency, Reverend Monsignor Carlo Baldini, Bishop of Chiusi and Pienza, and Apostolic Administrator of Montepulciano.

Apostolic Protonotaries, as if participating:

December 15, 1965. Monsignor Edmondo Vivas Medina (San Cristóbal de Venezuela).

December 18th. Monsignor Geremia P. O'Mahoney (Miami).

January 29, 1966. Monsignor Benedetto M. Vierra (Honolulu).

March 21st. Monsignor Ugo A. Gallagher (Fall River).

March 21st. Monsignor Giacomo G. Dolan (Fall River).

March 21st. Monsignor Alberto Berubé (Fall River).

March 21st. Monsignor Raimondo T. Considine (Fall River).

May 14th. Monsignor Leone Bravin (Concordia).

May 14th. Monsignor Giacinto Antonio (Concordia).

May 14th. Monsignor Lorenzo Malfa von Arteaga (San Andrés Tuxtla).

May 30th. Monsignor Martino Giusti (Vatican City).

June 17th. Monsignor Antonio De Vitis (Ugento-S. Maria di Leuca).

With Letters from the Secretariat of State, the Most Holy Father Paul VI, flourishing in his pontificate, deigned to appoint:

Domestic Prelates of His Holiness:

May 22, 1965. Monsignor Guglielmo Bullacher (Speyer).

June 12th. Monsignor Ferdinando Fischer (Köln).

October 28th. Monsignor Felice M. Torres (Garzón-Neiva).



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November 23rd. Monsignor Rodolfo Peifer (Köln).
December 9th. Monsignor Giuseppe Antunes (Coimbra).
December 9th. Monsignor Giuseppe Augusto Rodrigues (Coimbra).
December 17th. Monsignor Gualtiero Mansfeld (Hildesheim).
December 20th. Monsignor Carlo Teodoro Schäffer (Köln).
January 7, 1966. Monsignor Ermanno Sauter (Rottenburg).
February 12th. Monsignor Giovanni Walsh (Scranton).
February 22nd. Monsignor Remigio Goossens (Malines-Bruxelles).
February 22nd. Monsignor Carlo Moeller (Malines-Bruxelles).
February 22nd. Monsignor Gustavo Thils (Malines-Bruxelles).
February 24th. Monsignor Filippo Delhaye (Namur).
February 24th. Monsignor Stefano Daday (Allentown).
February 24th. Monsignor Francesco I. Haley (Allentown).

[*Latin ed. p. 669*]

Diarium Romanae Curiae 669, February 24, 1966.
Most Reverend Monsignor Karalius Ginseppe (Allentown).
Most Reverend Monsignor La Buda Felice (Allentown).
Most Reverend Monsignor Zagorski Giuliano (Allentown).
Most Reverend Monsignor Rebueno Aberlardo (Legazpi).
March 3:
Most Reverend Monsignor Maher Patrizio (Steubenville).
March 9:
Most Reverend Monsignor Bieter Federico (Saint Paul).
Most Reverend Monsignor Curtin Francesco (Saint Paul).
Most Reverend Monsignor Murphy Terenzio (Saint Paul).
Most Reverend Monsignor O'Donnell Guglielmo (Saint Paul).
Most Reverend Monsignor Peters Walter (Saint Paul).
March 14:
Most Reverend Monsignor Regan Giovanni (Rockford).
Most Reverend Monsignor Rzeszotko Giuseppe (Rockford).
March 18:
Most Reverend Monsignor Seally Giacomo (Boston).
March 22:
Most Reverend Monsignor Boy le Guglielmo (Cincinnati).
Most Reverend Monsignor Gilligan Martino (Cincinnati).
Most Reverend Monsignor Kennedy Francesco (Cincinnati).
Most Reverend Monsignor Sherman Giacomo (Cincinnati).
Most Reverend Monsignor Hasenfuss Giuseppe (Würzburg).



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March 30:

Most Reverend Monsignor Cahir Giovanni (Melbourne).

Most Reverend Monsignor Clarke Leone Maurizio (Melbourne).

Most Reverend Monsignor Fennessy Edoardo Leone (Melbourne).

Most Reverend Monsignor Jones Penn Harold (Melbourne).

Most Reverend Monsignor Kelly Giovanni Francesco (Melbourne).

Most Reverend Monsignor Murray Giacomo Guglielmo (Melbourne).

Most Reverend Monsignor O'Callaghan Daniele (Melbourne).

April 2:

Most Reverend Monsignor Fantini Pio (Rimini).

Most Reverend Monsignor Migliaccio Teodoro (Rome).

April 4:

Most Reverend Monsignor Carini Gaetano (Palermo).

Most Reverend Monsignor Dirksen Francesco (Springfield in Illinois).

Most Reverend Monsignor Goff Giovanni (Springfield in Illinois).

Most Reverend Monsignor McGrath Giovanni (Springfield in Illinois).

Most Reverend Monsignor O'Dwyer Giuseppe (Springfield in Illinois).

April 14:

Most Reverend Monsignor Cicioni Fernando (Rome).

April 19:

Most Reverend Monsignor Braccini Carlo (Gubbio).

April 26:

Most Reverend Monsignor Rasque Federico (Luxembourg).

April 27:

Most Reverend Monsignor Bergin Giacomo (San Francisco).

Most Reverend Monsignor Hardeman Carlo Patrizio (San Francisco).

Most Reverend Monsignor Hurley Francesco Tommaso (San Francisco).

Most Reverend Monsignor Kilcoyne Giovanni Tommaso (San Francisco).

Most Reverend Monsignor Mentasti Reginaldo Tommaso (San Francisco).

April 29:

Most Reverend Monsignor Irizzarry Raul (Ponce).

May 6:

Most Reverend Monsignor Kucharski Giuseppe (Fargo).

Most Reverend Monsignor Sullivan Giovanni (Fargo).

May 10:

Most Reverend Monsignor Corbella Enrico (Milan).

Most Reverend Monsignor Giovenzana Arturo (Milan).



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Most Reverend Monsignor Beccaria Angelo (Tortona).

May 16:

Most Reverend Monsignor Benson Guglielmo Giovanni (Lafayette).

Most Reverend Monsignor Habetz Leonardo Clemente (Lafayette).

Most Reverend Monsignor Vincent Amos Giuseppe (Lafayette).

[*Latin ed. p. 670*]

670 Acta Apostolicae Sedis - Official Commentary, May 17, 1966. Monsignor Giovanni Gorman (Chicago). Monsignor Mario Berardi (Chieti and Vasto). Monsignor Eugenio Muffo (Chieti and Vasto). Monsignor Vincenzo Russi (Chieti and Vasto). Monsignor Nicola Spadaccini (Chieti and Vasto). 21. Monsignor Anselm Saluzzi (Acerenza). 23. Monsignor Anthony Giancane (Lech). 30. Monsignor Spiridione Cilia (Corfu). Monsignor Francesco Quiligotti (Pontremoli). June 5. Monsignor Giovanna Apa (Catanzaro). Monsignor Bruno D'Amica (Catanzaro). Monsignor Leopoldo Teofili (Atri). June 29. Monsignor Luigi Barbarito (Avellino). Monsignor Carlo Furno (Ivrea). Monsignor Luciano Storero (Pinerolo). Monsignor Ubaldo Calabresi (Sezze). Monsignor Ernesto Gallina (Veroli-Frosinone). Secret Chamberlains *in commendam* of His Holiness: 1965, Monsignor Wilhelm Hanraths (Cologne). Monsignor Corrado Hiss (Cologne). Monsignor Carlo Schraaf (Cologne). Monsignor Ewald Walter (Cologne). July 29. Monsignor Giovanni Dicks (Cologne). Monsignor Antonio Roh de (Cologne). October 28. Monsignor Romolo Trujillo Polanco (Garzón-Neiva). November 9. Monsignor Florian Zimmel (Sankt Pölten). February 24, 1966. Monsignor Carlo T. Moss (Allentown). Monsignor Faustino Apuli (Legazpi). Monsignor Teodulo Borrero (Legazpi). Monsignor Giovanni Cleofe (Legazpi). Monsignor Giovanni Rojas (Legazpi). Monsignor Demetrio Villar (Legazpi). March 3. Monsignor Robert A. Brown (Steubenville). March 5. Monsignor Paul Burschel (Fulda). Monsignor Paul Marx (Fulda). Monsignor Felix Reithofer (Graz-Seckau). Monsignor Giovanni Wurzwallner (Graz-Seckau). Monsignor Alfred Barth (Rottenburg). Monsignor Leandro Cornelii (Udine). June 26. Monsignor Gregory Fukanczyk (Przemyál). Monsignor Anthony Cubias (San Vicente). Monsignor Frederick Delgado (San Vicente). June 30. Monsignor Alessandro Peralta (Ozieri). Monsignor Agostino Sanna (Ozieri). April 4. Monsignor Vincenzo Cerri (Albano). Monsignor Giuseppe Augello (Palermo). June 12.

[*Latin ed. p. 671*]

Diarium Romanae Curiae

April 1, 1966.

April 26, 27, 29.

May 6.



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May 10.
May 13.
May 16.
May 17.
May 23.
1966.
Most Reverend Fabris Carlo (Concordia).
Most Reverend Gutiérrez Ernesto (Estelí).
Most Reverend Santiago Chavarría Emilio (Estelí).
Most Reverend Suazo Hernández Emilio (Estelí).
Most Reverend Videa Giulio Cesare (Estelí).
Most Reverend Cattarossi Domenico (Udine).
Most Reverend Hobiger Alfred (Vienna).
Most Reverend Faltz Michele (Luxembourg).
Most Reverend Gómez Armstrong Peter (San Francisco).
Most Reverend McFarland Norman Francis (San Francisco).
Most Reverend O'Brien Timoteo Edward (San Francisco).
Most Reverend López Francis (Ponce).
Most Reverend Ernst Uberto Cornelius A. (Breda).
Most Reverend Cabrele Igino (Padova).
Most Reverend Bartoccini Serafino (Rome).
Most Reverend Bianchi Teocle (Rome).
Most Reverend Di Sora Mario (Rome).
Most Reverend Ilari Annibale (Rome).
Most Reverend Pimpo Mario (Rome).
Most Reverend Zega Aldo (Rome).
Most Reverend Rudolf von Rohr Louis (Basel).
Most Reverend Achilli Manlio (Tortona).
Most Reverend Botto Paolino (Tortona).
Most Reverend Lovagnini Donato (Tortona).
Most Reverend Mariani Peter (Tortona).
Most Reverend Nicrosini Cesare (Tortona).
Most Reverend Bianchetti Anthony (Concordia).
Most Reverend Bortolin Giuseppe (Concordia).
Most Reverend Bortolussi Giorgio (Concordia).
Most Reverend Cozzarin Ottavio (Concordia).
Most Reverend Del Re Mario (Concordia).
Most Reverend Zovatto Paul (Concordia).



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Most Reverend Bernard Murphy Giuseppe (Lafayette).
Most Reverend Braquet Giorgio Giuseppe (Lafayette).
Most Reverend Gobeil Raymond John (Lafayette).
Most Reverend Kemps Peter Gerard G. (Lafayette).
Most Reverend Larroque Henry Alexander (Lafayette).
Most Reverend Speyrer Gene (Lafayette).
Most Reverend von Phul Mouton Richard (Lafayette).
Most Reverend Carunchio Filippo (Chieti).
Most Reverend Carusi Beniamino (Chieti).
Most Reverend Di Sciascio Francis (Chieti).
Most Reverend Graziani Anthony (Chieti).
Most Reverend Melatti Giulio (Chieti).
Most Reverend Falcucci Nicola (Vasto).
Most Reverend Pellicciotta Napoleon (Vasto).
Most Reverend Piccirilli Felice (Vasto).
Most Reverend De Blasi Ugo (Lech).
Most Reverend Pinto Michele (Lech).

[*Latin ed. p. 672*]

Acts of the Apostolic See - Official Commentary 672, May 23, 1966. Most Reverend Beniamino Dacatra (Tortona). June 5th: Most Reverend Virgilio Tarantino (Catanzaro). June 22nd: Most Reverend Secondo Palmero (Ventimiglia). July 1st: Most Reverend Giovanni Pilot (Concordia). Also: Most Reverend Giovanni Dyba (Cologne). Also: Most Reverend Andrea Bugan (Trnava). Honorary Chamberlains in the purple cassock of His Holiness: March 5th, 1966. Most Reverend Ludovico Paolo Panickavede (Alleppey). April 14th: Most Reverend Giuseppe Kronsteiner (Linz). Most Reverend Giuseppe Schreiberhuber (Linz). HONORS: With Apostolic Briefs, the Holy Father Paul VI, happily reigning, deigned to bestow: The Grand Cross of the Order of Saint Pius: June 21st, 1966. Upon His Excellency, Mr. Renato Brouillet, Ambassador of France to the Holy See. Upon His Excellency, Mr. Antonio Garrigues y Diaz Cañábate, Ambassador of Spain to the Holy See. Upon His Excellency, Mr. Oscar Cabello, Ambassador of Paraguay to the Holy See. Upon His Excellency, Mr. Belisario Moreno Hueyo, Ambassador of Strasbourg to the Holy See. Upon His Excellency, Mr. Agostino Munyaneza, Ambassador of Rwanda to the Holy See. Upon His Excellency, Mr. Ernesto Trigueros Alcaine, Ambassador of El Salvador to the Holy See. The Grand Cross of the Order of Saint Gregory the Great, civil class: March 17th, 1966. Upon Mr. Giovanni Cuneo (Chicago). May 27th: Upon His Excellency, Mr. Beniamino Leoni (Italy). May 30th: Upon His Excellency, Mr. Egidio Ortona (Italy). Upon His Excellency, Professor Mario Toscano (Italy). The



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Grand Cross of the Order of Saint Sylvester the Pope: May 30th, 1966. Upon His Excellency, Mr. Felice Catalano Di Melilli (Italy). Upon His Excellency, Mr. Robert Gaja (Italy). Upon His Excellency, Mr. Alessandro Ferace (Italy). Upon His Excellency, Mr. Giulio Pascucci Righi (Italy). Upon His Excellency, Mr. Eugenio Pia (Italy). Upon His Excellency, Mr. Pio Archi (Italy). June 4th: Upon Dr. Giovanni Haberer (Speyer).

[*Latin ed. p. 673*]

An. et vol. LVÎ8
8 Octobris 1966
N. 10

**ACTA APOSTOLICAE SEDIS**

**COMMENTARIUM OFFICIALE**

Directio: Palazzo Apostolico - Città del Vaticano
Administratio: Libreria Editrice Vaticana

**SACROSANCTUM CONCILIUM OECUMENICUM**

**VATICANUM II**

DECRETUM

# DE PASTORALI EPISCOPORUM MUNERE

## IN ECCLESIA

PAULUS
EPISCOPUS

**SERVUS SERVORUM DEI**

**UNA CUM SACROSANCTI CONCILII PATRIBUS**

**AD PERPETUAM REI MEMORIAM**

PROOEMIUM

1. CHRISTUS DOMINUS, Filius Dei vivi, qui venit ut salvum faceret populum suum a peccatis utque omnes homines sanctificarentur, sicut



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Ipse missus est a Patre, ita et misit Apostolos suos, quos ideo sanctificavit, tradens eis Spiritum Sanctum, ut et ipsi glorificarent Patrem super terram et homines salvos facerent, « For the perfecting of the saints, for the word of the ministry, for the edifying of the body of Christ » (Eph. 4, 12) quod est Ecclesia.

2. In hac Christi Ecclesia, Romanus Pontifex, ut successor Petri, cui oves et agnos suos pascendos Christus concredidit, suprema, plena, immediata et universali in curam animarum, ex divina institutione, gaudet potestate. Qui ideo, cum tamquam omnium fidelium pastor ad bonum commune Ecclesiae universae et ad bonum singularum Ecclesiarum procurandum missus sit, super omnes Ecclesias ordinariae potestatis obtinet principatum.

1 Cfr. Matth. 1, 21.

2 Cfr. Io. 20, 21.

43 - A. A. S.

[*Latin ed. p. 674*]

The Acts of the Apostolic See – Official Commentary 674. Bishops, moreover, placed by the Holy Spirit, succeed to the place of the Apostles as shepherds of souls, and, together with the Supreme Pontiff and under His authority, they are sent to render the work of Christ, the eternal Shepherd, perennial. For Christ gave to the Apostles and their successors the command and the power to teach all nations, to sanctify men in truth, and to feed them. Therefore, Bishops, through the Holy Spirit which has been given to them, truly and authentically become teachers of the faith, pontiffs, and pastors.

3 4 5 3. This their episcopal office, which they undertake through the episcopal consecration, Bishops, sharing in the solicitude for all the Churches, exercise in communion and under the authority of the Supreme Pontiff, united in the College or body as regards the teaching and pastoral governance pertaining to the entire Church of God. They exercise it individually concerning the parts of the Lord's flock assigned to them, each taking care of the particular Church entrusted to him, or sometimes jointly, providing for the needs common to various Churches. Wherefore, the Holy Synod, also considering the conditions of human association, which in this our age are tending towards a new order of things, intends to more precisely determine the pastoral function of Bishops, and has established the following.

## 6 7 CHAPTER I. OF BISHOPS WITH REGARD TO THE UNIVERSAL CHURCH

I. The roles of Bishops with regard to the universal Church



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4. Bishops, by virtue of the sacramental consecration and the hierarchical communion with the Head and members of the College, are constituted members of the episcopal body. "The order of Bishops, which is like a collegial body to the Apostles..."

[*Latin ed. p. 675*]

The Second Vatican Council, with its 675 members, succeeds, indeed, it is the very place where the apostolic body continues to persevere, together with its Head, the Roman Pontiff, and it exists, also without this Head, under the supreme and full authority over the entire Church, which authority can only be exercised with the consent of the Roman Pontiff. This authority "is exercised in a solemn manner in the Ecumenical Council": therefore, the Holy Synodus decrees that all Bishops, who are members of the episcopal college, have the right to participate in the Ecumenical Council. "This collegial authority, together with the Pope, can be exercised by Bishops residing throughout the world, provided that the Head of the College calls them to collegial action, or at least approves or freely accepts the united action of the Bishops, so that a true collegial act is accomplished."

2, 3, 4, 5. Bishops, selected from various regions of the world, by means and methods established or to be established by the Roman Pontiff, provide the Supreme Pastor of the Church with valuable assistance in the Council, which is properly called the Synod of Bishops, and which, as representing parts of the entire Catholic episcopate, signifies that all Bishops are participants in the universal solicitude for the entire Church.

5, 6, 6. Bishops, as legitimate successors of the Apostles and members of the episcopal college, should always know that they are united with one another and should show themselves concerned for all Churches, since, by divine institution and by the apostolic mandate, each Bishop is a guarantor of the Church together with the other Bishops. They should be especially concerned for those regions of the world in which the word of God has not yet been proclaimed, or in which, especially due to the small number of priests, the faithful are in danger of deviating from the commandments of the Christian life, and even of losing the faith itself.

7. *Conc. Vat. II, Const. dogm. de Ecclesia, ibid.*

*Conc. Vat. II, Const. dogm. de Ecclesia, ibid.*

*Conc. Vat. II, Const. dogm. de Ecclesia, ibid.*

*Cf. Paulus VI, Motu proprio Apostolica sollicitudo, 15 September 1965: A. A. 8. 57 (1965) pp. 775-780.*

*Cf. Conc. Vat. II, Const. dogm. de Ecclesia, Lumen Gentium, Cap. III, n. 23: A. A. 8. 57 (1965) pp. 27-28.*

*Cf. Pius XII, Litt. Encycl. Fidei donum, 21 April 1957: A. A. S. 49 (1957) p. 237; cf. also: Benedictus XV, Epist. Ap. Maximum illud, 30 November 1919: A. A. 8. 11 (1919) p. 440; Pius XI, Litt. Encycl. Rerum Ecclesiae, 28



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February 1926: A. A. S. 18 (1926) pp. 68 ss.*

[*Latin ed. p. 676*]

676 Acta Apostolicae Sedis - Commentarium Officiale. Quare omnes vires adhibeant ut opera evangelizationis et apostolatus a fidelibus alacriter sustineantur et promovantur. Praeterea, curant studeant ut apti praeparentur sacrorum ministri, necnon auxiliares, tum religiosi tum laici, pro missionibus et regionibus cleri penuria laborantibus. Curent etiam ut, quantum possibile sit, aliqui ex suis sacerdotibus praedictas missiones vel dioeceses adeat, ibidem sacrum ministerium in perpetuum aut saltem ad praefinitum tempus peracturi. Prae oculis habeant praeterea Episcopi in usu bonorum ecclesiasticorum rationem quoque esse habendam necessitatum non tantum suae dioecesis sed et aliarum particularium Ecclesiarum, quippe quae unius Ecclesiae Christi sint partes. Attendant denique ad calamitates pro viribus sublevandas, quibus aliae dioeceses vel regiones laborant. 7. Maxime illos Sacrorum Antistites, qui propter nomen Christi calumniis et angustiis vexantur, in carceribus detinentur, vel suo ministerio prohibentur, fraterno amplectantur animo eosque germana actuosa cura prosequantur, ut eorum dolores precatione et opera Confratrum leniantur et mulceantur. II - Episcopi et Apostolica Sedes 8. a) Episcopis, ut Apostolorum successoribus, in dioecesibus ipsis commissis per se omnis competit potestas ordinaria, propria ac immediata, quae ad exercitium eorum muneris pastoralis requiritur, firma semper in omnibus potestate quam, vi muneris sui, Romanus Pontifex habet sibi vel alii Auctoritati causas reservandi. b) Singulis Episcopis dioecesanis facultas fit a lege generali Ecclesiae in casu particulari dispensandi fideles in quos ad normam iuris exercent auctoritatem, quoties id ad eorum bonum spirituale conferre iudicent, nisi a Suprema Ecclesiae Auctoritate specialis reservatio facta fuerit. 9. In exercenda suprema, plena et immediata potestate in universam Ecclesiam, Romanus Pontifex utitur Romanae Curiae Dicasteriis, quae proinde nomine et auctoritate illius munus suum explent in bonum Ecclesiarum et in servitium Sacrorum Pastorum. Exoptant autem Sacrosancti Concilii Patres ut haec Dicasteria, quae quidem Romano Pontifici atque Ecclesiae Pastoribus eximium praebuerunt auxilium, novae ordinationi, necessitatibus temporum, regionum ac Rituum magis aptatae, subiciantur, praesertim quod spectat eorundem numerum, nomen, competentiam propriamque procedendi rationem.

[*Latin ed. p. 677*]

The Second Vatican Council, in its deliberations, seeks to improve the coordination of work among various departments, and desires that the role of the Roman Pontiff's representatives be more clearly defined, taking into account the pastoral responsibilities of the Bishops.

10. Furthermore, since these departments are established for the good



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of the universal Church, it is desired that their members, officials, and consultants, as well as the Roman Pontiff's representatives, be, as much as possible, drawn from diverse regions of the Church, so that the central offices or organs of the Catholic Church truly reflect a universal character. It is also desired that some Bishops, especially diocesan Bishops, be included among the members of these departments, so that they may more fully convey the views, aspirations, and needs of all the Churches to the Supreme Pontiff. Finally, the Fathers of the Council believe it would be beneficial if these departments were to listen more to lay people who are distinguished by virtue, knowledge, and experience, so that they too may have a role to play in the affairs of the Church.

## CHAPTER II: ON BISHOPS WITH REGARD TO PARTICULAR CHURCHES OR DIOCESES

I. Diocesan Bishops

11. A diocese is a portion of the People of God entrusted to a Bishop, with the cooperation of the presbyterate, for its pastoral care, so that, adhering to its pastor and gathered by him through the Gospel and the Eucharist in the Holy Spirit, it constitutes a particular Church, in which the One, Holy, Catholic, and Apostolic Church of Christ truly exists and operates. Each Bishop, to whom the care of a particular Church has been entrusted, under the authority of the Supreme Pontiff, acts as its proper, ordinary, and immediate pastor, tending his flock in the name of the Lord, exercising the ministry of teaching, sanctifying, and governing within it. However, they must acknowledge the rights that legitimately belong to Patriarchs or other hierarchical authorities.

1. In carrying out their apostolic mission, Bishops should strive to be witnesses of Christ before all men, providing not only for those who already follow the Chief Shepherd, but also for those who, with all their heart, devote themselves to Him.

[*Latin ed. p. 678*]

Acts of the Apostolic See - Official Commentary 678: Those who, in some way, have strayed from the path of truth, or who are ignorant of the Gospel of Christ and its salutary mercy, will, "in all goodness and justice and truth" (Ephesians 5:9), eventually walk together.

12. In exercising their teaching ministry, they will proclaim the Gospel of Christ to people, which is one of the principal duties of Bishops, calling them to faith with the strength of the Holy Spirit, or confirming them in living faith; they will present the whole mystery of Christ to them, namely, those truths of which ignorance is ignorance of Christ, and also the way that has been divinely revealed, to the glory of God, and thereby to the attainment of eternal blessedness.



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13. Furthermore, they will show how earthly things and human institutions are also ordered according to the plan of God the Creator, and can therefore contribute greatly to the edification of the Body of Christ. Therefore, they will teach how much, according to the doctrine of the Church, the human person is to be valued, along with his freedom and the very life of his body; his family and its unity and stability; the procreation and education of children; civil society with its laws and professions; labor and leisure, arts and technical inventions; poverty and abundance of wealth; finally, they will explain the reasons by which the most serious questions are to be resolved concerning the possession, increase, and just distribution of material goods, concerning peace and war, and concerning fraternal relations among all peoples.

14. They will present Christian doctrine adapted to the needs of the times, that is, responding to the difficulties and questions that most press and trouble people; they will also defend this same doctrine, teaching the faithful to defend and spread it. In transmitting it, they will demonstrate the maternal concern of the Church for all people, both believers and non-believers, and will especially care for the poor and the afflicted, whom the Lord has sent them to evangelize. Since the Church lives in communion with human society, it is primarily the duty of Bishops to approach people and to seek and promote dialogue with them. These dialogues of salvation, as...

[*Latin ed. p. 679*]

679 The Second Vatican Council must always strive to combine truth with charity, understanding with love, and clarity of speech with humility and gentleness, and must also join prudence with confidence, since it is born of a desire to foster friendship with those whose hearts it seeks to reach. Let them seek out various means of proclaiming the Christian doctrine that are available in this present time, namely, above all, preaching and catechetical instruction, which always hold the foremost place, but also the presentation of doctrine in schools, in academies, in conferences, and in gatherings of every kind, as well as its dissemination through public declarations on the occasion of certain events, through the press, and through various means of social communication, which must be used entirely for the purpose of proclaiming the Gospel of Christ.

6714. Let them be diligent to ensure that catechetical instruction, which aims to make the faith, illuminated by doctrine, living and explicit and active in men, is carefully imparted to children and adolescents, to young people, and even to adults; and let them take care that in imparting it, an appropriate order and a suitable method are observed, not only with regard to the subject matter, but also with regard to the character, abilities, and age, as well as the life circumstances of those who are being instructed, so that this instruction is rooted in Holy Scripture, Tradition, the Liturgy,



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the Magisterium, and the life of the Church.

Furthermore, let them take care that catechists are properly prepared for their task, so that they may know the doctrine of the Church thoroughly, as well as learning, both theoretically and practically, the laws of psychology and the disciplines of pedagogy. Let them also strive to restore or better adapt the institution of the catechumenate for adults.

15. Remembering that they are chosen from among men and appointed for men in all matters concerning God, so that they may offer gifts and sacrifices for sins, let Bishops, in exercising their ministry, be mindful of this. For Bishops enjoy the fullness of the Sacrament of Holy Orders, and from them, in the exercise of their authority, depend both priests, who, as diligent co-workers in the episcopal order, are themselves consecrated true priests of the New Testament, and deacons, who are ordained for the ministry to serve the people of God in communion with the Bishop and his presbyterate; and therefore, Bishops are the chief dispensers of the mysteries of God, as well as of all...

[*Latin ed. p. 680*]

The Acts of the Apostolic See – Official Commentary 680: In the life of the Church, those entrusted with the pastoral care of the faithful are moderators, promoters, and guardians. Therefore, they diligently strive that the faithful may more deeply know and live the Paschal mystery, through the Eucharist, so that they may form one most intimate Body in the unity of Christ's charity; "But we will give ourselves continually to prayer and to the ministry of the word" (Acts 6:4), they dedicate themselves to the work that all those entrusted to their care may be united in prayer, and that through the reception of the Sacraments they may grow in grace and be faithful witnesses of the Lord. They strive to promote the sanctity of their clergy, religious, and laity, according to their particular vocation, mindful that they must provide an example of sanctity, in charity, humility, and simplicity of life. Thus, they sanctify the Churches entrusted to them, so that in them the sentiments of the entire Church of Christ may fully shine forth. Therefore, they should foster vocations to the priesthood and religious life, paying special attention to missionary vocations.

In exercising their office as father and pastor, bishops should be among their people as servants, good shepherds who know their sheep individually and are known by them, true fathers who show all with a spirit of love and concern, and to whose authority all willingly submit. They should gather and strengthen the entire family of their flock, so that all, conscious of their duties, may live and work in communion of charity.

In order to effectively accomplish this, bishops must order their lives in such a way, adapted to the needs of the times, being "ready for every good work" (2 Timothy 2:21) and "enduring all things for the sake of the elect" (2 Timothy 2:10).



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Priests, who, for their part, undertake the duties and responsibilities, and diligently exercise their daily ministry, embrace them with a special charity, considering them as sons and friends, and therefore...

[*Latin ed. p. 681*]

The Second Vatican Council, 681, urges them to be ready and confident in listening to [the priests], striving to promote the entire pastoral work of the diocese. They should be concerned about the spiritual, intellectual, and material conditions of the priests, so that they may live holily and piously and faithfully and fruitfully fulfill their ministry. Therefore, they should foster institutions and establish special gatherings in which priests should meet frequently, both for longer spiritual exercises for the renewal of their lives, and for acquiring a deeper knowledge of ecclesiastical disciplines, especially of the Holy Scriptures and theology, of social matters of greater importance, and of new methods of pastoral action. With diligent mercy, they should attend to priests who are in danger in any way or who have fallen into certain difficulties. In order that they may better serve the good of the faithful, according to each one's condition, they should diligently seek to know their needs, together with the social circumstances in which they live, using appropriate means, especially social research. They should show concern for all, of whatever age, condition, or nation, both residents and newcomers and foreigners. In exercising this pastoral care, they should respect the roles that belong to the faithful in the affairs of the Church, also recognizing their office and right to actively contribute to the edification of the mystical Body of Christ. They should follow brothers separated by love, also urging the faithful to treat them with great humanity and charity, and also to foster ecumenism, as understood by the Church. They should also have concern for the non-baptized, so that the charity of Christ Jesus may shine forth in them also, before whom all bishops are witnesses. 14 17. Various forms of apostolate should be encouraged, and throughout the entire diocese, or in its particular regions, there should be coordination and close connection of all works of the apostolate, under the guidance of the bishop, so that all undertakings and institutions, catechetical, missionary, charitable, social, familial, scholastic, and any other that pursue a pastoral goal, may be brought into harmonious action, so that the unity of the diocese may shine forth more clearly. The duty of the faithful to exercise the apostolate according to their own condition and ability should be diligently urged, and they should be encouraged to engage in various works of the lay apostolate, and especially the Action of Charity.

[*Latin ed. p. 682*]

Catholic associations should also be promoted or fostered, which directly or indirectly pursue a supernatural end, that is, to attain a more perfect life, or to announce the Gospel of Christ to all, or to promote Chris-



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tian doctrine or the growth of public worship, or to pursue social goals, or to carry out works of piety or charity. The forms of the apostolate should be suitably adapted to the needs of the present time, taking into account the conditions of people, not only spiritual and moral, but also social, demographic, and economic. To achieve this effectively and fruitfully, social and religious research is of great importance, through pastoral sociology services, which are strongly recommended.

18. Particular attention should be given to the faithful who, due to their circumstances, do not sufficiently enjoy or are completely deprived of the ordinary pastoral care of parishes, such as many migrants, exiles, and refugees, seafarers, and airmen, nomads, and others of this kind. Suitable pastoral methods should be promoted to foster the spiritual life of those who, for relaxation, temporarily visit other regions. Episcopal Conferences, especially National Conferences, should diligently study the more urgent matters concerning the aforementioned, and, with united will and strength, consult and assist in the spiritual care of these people, using appropriate means and institutions, always taking into account, above all, the norms established or to be established by the Apostolic See, suitably adapted to the conditions of time, place, and people.

19. In carrying out their apostolic mission, which aims at the salvation of souls, Bishops, by themselves, fully and perfectly enjoy freedom and independence from any civil authority. Therefore, it is not permissible to directly or indirectly hinder the exercise of their ecclesiastical office, nor to prevent them from freely communicating with the Apostolic See and other ecclesiastical authorities, and with their subordinates. Indeed, the Holy Pastors, while caring for the spiritual welfare of their flock, truly also contribute to social and civil progress and prosperity, actively cooperating in this regard with public authorities.

15 Cf. St. Pius X, Motu proprio *Iampridem*, March 19, 1914: A.A.S. 6 (1914) pp. 173 ss.; Pius XII, Apostolic Constitution *Exsul Familia*, August 1, 1952: A.A.S. 44 (1952) pp. 649 ss.; *Leges Operis Apostolatus Maris*, established by the authority of Pius XII, November 21, 1957: A.A.S. 50 (1958) pp. 375-383.

[*Latin ed. p. 683*]

The Second Vatican Ecumenical Council, with due consideration and as befits Bishops, urges cooperation and obedience to just laws, and respect for legitimately constituted authorities.

20. Since the apostolic office of Bishops is instituted by Christ the Lord and pursues a spiritual and supernatural end, the Sacred Ecumenical Council declares that the right to nominate and appoint Bishops belongs exclusively to the competent ecclesiastical authority. Therefore, in order to properly safeguard the freedom of the Church and to more suitably and expeditiously promote the good of the Christian faithful, it is the will of the



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Holy Council that, in the future, no rights or privileges of election, nomination, presentation, or designation for the office of Bishop be granted to civil authorities; and the civil authorities, whose desire to serve the Church the Sacred Synodus gratefully acknowledges and for which it is most grateful, are earnestly requested to voluntarily renounce the aforementioned rights or privileges, of which they currently enjoy by agreement or custom, through consultations initiated with the Apostolic See.

21. Since the pastoral office of Bishops is of such importance and gravity, diocesan Bishops and others legally equivalent to them, if, due to advancing age or another serious reason, they become less capable of fulfilling their office, are earnestly requested to, either of their own accord or upon invitation from the competent authority, submit their resignation from office. The competent authority, if it accepts such resignation, will provide for the appropriate support of those who resign and will make provisions for recognizing their special rights.

II - The Boundaries of a Diocese

22. In order to achieve the proper purpose of a diocese, it is necessary that the nature of the Church be clearly manifested within the people of God belonging to that diocese; so that Bishops may effectively fulfill their pastoral duties among them; and so that, finally, the salvation of the people of God may be ministered to as perfectly as possible. This requires either a geographically appropriate delineation of diocesan boundaries, or a distribution of clergy and resources that is consistent with reason and adapted to the needs of the apostolate. All of these things benefit not only the clergy and Christian faithful, whose interests are directly involved, but also the entire Catholic Church. Therefore, with regard to the delineation of diocesan boundaries, the Holy See decrees that...

[*Latin ed. p. 684*]

684 Acta Apostolicae Sedis - Commentarium Officiale. The most holy Synod, so that, as the good of souls demands, due consideration may be given as soon as possible, divides, alters, or unites [territories], or changes their boundaries, or determines a more suitable location for episcopal sees, or finally, especially when dealing with dioceses that consist of larger cities, arranges them with a new internal order.

23. When considering the boundaries of dioceses, it must be ensured above all that the organic unity of each diocese is preserved, with regard to persons, offices, institutions, as if it were a living body. In each case, however, after carefully considering all circumstances, the following general criteria must be kept in mind.

1) In defining the boundaries of a diocese, as far as possible, account should be taken of the diversity of the composition of the people of God, which can greatly contribute to the more appropriate exercise of pastoral



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care; and care should be taken to preserve, as far as possible, the demographic groupings of this people, together with the civil offices and social institutions that constitute its organic structure. For this reason, the territory of each diocese should be continuous. Attention should also be paid, if the circumstances permit, to the boundaries of civil jurisdictions, and to particular characteristics of persons or places, e.g., psychological, economic, geographical, historical.

2) The extent of the diocesan territory and the number of its inhabitants should generally be such that, on the one hand, the Bishop, even with the help of others, can properly perform his pontifical duties and pastoral visits, and can duly administer and coordinate all the works of the apostolate in the diocese, especially knowing his priests, as well as religious and lay people who have some role in diocesan undertakings; on the other hand, a sufficient and suitable field should be provided in which both the Bishop and the clergy can devote all their energies to the ministry, with a view to the needs of the universal Church.

3) Finally, in order that the ministry of salvation may be more appropriately exercised in the diocese, it should be a rule that each diocese has a sufficient number of clergy, both in number and in suitability, to properly nourish the people of God; that there are no lacking offices, institutions, and works that are proper to the particular Church, and which are proven necessary for its proper governance and apostolate; and finally, that resources are available or at least prudently foreseen from elsewhere to support persons and institutions. Furthermore, where there are faithful of diverse Rites, their spiritual...

[*Latin ed. p. 685*]

The Second Vatican Ecumenical Council provides that the diocesan bishop shall provide for the necessary things, either through priests or parishes of the same Rite, or through a Vicarious Episcopal, suitably instructed and, if the circumstances warrant, even adorned with the episcopal character, or through himself, exercising the office of Ordinary of different Rites. But if, for particular reasons, it cannot be done in all these ways, according to the judgment of the Apostolic See, a proper hierarchy shall be established for the diversity of Rites. Likewise, in similar circumstances, provision shall be made for the faithful of different languages, either through priests or parishes of the same language, or through a Vicarious Episcopal who speaks the language well and, if the circumstances warrant, is adorned with the episcopal character, or finally, through another more suitable means.

16 24. With regard to introducing changes or innovations in the diocese, in accordance with paragraphs 22-23, saving the discipline of the Eastern Churches, it is advisable that the competent Episcopal Conferences examine these matters for their respective territory – also making use of a special



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Episcopal Commission, if it seems appropriate, but always, above all, after hearing the Bishops of Provinces or Regions concerned – and then submit their proposals and opinions to the Apostolic See.

III - Diocesan Bishops: Collaborators in the pastoral office

1) Coadjutor and Auxiliary Bishops

25. In governing the dioceses, provision shall be made for the pastoral ministry of the Bishops, so that the good of the Lord's flock is always the supreme consideration. In order that this good may be properly promoted, Auxiliary Bishops are often established, because the diocesan Bishop, either because of the excessive size of the diocese or the large number of inhabitants, or because of particular apostolic needs or other causes of a different nature, cannot himself fulfill all the episcopal duties, as the good of souls requires. Indeed, sometimes a particular necessity demands that a Coadjutor Bishop be established to assist the diocesan Bishop. These Coadjutor and Auxiliary Bishops shall be suitably instructed, so that, while always preserving the unity of diocesan governance and the authority of the diocesan Bishop, their action may be made more effective and the dignity, proper to Bishops, may be more securely maintained. Indeed, Coadjutor and Auxiliary Bishops, since they are called to participate in the concern of the diocesan Bishop, shall exercise their office in such a way,

16 Cf. Vat. II, Decree on the Eastern Catholic Churches, Orientalium Ecclesiarum, n. 4: A. A. S. 57 (1965) p. 77.

[*Latin ed. p. 686*]

686 Acta Apostolicae Sedis - Official Commentary, so that in all matters they may proceed with unanimous agreement with him. Furthermore, they should always show obedience and reverence to the diocesan Bishop, who, in turn, should treat Auxiliary or Coadjutor Bishops with fraternal love and esteem. 26. When the good of souls demands it, the diocesan Bishop should not hesitate to request from the competent Authority one or more Auxiliary Bishops, who are indeed established for the diocese without a right of succession. If provision has not been made in the letters of appointment, the diocesan Bishop shall appoint his Auxiliary or Auxiliaries as General Vicars, or at least as Episcopal Vicars, dependent solely on his authority, whom he may wish to consult, especially in matters of greater importance, particularly of a pastoral nature. Unless otherwise stipulated by the competent Authority, when the office of the diocesan Bishop ceases, the powers and faculties with which Auxiliary Bishops are endowed by law remain in force. It is also desirable that, in the vacancy of the see, the administration of the diocese be entrusted to an Auxiliary Bishop, or, if there are several, to one of the Auxiliaries, unless grave reasons suggest otherwise. The Coadjutor Bishop, who is indeed appointed with a right of succession, should always be appointed as General Vicar by the diocesan Bishop. However, fuller powers may be granted to him in particular cases



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by the competent Authority. In order that the good of the diocese, both present and future, may be promoted as much as possible, the Coadjutor and Coadjutor Bishops should not fail to consult each other in matters of greater importance. 2) The Diocesan Curia and Councils. 27. The most important office in the diocesan curia is that of the General Vicar. Whenever the proper administration of the diocese requires it, the Bishop may appoint one or more Episcopal Vicars, who, by law, in a specific part of the diocese, or in a certain type of business, or with regard to the faithful of a specific rite, enjoy the power that is granted to the General Vicar by common law. Among the Bishop's collaborators in the administration of the diocese, those presbyters are also included who constitute his senate or council, such as the cathedral chapter, a group of consultants, or other councils, according to the circumstances or nature of the various places. These institutions, especially cathedral chapters, are subject to a new order, insofar as it is necessary, to adapt them to the needs of the present time.

[*Latin ed. p. 687*]

The Second Vatican Ecumenical Council, 687. Priests and laypersons who belong to the diocesan curia should know that they provide auxiliary service to the pastoral ministry of the Bishop. The diocesan curia should be organized in such a way as to be a suitable instrument for the Bishop, not only for administering the diocese, but also for carrying out works of the apostolate. It is highly desirable that in each diocese a special pastoral council be established, which is presided over by the diocesan Bishop himself, and in which priests, religious, and laypersons, especially chosen, should have a part. This council will investigate, consider, and draw practical conclusions regarding matters pertaining to pastoral works.

3) The Diocesan Clergy, 28. All priests, whether diocesan or religious, participate in and exercise the one priesthood of Christ with the Bishop, and are therefore constituted as provident collaborators of the episcopal order. However, in the care of souls, diocesan priests have the primary role, since, being incardinated or attached to the particular Church, they fully dedicate themselves to the service of a portion of the Lord's flock; therefore, they constitute a presbyterate and a family, of which the Bishop is the father. That he may be able to better and more equitably distribute the sacred ministries among his priests, he should enjoy the necessary freedom in conferring offices or benefices, suppressing, therefore, any rights or privileges that in any way restrict that freedom. The bonds between the Bishop and the diocesan priests should be primarily rooted in supernatural charity, so that the association of the priests' will with the Bishop's will may make their pastoral action more fruitful. Therefore, that the service of souls may be promoted ever more, the Bishop should call his priests to colloquies, even common ones, especially concerning pastoral matters, not only when the opportunity arises, but also, as far as possible, at fixed times. Further-



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more, all diocesan priests should be united among themselves, and should be concerned with the spiritual welfare of the entire diocese; moreover, remembering the good things that are afforded to them by reason of their ecclesiastical office, they should, together with the sacred ministry, also generously contribute, according to the Bishop's direction, to the material needs of the diocese, as far as their abilities allow.

29. Closer collaborators of the Bishop are also those priests to whom a pastoral office or works of the apostolate of a supra-parochial nature are entrusted.

[*Latin ed. p. 688*]

Acts of the Apostolic See - Official Commentary 688, are entrusted, either concerning a specific diocesan territory, or concerning particular groups of the faithful, or concerning a specific type of activity. Priests also render an outstanding service, to whom the Bishop entrusts various apostolate duties, either in schools or in other institutions or associations. Furthermore, those priests who are dedicated to supradiocesan works, while carrying out excellent apostolate activities, are especially entrusted to the care of the Bishop in whose diocese they reside.

30. However, the Bishop's primary collaborators are the parish priests, to whom, as proper pastors, the care of souls is entrusted in a specific part of the diocese under his authority.

1) In carrying out this care, the parish priests, along with their assistants, fulfill the ministry of teaching, sanctifying, and governing, so that the faithful and the parish communities truly feel themselves to be members of the diocese and of the universal Church. Therefore, they collaborate with other parish priests, as well as with priests who exercise a pastoral ministry in the territory (such as Vicars Forane, Deans), or who are dedicated to supraparish activities, so that the pastoral care in the diocese is not lacking in unity and is made more effective. Furthermore, the care of souls should always be informed by a missionary spirit, so that it extends, in due measure, to all those living in the parish. If the parish priests cannot reach certain groups of people, they will call upon others, even lay people, for their own assistance, who will help them in matters relating to the apostolate. To make this care of souls more effective, the communal life of priests, especially those dedicated to the same parish, is strongly recommended, which, while fostering apostolic action, provides the faithful with an example of charity and unity.

2) In carrying out the ministry of teaching, it is the duty of the parish priests to preach the word of God to all the Christian faithful, so that these, rooted in faith, hope, and charity, may grow in Christ, and so that the Christian community may give that testimony of charity which the Lord has commanded; also, to lead the faithful to a full knowledge of the mystery of salvation through catechetical instruction, adapted to each age. For this



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instruction, they should seek not only the help of religious, but also the cooperation of lay people, and also establish a Christian Doctrine Brotherhood. In carrying out the work of sanctification, the parish priests should ensure that the celebration of...

[*Latin ed. p. 689*]

The Second Vatican Council affirms that the Eucharist is the center and summit of the entire life of the Christian community; and it strives that the faithful may be nourished with spiritual food through the devout and frequent reception of the Sacraments, and through conscious and active participation in the Liturgy. Furthermore, pastors should diligently administer the Sacrament of Penance to foster Christian life; therefore, they should readily be available to hear the confessions of the faithful, and, if necessary, invite other priests who may know various languages. In fulfilling the office of pastor, pastors should, above all, strive to know their own flock. Since they are ministers to all the sheep, they should foster the growth of Christian life, both in individual faithful, in families, in associations, especially those dedicated to the apostolate, and in the entire parish community. Therefore, they should visit homes and schools, as pastoral duty requires; they should carefully attend to young people and adolescents; they should follow the poor and the sick with paternal charity; and they should have particular care for workers, and they should strive to provide assistance to the faithful in their works of the apostolate.

3) Assistant pastors, as co-workers with the pastor, dedicate their efforts daily to the pastoral ministry under the authority of the pastor. Therefore, a fraternal relationship, mutual charity, and respect should always prevail between the pastor and his assistants; and they should assist each other with counsel, help, and example, providing for the care of the parish with a concordant will and shared effort.

31. When forming a judgment about a priest's suitability for governing a parish, the Bishop should take into account not only his doctrine, but also his piety, apostolic zeal, and other qualities and characteristics that are required for the proper care of souls. Furthermore, since the entire purpose of parish ministry is the good of souls, in order that the Bishop may more easily and appropriately proceed with the provision of parishes, all rights of presentation, nomination, or reservation are abolished, except for those of religious orders, and, where it exists, the law of concursus, whether general or particular. Pastors, in their respective parishes, should enjoy that stability in office which the good of souls requires. Therefore, the distinction between removable and non-removable pastors being abolished, the procedure for the transfer and removal of pastors should be recognized and made simpler, so that the Bishop, while observing due natural and canonical equity, may better provide for the needs of the good of souls.



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44 - A. A. S.

[*Latin ed. p. 690*]

690 Acta Apostolicae Sedis - Commentarium Officiale. Parochi autem, qui ob ingravescentem aetatem aliamve gravem causam, ab officio rite et fructuose adimplendo impediuntur, enixe rogantur ut sua ipsi sponte, aut ab Episcopo invitati, officii renuntiationem faciant. Episcopus renuntiantibus congruam sustentationem provideat. 32. Eadem denique salus animarum causa sit, qua determinentur aut recognoscantur paroeciarum erectiones aut suppressiones, aliaeve huiusmodi innovationes, quas quidem Episcopus propria auctoritate peragere poterit. 4) Religiosi 33. Omnibus Religiosis, quibus in iis quae sequuntur sodales accensentur ceterorum Institutorum consilia evangelica profitentes, iuxta propriam cuiusque vocationem, officium incumbit impense diligenterque adlaborandi ad aedificationem et incrementum totius mystici Corporis Christi et in bonum Ecclesiarum particularium. Hos vero fines promovere tenentur imprimis oratione, poenitentiae operibus et propriae vitae exemplo, in quorum aestimatione et studio ut iugiter crescant, Sacrosancta haec Synodus eos magnopere hortatur. At, ratione habita indolis uniuscuiusque Religionis propriae, ad externa quoque apostolatus opera impensius accedant. 34. Religiosi sacerdotes, qui in presbyteratus officium consecrantur ut sint et ipsi providi cooperatores Ordinis episcopalis, hodie adhuc maiori auxilio Episcopis esse valent, pro ingravescente animarum necessitate. Ideo vera quadam ratione ad clerum dioecesis pertinere dicendi sunt, quatenus in cura animarum atque apostolatus operibus exercendis partem habent sub sacrorum Praesulum auctoritate. Etiam alii sodales, sive viri sint sive mulieres, qui et ipsi peculiari ratione ad familiam dioecesanam pertinent, magnum auxilium sacrae Hierarchiae afferunt, atque in dies, auctis apostolatus necessitatibus, magis magisque afferre possunt ac debent. 35. Ad hoc autem ut apostolatus opera in singulis dioecesibus concorditer semper exerceantur atque unitas dioecesanae disciplinae sarta tecta servetur, haec principia fundamentalia statuuntur: 1) Episcopos, utpote Apostolorum successores, Religiosi omnes devoto semper obsequio ac reverentia prosequantur. Praeterea quoties ad apostolatus opera legitime vocantur ita munia sua exercere tenentur.

Translation:

690 Acta Apostolicae Sedis - Official Commentary. Parish priests, however, who, due to advancing age or some other serious reason, are hindered from properly and fruitfully fulfilling their office, are earnestly requested to either, of their own accord, or upon being invited by the Bishop, relinquish their office. The Bishop shall provide suitable support for those who relinquish their office. 32. In all cases, the salvation of souls must be the reason by which the erection or suppression of parishes, or other similar innovations, are determined or recognized; and the Bishop shall be able



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to carry out these matters by his own authority. 4) Religious [Persons] 33. To all Religious [persons], to whom, in what follows, members of other Institutes are joined, professing the evangelical counsels, according to the specific vocation of each, it is incumbent to diligently strive to build up and increase the entire mystical Body of Christ and for the good of the particular Churches. These goals are to be promoted above all by prayer, works of penance, and the example of their own lives; and the Holy Synod earnestly exhorts them to constantly increase in their esteem and dedication to these things. However, taking into account the nature of each particular religious order, they should also devote themselves more fully to external works of the apostolate. 34. Religious priests, who are ordained to the office of the priesthood, so that they may also be provident and cooperative members of the episcopal order, today are of even greater help to the Bishops, due to the increasing needs of souls. Therefore, they may truly be said to belong, in a certain sense, to the clergy of the diocese, inasmuch as they participate in the care of souls and in the exercise of apostolic works under the authority of the sacred prelates. Even other members, whether men or women, who also belong, in a particular way, to the diocesan family, provide great assistance to the sacred Hierarchy, and, as the needs of the apostolate increase, they can and should provide even more. 35. In order that the works of the apostolate may always be carried out harmoniously in each diocese, and that the unity of diocesan discipline may be preserved, the following fundamental principles are established: 1) Religious [persons] must always follow the Bishops, as successors of the Apostles, with devoted obedience and reverence. Furthermore, whenever they are legitimately called to works of the apostolate, they are to perform their duties in this manner.

[*Latin ed. p. 691*]

The Second Vatican Council, 691, 18: That assistants and substitutes may be present to aid the Bishops. Indeed, Religious should readily and faithfully respond to the requests and desires of the Bishops, so that they may undertake a greater part in the ministry of human salvation, preserving the character of their Institute and according to the Constitutions, which, if necessary, may be adapted for this purpose, in accordance with the principles of this Council Decree. Especially, considering the urgent needs of souls and the scarcity of diocesan clergy, Religious Institutes, which are not dedicated to a purely contemplative life, may be called by the Bishops to provide assistance in various pastoral ministries, always taking into account the proper character of each Institute; and that they may provide this assistance, even temporarily in parishes, Superiors should, as far as possible, encourage them.

2) Religious who are sent out for external apostolate should be imbued with the spirit of their own religious life, and should remain faithful to regular observance and obedience to their own Superiors; and the Bishops



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should not fail to urge this obligation upon them.

3) The exemption, by which Religious are called to the Supreme Pontiff or to another ecclesiastical authority and are removed from the jurisdiction of the Bishops, primarily concerns the internal order of the Institutes, so that all things may be better suited and connected with each other therein, and that the growth and perfection of religious life may be promoted; and also so that the Supreme Pontiff may be able to dispose of them for the good of the entire Church, and another competent authority for the good of the Churches within its own jurisdiction. However, this exemption does not prevent Religious from being subject to the authority of the Ordinaries in the dioceses in matters pertaining to the public exercise of divine worship, always observing the diversity of rites, to the care of souls, to the preaching of the Gospel to the people, to the religious and moral education of the faithful, especially children, to catechetical instruction and liturgical formation, and to the decorum of the clerical state, as well as to various works pertaining to the exercise of the sacred apostolate.

19 20 21 18 Cf. Pius XII, Allocution, December 8, 1950: A. A. 8. 43 (1951) p. 28; Paul VI, Allocution, May 23, 1964: A. A. 8. 56 (1964) p. 571. Cf. Leo XIII, Apostolic Constitution, Romanos Pontifices, May 8, 1881: Acta Leonis XIII, vol. II (1882) p. 234 ss. Cf. Paul VI, Allocution, May 23, 1964: A. A. 8. 56 (1964) pp. 570-571. Cf. Pius XII, Allocution, December 8, 1950: loc. cit. 19 20 21

[*Latin ed. p. 692*]

692 Acta Apostolicae Sedis - Commentarium Officiale. Ordinarii scholae catholicae religiosorum etiam subiacent ad generalem ordinationem et vigilantiam, sed religiosi manent firmiter in iure quoad ipsorum moderationem. Similiter, religiosi tenentur servare omnia quae Episcoporum Concilia aut Conferentiae legitime ediverunt, quae ab omnibus servanda sunt. 5) Inter varia Instituta religiosa, et inter ea et clerum dioecesanum, foveatur cooperatio ordinata. Praeterea, omnium operum et actionum apostolicarum coordinatio debeat esse arcta, quae maxime pendet a supernaturali animorum et mentium habitu, in caritate radicato et fundato. Hanc coordinationem curare competit Apostolicae Sedi pro universa Ecclesia; sacris vero Pastoribus in sua cuiusque dioecesi; Patriarchalibus demum Synodis et Episcoporum Conferentiis in proprio territorio. Episcopi vel Episcoporum Conferentiae et Superiores religiosi vel Conferentiae Superiorum Maiorum, pro operibus apostolatus quae a Religiosis exercentur, praeviis consiliis mutuo inter se collatis procedere velint. 6) Ad fovendas concorditer et fructuose mutuas relationes inter Episcopos et Religiosos, statis temporibus et quoties id opportunum videbitur, Episcopi et Superiores religiosi convenire velint ad negotia tractanda, quae universim ad apostolatum in territorio pertinent.

CAPUT III DE EPISCOPIS IN COMMUNE PLURIUM ECCLESIARUM



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BONUM COOPERANTIBUS

I - Synodi, Concilia et praesertim Episcoporum Conferentiae

36. Ab antiquis saeculis Ecclesiae, Episcopi, qui peculiaribus quidem Ecclesiis praepositi sunt, communione fraternae caritatis atque studio permoti universalis missionis Apostolis traditae, vires ac voluntates suas consociaverunt ad bonum tum commune tum singularum Ecclesiarum provehendum. Hac ratione, sive Synodi, sive Concilia provincialia, sive demum Concilia plenaria constituta sunt, in quibus Episcopi aequalem pro variis Ecclesiis rationem servandam constituerunt, tum in fidei veritatibus docendis, tum in disciplina ecclesiastica ordinanda. Exoptat haec Sancta Oecumenica Synodus ut veneranda Synodorum et Conciliorum instituta novo vigeant robore, quo aptius et efficacius fidei incremento disciplinaeque conservationi in variis Ecclesiis, pro temporum adiunctis, provideatur.

[*Latin ed. p. 693*]

The Second Vatican Council, 693, 37. Especially in these modern times, Bishops often find that they are not able to properly and fruitfully fulfill their office unless they work more closely together with other Bishops, striving for ever greater harmony and unity in their endeavors. Since Episcopal Conferences – already established in many nations – have demonstrated the benefits of a more fruitful apostolate, this Holy Synod deems it most fitting that, everywhere throughout the world, the Bishops of the same nation or region should come together in a single body, meeting at set times, so that, by sharing the light of prudence and experience, and by offering counsel, a holy alliance may be formed for the common good of the Churches. Therefore, concerning Episcopal Conferences, the following is established:

38. 1) An Episcopal Conference is a body in which sacred pastors of a certain nation or territory jointly exercise their pastoral office for the greater good that the Church offers to people, especially through forms and methods of the apostolate suitably adapted to the circumstances of the times.

2) All local Ordinaries, of whatever rite, Vicars General excepted, Coadjutors, Auxiliary Bishops, and other titular Bishops who are exercising a particular office, either by mandate of the Apostolic See or of the Episcopal Conferences, belong to the Episcopal Conference. Other titular Bishops, as well as Legates of the Roman Pontiff, by reason of the particular office they hold in the territory, are not, by law, members of the Conference. Local Ordinaries and Coadjutors have the right to a deliberative vote. Auxiliary Bishops and other Bishops who have the right to participate in the Conference are granted a deliberative or consultative vote, as determined by the statutes of the Conference.

3) Each Episcopal Conference shall draw up its own statutes, which must



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be approved by the Apostolic See, in which – among other things – provisions are made for the offices that will more effectively contribute to achieving its purpose, e.g., a permanent Council of Bishops, Episcopal Commissions, a General Secretariat.

4) Decisions of the Episcopal Conference, provided they have been legitimately passed by at least two-thirds of the votes of the Bishops who have a deliberative vote and are recognized by the Apostolic See, have juridical force only in those cases in which either the common law prescribes it or a particular mandate of the Apostolic See, issued *motu proprio* or at the request of the Conference itself, has established it.

[*Latin ed. p. 694*]

694 Acta Apostolicae Sedis - Official Commentary 5) Where particular circumstances require it, and with the approval of the Apostolic See, Bishops of several nations may establish a single Conference. Furthermore, relations between Episcopal Conferences of different nations should be fostered in order to promote and safeguard the common good. 6) It is strongly recommended that the Ordinaries of the Eastern Churches, in promoting the discipline of their own Churches in Synods and in carrying out works for the good of religion, also take into account the common good of the entire territory, where several Churches of different rites exist, through consultations in interritual gatherings, according to norms to be established by the competent Authority. II - Delimitation of ecclesiastical provinces and the erection of ecclesiastical regions 39. The good of souls demands not only a suitable delimitation of dioceses, but also of ecclesiastical provinces, and indeed, the erection of ecclesiastical regions, so that better provision may be made for the needs of the apostolate, according to social and local circumstances, and so that relations between Bishops, whether among themselves, or with the Metropolitan, or with other Bishops of the same nation, and also between Bishops and civil authorities, may be made easier and more fruitful. 40. Therefore, in order to achieve the aforementioned goals, the Holy Synod decrees the following: 1) The delimitations of ecclesiastical provinces should be appropriately reviewed, and the rights and privileges of Metropolitans should be defined by new and suitable norms. 2) It should be established as a rule that all dioceses and other territorial divisions which are legally equivalent to dioceses should be assigned to some ecclesiastical province. Therefore, dioceses which are now immediately subject to the Apostolic See and which are not united with any other, either should be combined into a new ecclesiastical province, if this is possible, or should be added to the province which is nearest or most suitable, and should be subject to the metropolitan jurisdiction of the Archbishop, according to the common law. 3) Where it is advantageous, ecclesiastical provinces should be grouped into ecclesiastical regions, the organization of which is to be established by law. 41. It is advisable that the competent



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Episcopal Conferences consider the question of the delimitation of such provinces or the erection of such regions.

[*Latin ed. p. 695*]

The Second Vatican Ecumenical Council, in its deliberations, examines, according to the norms already established in numbers 23 and 24 concerning the circumscription of dioceses, and proposes its resolutions and opinions to the Apostolic See.

III - Bishops exercising an interdiocesan function.

42. Since pastoral needs increasingly require that certain pastoral duties be regulated and promoted in a coordinated manner, it is advisable to establish offices for the service of all or several dioceses within a particular region or nation, which may also be entrusted to Bishops. However, the Holy Synod recommends that among the Prelates or Bishops exercising these functions, and among the diocesan Bishops and Episcopal Conferences, fraternal communion and a concord of minds in pastoral concern should always prevail, and that the reasons for this should also be defined by common law.

43. Given that, due to the particular conditions of their lives, exceptional care must be devoted to the spiritual welfare of the military, a Vicariate Castrensis [Military Vicariate] should be established in each nation, insofar as possible. Both the Vicar and the chaplains should devote themselves wholeheartedly to this difficult task in close cooperation with the diocesan Bishops. Therefore, the diocesan Bishops should grant a sufficient number of priests suitable for this important task to the Military Vicar, and should also support initiatives aimed at promoting the spiritual well-being of the military.

1 2 General Mandate.

44. The Sacred Synod decrees that, in revising the Code of Canon Law, suitable laws should be defined, in accordance with the principles established in this Decree, taking into account also the observations made by the Commissions or by the Conciliar Fathers.

1 Cf. S. C. Consistorialis: Instruction on Military Vicars, April 23, 1951: A. A. S. 43 (1951) pp. 562-565; Formula to be observed in preparing a report on the status of the Military Vicariate, October 20, 1956: A. A. S. 49 (1957) pp. 150-163; Decree on the visitation of sacred places to be carried out by Military Vicars, February 28, 1959: A. A. S. 51 (1959) pp. 272-274; Decree extending the faculty to hear confessions of military personnel to chaplains, November 27, 1960: A. A. S. 53 (1961) pp. 49-50 — Cf. also S. C. de Religiosis: Instruction on chaplains of religious military personnel, February 2, 1955: A. A. S. 47 (1955) pp. 93-97.

3 Cf. S. C. Consistorialis: Letter to the Most Reverend Cardinals and Most Reverend Archbishops, Bishops, and other Ordinaries of the Spanish



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Diocese, June 21, 1951: A. A. S. 43 (1951) p. 566.

[*Latin ed. p. 696*]

The Acts of the Apostolic See – Official Commentary 696. Furthermore, the Holy Synod decrees that general guidelines for the care of souls be prepared, for the use of both Bishops and pastors, so that certain principles may be provided to them, facilitating and rendering more suitable the fulfillment of their proper pastoral office. Also, a special guideline concerning the pastoral care of particular groups of the faithful, pertaining to diverse nations or regions, and a guideline concerning the catechetical instruction of the Christian people, in which the fundamental principles and order of such instruction are discussed, and the preparation of books pertaining to the matter, shall be prepared. In the preparation of these guidelines, consideration shall also be given to the observations presented by either the Commissions or the Conciliar Fathers. These recommendations and particulars, which are set forth in this Decree, pleased the Fathers of the Holy Council. And We, with the power entrusted to Us by Christ, together with the Venerable Fathers, approve, decree, and establish them in the Holy Spirit, and We command that those things which have been thus synodically established be promulgated for the glory of God. In Rome, at St. Peter's, on the twenty-eighth day of the month of October, in the year 1965. I, PAUL, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Porto, and Cardinal TISSERANT, Dean of the Sacred College. I, JOSEPH, Bishop of Albano, Cardinal PIZZARDO. I, BENEDICT, Bishop of Praeneste, Cardinal ALOISI MASELLA. I, FERDINAND, titular Bishop of Velletri, Cardinal CENTO. I, HAMLET JOHN, titular Bishop of Tusculum, Cardinal CICOGNANI. I, JOSEPH, titular Bishop of Sabina and Mandelensis, Cardinal FERRETTO. I, IGNATIUS GABRIEL, Cardinal TAPPOUNI, Patriarch of Antioch of the Syrians. I, MAXIMUS I V, Cardinal SAIGH, Patriarch of Antioch of the Melkites.

[*Latin ed. p. 697*]

Council of the Vatican, Second Session, 697.

I, PAUL PETER Cardinal MEOUCHI, Patriarch of Antioch of the Maronites.

I, STEPHEN I Cardinal SIDAROUSS, Patriarch of Alexandria of the Copts.

I, EMMANUEL, holding the title of Saints Marcellinus and Peter, Priest Cardinal GONÇALVES CEREJEIRA, Patriarch of Lisbon.

I, ACHILLES, holding the title of Saint Sixtus, Priest Cardinal LIÉNART, Bishop of Isola.

I, JAMES ALOISIUS, holding the title of Saint Lawrence in Damasus, Priest Cardinal COPELLO, Secretary of the Holy Roman Church.

I, GREGORY PETER, holding the title of Saint Bartholomew in the Is-



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land, Priest Cardinal AGAGIANIAN.

I, NORMANNUS THOMAS, holding the title of the Four Crowned Saints, Priest Cardinal GILROY, Archbishop of Sydney.

I, FRANCIS, holding the title of Saints John and Paul, Priest Cardinal SPELLMAN, Archbishop of New York.

I, JAMES, holding the title of Saints Boniface and Alexis, Priest Cardinal DE BARROS CÁMARA, Archbishop of Saint Sebastian of Rio de Janeiro.

I, JOSEPH, holding the title of Saint John before the Latin Gate, Priest Cardinal FRINGS, Archbishop of Cologne.

I, ERNEST, holding the title of Saint Sabina, Priest Cardinal RUPFINI, Archbishop of Palermo.

I, ANTHONY, holding the title of Saint Lawrence in Panisperna, Priest Cardinal GAGGIANO, Archbishop of Buenos Aires.

I, PETER, holding the title of Saint Lawrence in Lucina, Priest Cardinal CIRIACI.

I, JOSEPH, holding the title of Saint Mary of Victoria, Priest Cardinal SIRI, Archbishop of Genoa.

I, JAMES, holding the title of Saint Mary in Transpontina, Priest Cardinal LERCARO, Archbishop of Bologna.

I, STEPHEN, holding the title of Saint Mary across the Tiber, Priest Cardinal WYSZYÎÎSKI, Archbishop of Gnesen and Warsaw, Primate of Poland.

I, BENIAMIN, holding the title of Saint Vitalis, Priest Cardinal DE ARRIBA Y CASTRO, Archbishop of Tarragona.

I, FERDINAND, holding the title of Saint Augustine, Priest Cardinal QUIROCA Y PALACIOS, Archbishop of Santiago de Compostela.

I, PAUL AEMILIUS, holding the title of Saint Mary of the Angels in the Baths, Priest Cardinal LÉGER, Archbishop of Montreal.

[*Latin ed. p. 698*]

Acta Apostolicae Sedis - Official Commentary 698 © I, VALERIAN, holding the title of Priest-Cardinal of Saint Mary in Via Lata, give thanks. I, the Archbishop of Bombay. © I, JOHN, holding the title of Priest-Cardinal of Saint Mark, Urban, Patriarch of Venice. I, PAUL, holding the title of Priest-Cardinal of Saint Mary in Vallicella, Giobbe, Datary of the Most Holy Roman Church. © I, JOSEPH, holding the title of Priest-Cardinal of Saint Honuphrius on the Janiculum, Garibi y Rivera, Archbishop of Guadalajara. © I, ANTHONY MARY, holding the title of Priest-Cardinal of Saint Chrysogonus, Barbieri, Archbishop of Montevideo. I, CHARLES, holding the title of Priest-Cardinal of Saint Agnes outside the walls, Conpalonieri. © I, PAUL, holding the title of Priest-Cardinal of Saints Quiricus and Julitta, Richaud, Archbishop of Bordeaux. © I, JOSEPH M., holding the title of Priest-Cardinal of Saints Vitus, Modestus, and



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[*Latin ed. p. 699*]

The Second Vatican Council, 699. I, JOSEPH, Humbert, holding the title of Saints Andrew and Gregory at Cleve, Presbyter and Cardinal QUINTERO, Archbishop of Caracas. I, JOSEPH, holding the title of Saint Prisca, Presbyter and Cardinal DA COSTA NUNES. I, HILDEBRAND, holding the title of Saint Sebastian at the Catacombs, Presbyter and Cardinal ANTONIUTTI. I, EPHRAEM, holding the title of the Holy Cross in Jerusalem, Presbyter and Cardinal FORNI. I, JOHN, holding the title of Saint Mary of Aracoeli, Presbyter and Cardinal LANDÁZURI RICKETTS, Archbishop of Lima, Primate of Peru. I, RALPH, holding the title of Saint Bernard at the Baths, Presbyter and Cardinal SILVA HENRÍQUEZ, Archbishop of Saint James in Chile. I, LEO JOSEPH, holding the title of Saint Peter in Chains, Presbyter and Cardinal SUENENS, Archbishop of Mechelen-Brussels. I, JOSEPH, holding the title of Saint Athanasius, Presbyter and Cardinal SLIPYJ, Archbishop Major of Ukrainians. I, LAWRENCE, holding the title of Saint Leo I, Presbyter and Cardinal JAEGER, Archbishop of Paderborn. I, JOSEPH, holding the title of the Holy Cross on the Via Flaminia, Presbyter and Cardinal BERAN, Archbishop of Prague. I, MAURITIUS, holding the title of Our Lady of the Most Holy Sacrament and of the Canadian Martyrs, Presbyter and Cardinal ROY, Archbishop of Quebec, Primate of Canada. I, JOSEPH, holding the title of Saint Theresa, Presbyter and Cardinal MARTIN, Archbishop of Rouen. I, AUDOËNUS, holding the title of Saint Praxedis, Presbyter and Cardinal ME CANN, Archbishop of Cape Town. I, LEO STEPHEN, holding the title of Saint Balbina, Presbyter and Cardinal DUVAL, Archbishop of Algiers.



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I, ERMENEGILDUS, holding the title of Queen of the Apostles, Presbyter and Cardinal FLORIT, Archbishop of Florence. I, FRANCIS, holding the title of Saints Peter and Paul on the Via Ostiense, Presbyter and Cardinal SEPER, Archbishop of Agram. I, JOHN, holding the title of Saint Sylvester at the Head, Presbyter and Cardinal HEENAN, Archbishop of Westminster, Primate of England. I, JOHN, holding the title of the Most Holy Trinity on the Pincian Hill, Presbyter and Cardinal VILLOT, Archbishop of Lyons and Vienna, Primate of France. I, PAUL, holding the title of Saint Camillus de Lellis at the Sallustian Gardens, Presbyter and Cardinal ZOUNGRANA, Archbishop of Ouagadougou.

[*Latin ed. p. 700*]

Acts of the Apostolic See - Official Commentary 700 83. I, LAWRENCE I., holding the title of Saint Clement, Presbyter Cardinal Shehan, Archbishop of Baltimore. I, HENRY, holding the title of Saint Agatha in the City, Presbyter Cardinal Dante. I, CAESAR, holding the title of Our Lady of the Most Holy Heart in the Circus Agonalis, Presbyter Cardinal Zerba. 63. I, AGNELLUS, holding the title of the Most High Mother of God, Presbyter Cardinal Rossi, Archbishop of Saint Paul in Brazil. 65. I, JOHN, holding the title of Saint Martin in the Mountains, Presbyter Cardinal Colombo, Archbishop of Milan. 63. I, WILLIAM, holding the title of Saint Patrick at the Villa Ludovisi, Presbyter Cardinal Conway, Archbishop of Armagh, Primate of all Ireland. 63. I, ANGEL, holding the title of the Sacred Heart of the Blessed Virgin Mary at the Forum Euclidis, Presbyter Cardinal Herrera, Bishop of Málaga. I, ALAPHRID, holding the title of Saint Mary in Domnica, Protodeacon Cardinal Ottaviani. I, FRANCIS, holding the title of Saint Mary in Cosmedin, Deacon Cardinal Robert. I, ARCADIUS, holding the title of Saints Blaise and Charles at the Catinarios, Deacon Cardinal Larraona. I, FRANCIS, holding the title of Saints Cosmos and Damian, Deacon Cardinal Morano. I, WILLIAM THEODORE, holding the title of Saint Theodore in the Palace, Deacon Cardinal Heard. I, AUGUSTINE, holding the title of Saint Saba, Deacon Cardinal Bea. I, Brother MICHAEL, holding the title of Saint Paul the Apostle in the Arenula, Deacon Cardinal Browne. I, JOACHIM ANSELM, holding the title of Saint Apollinaris, Deacon Cardinal Albareda. I, FREDERICK, holding the title of Saint John Bosco in the Via Tusculana, Deacon Cardinal Callori di Vignale. I, JOSEPH, holding the title of Saint Michael the Archangel, Deacon Cardinal Cardijn. I, CHARLES, holding the title of Saint Mary in Porticu, Deacon Cardinal Journet. 63. I, ALBERT GORI, Patriarch of Jerusalem of the Latins. 83. I, IGNATIUS PETER XVI BATANIAN, Patriarch of Cilicia of the Armenians. 63. I, JOSEPH VIEIRA ALVERNAZ, Patriarch of the Orientals of India. 83. I, JOHN CHARLES Me Quaid, Archbishop of Dublin, Primate of Ireland. 83.



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I, ANDREW ROHRACHER, Archbishop of Salzburg, Primate of Germany.

[*Latin ed. p. 701*]

The Second Vatican Council. 701. 83. I, DEMETRIUS MOSCATO, Archbishop Primate of Salerno and Perpetual Administrator of Acerno. 89. I, HUGO CAMOZZO, Archbishop of Pisa and Primate of Sardinia and Corsica. 89. I, ALEXANDER TOKIC, Archbishop of Bar (Antivari), Primate of Serbia. 89. I, MICHAEL DARIUS MIRANDA, Archbishop of Mexico City, Primate of Mexico. 89. I, FRANCISCUS MARIA DA SILVA, Archbishop of Braga, Primate of the Spanish Kingdoms. 89. I, PAULUS GOUYON, Archbishop of Rennes (-Dol-Saint-Malo), Primate of Britain. 89. I, HUMBERTUS MALCHIODI, Archbishop and Bishop of Piacenza. The following are further signatures. Thus it is. 89. I, PERICLES FELICI, titular Archbishop of Samosata, General Secretary of the Holy Council. 89. I, Iosephus Rossi, titular Bishop of Palmyra, Notary of the Holy Council. I, Franciscus Hannibal Ferretti, Notary of the Holy Council.

[*Latin ed. p. 702*]

702 Acta Apostolicae Sedis - Official Commentary

## DECREE CONCERNING THE ADAPTED RENEWAL OF RELIGIOUS LIFE

### PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD;

TOGETHER WITH THE FATHERS OF THE HOLY COUNCIL, FOR THE PERPETUAL REMEMBRANCE THEREOF:

1. The Holy Synodus, having previously shown, in the Constitution which begins with the words « Lumen gentium », that the pursuit of perfect charity through the evangelical counsels originates from the teaching and examples of the Divine Master, and appears as a bright sign of the Kingdom of Heaven. Now, it intends to address the matters concerning the life and discipline of institutes, whose members profess chastity, poverty, and obedience, and to provide for their needs, as the times suggest.

From the very beginnings of the Church, there have been men and women who, through the practice of the evangelical counsels, intended to follow Christ with greater freedom and to imitate Him more closely, and to live a life dedicated to God in their own way; and many of these, moved by the Holy Spirit, either lived a solitary life or founded religious families, which the Church readily accepted and approved with its authority. Thus, from divine counsel, a wonderful variety of religious congregations arose, which greatly contributed to the fact that the Church, not only is prepared for every good work (cf. 2 Timothy 3:17) and for the work of ministry for



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the edification of the Body of Christ (cf. Ephesians 4:12), but also appears adorned with the various gifts of its children, just as a bride is adorned for her husband (cf. Revelation 21:2), and through it, the manifold wisdom of God is made known (cf. Ephesians 3:10).

In this great variety of gifts, all those who are called by God to the practice of the evangelical counsels and faithfully profess them, dedicate themselves particularly to the Lord, following Christ, who, being both virgin and poor (cf. Matthew 8:20; Luke 9:58) and obedient even unto death on the Cross (cf. Philippians 2:8), redeemed and sanctified mankind. Thus, impelled by the charity which the Holy Spirit pours forth into their hearts (cf. Romans 5:5), they live more and more for Christ and for His Body, which is the Church (cf. Colossians 1:24). Therefore, with such fervent dedication to this gift which encompasses their entire life...

[*Latin ed. p. 703*]

The Second Vatican Council, comprising 703 members, are joined to Christ, and thus the life of the Church becomes more abundant, and its apostolate is more vigorously fruitful. However, in order that the outstanding value of religious life, through the profession of its counsels, and its necessary role, may contribute more effectively to the good of the Church in the present circumstances, this Holy Synod establishes the following, which pertain only to general principles concerning the adaptation of religious life and of religious institutes, and, while preserving their own character, of societies of common life without vows and of secular institutes. Particular norms for the proper exposition and application of these matters shall be established after the Council by the competent authority.

2. The adaptation of religious life includes both a continuous return to the original sources of all Christian life and the inspiration of the institutes, and their adaptation to the changed conditions of the times. This renewal, under the impulse of the Holy Spirit and guided by the Church, is to be promoted according to the following principles:

a) Since the ultimate norm of religious life is the following of Christ as proposed in the Gospel, this must be held by all institutes as the supreme rule.

b) It is for the good of the Church that institutes have their own particular character and mission. Therefore, the spirit and intentions of the Founders, as well as the sound traditions, which constitute the patrimony of each institute, must be faithfully recognized and preserved.

c) All institutes should participate in the life of the Church, and, according to their own character, should contribute to and promote its endeavors in the biblical, liturgical, dogmatic, pastoral, ecumenical, missionary, and social fields, as far as their strength allows.



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d) Institutes should promote a suitable understanding among their members of the conditions of people and of the times, and of the needs of the Church, so that, wisely judging the circumstances of this world in the light of faith, and burning with apostolic zeal, they may be able to serve people more effectively.

e) Since religious life is ordered above all to the end that its members may follow Christ and be united to God through the profession of the evangelical counsels, it must be carefully considered that the best adaptations to the needs of our time will not bear fruit unless they are animated by spiritual renewal, to which the first place must always be given, even in external works.

[*Latin ed. p. 704*]

704 Acta Apostolicae Sedis - Commentarium Officiale 3. Ratio vivendi, orandi et operandi hodiernis sodalium condicionibus physicis et psychicis, necnon, prout ab indole cuiusque instituti requiritur, apostolatus necessitatibus, culturae exigentiis, circumstantiis socialibus et oeconomicis, ubique, praesertim in missionum locis, apte conveniat. Secundum eadem criteria examini quoque subiiciatur regiminis ratio institutorum. Quapropter constitutiones, "directoria", libri usuum, precum et caeremoniarum aliique id genus codices, congruenter recognoscantur atque, iis praescriptis suppressis quae obsoleta sint, documentis huius Sacrae Synodi aptentur. 4. Efficax renovatio et recta accommodatio obtineri nequeunt nisi cooperantibus omnibus instituti sodalibus. Normas autem accommodatae renovationis statuere et leges ferre, necnon sufficienti prudentique experientiae locum dare, competentium tantum auctoritatum est, praesertim capitulorum generalium, salva, quatenus necessaria sit, approbatione Sanctae Sedis aut Ordinariorum locorum, ad normam iuris. Superiores vero, in his quae ad totius instituti sortes spectant, sodales suos apto modo consulant et audiant. Pro accommodata renovatione monasteriorum monialium, vota et consulta etiam a consessibus foederationum aut ab aliis conventibus legitime convocatis obtineri poterunt. Meminerint tamen omnes spem renovationis ponendam esse magis in diligentiore regulae et constitutionum observantia quam in multiplicandis legibus. 5. Cuiusvis instituti sodales mente recolant imprimis se professione consiliorum evangelicorum vocationi divinae responsum dedisse, ita ut, non solum peccato mortui (cfr. Rom. 6, 11) sed etiam mundo renuntiantes, soli Deo vivant. Totam enim vitam suam Eius famulatui mancipaverunt, quod quidem constituit peculiarem quamdam consecrationem, quae in baptismatis consecratione intime radicatur eamque plenius exprimit. Cum autem haec suiipsius donatio ab Ecclesia suscepta sit, eius etiam servitio sese sciant addictos. Qui Dei famulatus exercitium virtutum in eis urgere ac fovere debet, praesertim humilitatis et oboedientiae, fortitudinis et castitatis, quibus Christi exinanitio (cfr. Phil. 2, 7-8), simulque Eius vita in



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spiritu (cfr. Rom. 8, 1-13) participantur.

704. The Acts of the Apostolic See - Official Commentary 3. The manner of living, praying, and working must be suitably adapted to the present physical and psychological conditions of the members, and, as required by the nature of each institute, to the needs of the apostolate, the demands of culture, social and economic circumstances, everywhere, especially in mission territories. According to the same criteria, the system of governance of the institutes should also be examined. Therefore, constitutions, "directives," books of use, liturgical books, and other similar codes should be appropriately revised, and those prescriptions which are obsolete should be suppressed, in accordance with the documents of this Holy Synod. 4. Effective renewal and proper adaptation cannot be achieved unless all members of the institute cooperate. It is the responsibility of competent authorities, especially general chapters, to establish the norms for adapted renewal and to enact laws, and to give due place to prudence and experience, saving, insofar as it is necessary, the approval of the Holy See or the local Ordinaries, according to law. Furthermore, superiors, in matters concerning the well-being of the entire institute, should consult and hear their members appropriately. For the adapted renewal of monasteries of nuns, votes and consultations can also be obtained from assemblies of federations or from other legitimately convened gatherings. However, all should remember that the hope of renewal should be placed more in diligent observance of the rule and constitutions than in multiplying laws. 5. The members of every institute should remember above all that they have, by their profession, responded to the divine vocation to embrace the evangelical counsels, so that, not only do they renounce sin (cf. Rom. 6, 11) but also the world, living only for God. They have dedicated their entire lives to His service, which constitutes a particular consecration, intimately rooted in the consecration of baptism and more fully expressing it. Since this self-offering has been accepted by the Church, they should know that they are also dedicated to her service. The exercise of virtues should urge and foster them in the service of God, especially humility and obedience, fortitude and chastity, by which they participate in the emptying of Christ (cf. Phil. 2, 7-8), and also in His life in the Spirit (cf. Rom. 8, 1-13).

[*Latin ed. p. 705*]

The Second Vatican Council, 705. Therefore, religious, faithful to their profession, renouncing all things for Christ (cf. Mt. 10:28), should follow Him as the one thing necessary (cf. Lk. 10:42), listening to His words (cf. Lk. 10:39), and being concerned about the things that are His (cf. 1 Cor. 7:32). Therefore, members of any institute, seeking God above all and alone, ought to join together contemplation, whereby they adhere to Him with mind and heart, with apostolic love, striving to associate themselves with the work of redemption and to extend the Kingdom of God.



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6. Those who profess the evangelical counsels should seek and love God, who first loved us (cf. 1 Jn. 4:10), above all things, and strive in all things to foster a life hidden with Christ in God (cf. Col. 3:3), from which flows and is urged forth the love of neighbor for the salvation of the world and the edification of the Church. This charity also animates and governs the practice of the evangelical counsels. Therefore, members of institutes should diligently cultivate the spirit of prayer and prayer itself, drawing from the Christian sources of spirituality. Above all, they should have the Sacred Scripture before them daily, so that through the reading and meditation of the divine Scriptures, they may learn "the eminent knowledge of Jesus Christ" (Phil. 3:8). They should perform the Sacred Liturgy, especially the most holy mystery of the Eucharist, with heart and mouth according to the mind of the Church, and from this most abundant source, nourish their spiritual life. Thus, at the table of the divine Law and the sacred altar, may the members of Christ love each other fraternally, may they revere and love their pastors with filial spirit, and may they live and feel more and more that they are totally devoted to the Church and its mission.

7. Institutes which are completely ordered to contemplation, so that their members, in solitude and silence, in constant prayer and eager penance, are devoted only to God, retain a most excellent part in the Body of Christ, in which "For as in one body we have many members, but all the members have not the same office." (Rom. 12:4), even though the necessity of an active apostolate may urge. For they offer to God an outstanding sacrifice of praise, they enrich the people of God with the most abundant fruits of holiness, and they move others by example, as well as expanding the secrets of apostolic fecundity. Thus, they are the glory of the Church and the treasures of heavenly graces. However, it should be recognized that their way of life, according to the aforementioned principles and criteria of adapted renewal, is maintained, while always preserving their separation from the world and the practices proper to the contemplative life.

[*Latin ed. p. 706*]

706 Acta Apostolicae Sedis - Commentarium Officiale 8. There are many institutions in the Church, whether clerical or lay, dedicated to various works of the apostolate, which receive donations according to the grace that has been and given to them, differing: whether it be ministry in serving, or he who teaches in doctrine, who exhorts in exhortation, who gives with simplicity, who shows mercy with cheerfulness (cf. Rom. 12, 5-8). "Now there are diversities of graces, but the same Spirit" (1 Cor. 12, 4). In these institutions, the apostolic and beneficial action is inherent to the very nature of religious life, as it is a holy ministry and a work of charity proper to the Church, entrusted to them and to be exercised in its name. Therefore, the entire life of the members should be imbued with the spirit of the apostolate, and the entire apostolic action should be informed by the



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religious spirit. In order that the members may respond primarily to their vocation to follow Christ, and that they may serve Christ in His members, it is necessary that their apostolic action proceed from an intimate union with Him. Thus, charity itself towards God and neighbor is fostered. Therefore, these institutions should properly compose their observances and practices with the requirements of the apostolate to which they are dedicated. Since religious life dedicated to apostolic works takes on many forms, it is necessary that its renewal take into account this diversity, and that among the various institutions, the life of the members be sustained in service to Christ through their own appropriate means. 9. The venerable institution of monastic life, which in its own way flourishes both in the East and in the West, must be faithfully preserved and increasingly illuminated by its own spirit, having acquired outstanding merits over the course of centuries for the Church and for human society. The primary duty of monks is to render humble and noble service to the Divine Majesty within the confines of the monastery, whether they dedicate themselves entirely to the divine worship in a contemplative life, or whether they undertake legitimate works of the apostolate or of Christian charity. Therefore, maintaining the character of their own institution, they should renew the ancient beneficial traditions and adapt them to the needs of souls today, so that monasteries may be like seminaries for the edification of the Christian people. Likewise, the religious orders which, by their rule or institute, are intimately associated with the apostolic life, and with the office of choral prayer and monastic observances, should so arrange their way of life with the demands of the apostolate that is proper to them, that they faithfully preserve their form of life, as it yields to the outstanding good of the Church. 10. The religious life of lay people, both for men and for women, constitutes a complete state in itself, a profession of the evangelical counsels.

[*Latin ed. p. 707*]

The Second Vatican Ecumenical Council, in recognizing the usefulness of the pastoral ministry of the Church in educating youth, caring for the sick, and fulfilling other ministries, highly values the members in their vocation and encourages them to adapt their lives to the demands of the present time. The Sacred Synod declares that nothing prevents, provided that the religious character of the Brothers remains intact, according to the disposition of the general chapter, that some members may be admitted to the sacred Orders in their houses, in order to assist in the needs of the priestly ministry.

11. Secular institutes, although not religious institutes, nevertheless carry with them a true and complete profession of evangelical counsels in the world, which is recognized by the Church. This profession confers a consecration upon men and women, both lay and clerical, living in the world. Therefore, they should strive to dedicate themselves totally to God



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in perfect charity, and the institutes themselves should maintain their own and particular character, namely a secular one, so that they may effectively and everywhere fulfill their apostolate in the world, and as if from the world, to which they have been born. However, they must know that they cannot fulfill their mission unless the members are properly instructed in both divine and human matters, so that they may truly be leaven in the world for the strengthening and growth of the Body of Christ. Therefore, the leaders should seriously take care to impart spiritual instruction to the members, and to promote their further formation.

12. Chastity, "for the kingdom of the heavens" (Matthew 19:12), which religious profess, should be considered as an outstanding gift of grace. For it frees the heart of man in a singular way (cf. 1 Corinthians 7:32-35), so that it may be more inflamed with charity towards God and all men, and therefore it is a particular sign of heavenly things, as well as the most suitable means by which religious may dedicate themselves zealously to divine service and to the works of the apostolate. Thus, they evoke before all the faithful that wonderful union established by God, and which will be fully manifested in the future age, in which the Church has Christ as her unique spouse. Therefore, they should strive to faithfully observe their profession, believe the words of the Lord, and, confident in the help of God, not presume on their own strength, but practice mortification and the custody of the senses. They should also not neglect natural means, which are conducive to the health of mind and body. In this way, they will not be moved by false doctrines, which present perfect continence as either impossible or harmful to human progress, and they will reject, with a certain spiritual impulse, all that leads to danger to chastity. Furthermore, all, especially Superiors, should remember...

[*Latin ed. p. 708*]

708 Acta Apostolicae Sedis - Commentarium Officiale: Chastity is more securely observed when true fraternal charity flourishes among the members in common life. Since perfect observance of continence touches the deepest inclinations of human nature, candidates for the profession of chastity should not approach, nor be admitted, unless after a truly sufficient trial and with due psychological and emotional maturity. They should not only be warned of the dangers to chastity, but also be instructed so that they may embrace celibacy dedicated to God, also for the good of the whole person.

13. Voluntary poverty, for the sake of following Christ, which is a sign especially valued today, should be diligently cultivated by religious, and, if necessary, expressed in new forms. Through it, they participate in the poverty of Christ, who, though rich, became poor for our sakes, that through His poverty we might be rich (cf. 2 Cor. 8:9; Matt. 8:20). As for religious poverty, it is not enough to submit the use of goods to Superiors,



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but it is necessary that the members be poor in both deed and spirit, having their treasures in heaven (cf. Matt. 6:20). In their own common office, they should feel themselves subject to the law of work, and, while thus providing for the necessities of their life and work, they should cast aside all undue solicitude and entrust themselves to the Providence of the Heavenly Father (cf. Matt. 6:25). Religious congregations may, in their constitutions, permit members to renounce goods acquired or to be acquired. The Institutes themselves, taking into account the circumstances of each place, should strive to give witness to poverty as a collective, and gladly contribute something from their own goods to the needs of the Church and the support of the poor, whom all religious are to love as members of Christ (cf. Matt. 19:21; 25:34-46; James 2:15-16; 1 John 3:17). Provinces and houses of Institutes should communicate with each other in temporal goods, so that those who have more may help those who are suffering from poverty. Although Institutes, subject to their rules and constitutions, have the right to possess all that is necessary for temporal life and for their works, they should nevertheless avoid all appearance of luxury, immoderate gain, and the accumulation of goods.

14. Through the profession of perfect obedience, religious offer the dedication of their own will as a sacrifice to God, and through this, they are more steadfastly and securely united to the divine will for salvation. Following the example of Jesus Christ, who came to do the will of the Father (cf. John 4:34; 5:30; Heb. 10:7; Ps. 39:9), and who, "But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man" (Phil. 2:7), learned obedience through what He suffered (cf. Heb. 5:8), religious, moved by the Holy Spirit, subject themselves in faith to Superiors, who act as representatives of God, and through them are led to the service of all brothers in Christ, just as Christ, through His obedience to the Father, was made the source of salvation for all men.

[*Latin ed. p. 709*]

The Second Vatican Council 709 ministered to the brethren and gave its life as a ransom for many (cf. Matthew 20:28; John 10:14-18). Thus, the service to the Church is strengthened, and they strive to attain the measure of the fullness of Christ's age (cf. Ephesians 4:13). Therefore, the members, in the spirit of faith and love for the will of God, should humbly obey their Superiors, according to the norm of the rule and constitutions, contributing the powers of intelligence and will, as well as the gifts of nature and grace, in the execution of precepts and in the fulfillment of the duties entrusted to them, knowing that they are contributing to the building up of the Body of Christ according to God's design. Thus, religious obedience, far from diminishing, but rather enhanced by the freedom of the children of God, leads to maturity. Furthermore, the Superiors, who will give an account for the souls entrusted to them (cf. Hebrews 13:17), should be docile to the will



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of God in fulfilling their office, exercising authority in the spirit of service for the brethren, so that they may express the charity with which God loves them. They should govern their subjects as children of God and with respect for human dignity, promoting their voluntary submission. Therefore, they should especially leave them the due freedom concerning the sacrament of penance and the guidance of conscience. They should lead the members to cooperate with active and responsible obedience in carrying out their duties and in undertaking projects. Therefore, the Superiors should readily listen to the members and promote their cooperation for the good of the institute and the Church, but they should also exercise their authority in deciding and ordering what is to be done. Chapters and councils should faithfully fulfill the duty entrusted to them in governance, and in every way express the care of all the members for the good of the entire community. 15. Life in common, following the example of the primitive Church in which the multitude of believers was of one heart and one soul (cf. Acts 4:32), should persevere in the evangelical doctrine, the Sacred Liturgy, and especially the renewed Eucharist, in prayer and in the communion of the same spirit (cf. Acts 2:42). The religious, as members of Christ, should honor one another in fraternal conversation (cf. Romans 12:10), bearing one another's burdens (cf. Galatians 6:2). For the charity of God abounds in their hearts through the Holy Spirit (cf. Romans 5:5), and the community, gathered as a true family in the name of the Lord, rejoices in His presence (cf. Matthew 18:20). Charity is the fulfillment of the law (cf. Romans 13:10) and the bond of perfection (cf. Colossians 3:14), and we know this because we have passed from death to life (cf. 1 John 3:14). Indeed, the unity of the brethren manifests the coming of Christ (cf. John 13:35; 17:21), and great apostolic power flows from it. But in order that the bond of fraternity may be more intimate among the members, those who...

[*Latin ed. p. 710*]

710 Acta Apostolicae Sedis - In conventibus, collaboratores, sive alio nomine vocantur, sunt intimamente coniuncti ad vitam et ad opera communitatis. Nisi circumstantiae res aliter vere dicant, oportet ut in institutis mulierum ad unum genus sororum perveniatur. Tunc illa diversitas personarum teneatur solum quae diversitatem operum requirat, ad quae sorores vel speciali vocatione Dei vel speciali aptitudine destinantur. Sed monasteria et instituta virorum, propter suam naturam, possunt admittere clericos et laicos, secundum normas, cum pari ratione et iuribus et obligationibus, salva iis quae ex ordine sacro oriuntur. 16. Clausura papalis pro monialibus vitae unice contemplativae in Fermo debeat manere, sed secundum condiciones temporum et locorum, et cum iis usibus remota quae obsoleta sunt, accommodetur, auditis votis ipsorum monasteriorum. Aliae vero moniales, quae operibus externis apostolatus ex instituto sunt deditae, ab clausura papali excipiantur, ut munera



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apostolatus quae sibi sunt data melius adimplere possint, servata tamen clausura secundum normas constitutionum. 17. Habitum religiosum, ut signum consecrationis, sit simplex et modestus, pauper simul et decentis, praeterea congruens requisitis valetudinis et accommodatus circumstantiis temporum et locorum, necnon necessitatibus ministerii. Habitui autem, tam virorum quam mulierum, qui iis normis non convenit, mutandus est. 18. Renovatio accommodata institutorum maxime pendet ab institutione sodalium. Ideo et ipsi sodales non clerici ac religiosae, post noviciatum, ne desistant ab operibus apostolatus, sed institutio eorum religiosa et apostolica, doctrinalis et technica, obtentis etiam congruentibus titulis, in aptis domibus convenienter prosequatur. Ne vita religiosa ad exigentias nostri temporis adaptatio sit mera externa, et ne ii qui ex instituto ad apostolatum externum vacare debent, ad implendum munus suum impariter inveniantur, sed, secundum dotem intellectualem et ingenium personale, de moribus socialibus hodiernis et rationibus sentiendi et cogitandi, congruenter instruantur. Institutio per harmonicam elementorum suorum fusionem, ita peragatur ut ad unitatem vitae sodalium conferat. Per totam autem vitam, sodales intentent hanc culturam spiritualem, doctrinalem et technicam sedulo perficere, et superiores, pro viribus, opportunitate, adiumentis et tempore, ad hoc eis praebeant. Officium quoque est superiorum curare ut moderatores, magistri spiritus et professores optime selecantur et sedulo praeparantur.

[*Latin ed. p. 711*]

Council Vatican II, 711, 19. When establishing new institutions, the necessity, or at least the great utility, and the possibility of growth must be seriously considered, so that institutions do not arise carelessly, being either useless or lacking sufficient strength. In particular, in newly established Churches, forms of religious life should be promoted and fostered, taking into account the character and morals of the inhabitants, as well as the customs and conditions of the place.

20. Institutions should faithfully retain and fulfill their own proper works, and, attentive to the benefit of the entire Church and of dioceses, should adapt them to the needs of the times, places, and people, using appropriate and even new means, while abandoning those works that are now less in harmony with the spirit and inherent nature of the institution. The missionary spirit must be entirely preserved in religious institutions and adapted to the conditions of the present day, according to the nature of each, so that the preaching of the Gospel among all nations may be more effective.

21. Institutions and monasteries which, after hearing the local Ordinaries, do not provide a sound hope, in the judgment of the Holy See, of further flourishing, shall be prohibited from receiving novices in the future, and, if possible, should be united with a more vigorous institution or monastery,



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which differs little in purpose and spirit.

22. Institutions and monasteries of their own right, for the good of the matter and with the approval of the Holy See, may promote federations among themselves, if they belong in some way to the same religious family, or unions, if they have constitutions and practices that are almost equal and are animated by the same spirit, especially if they are too small, or associations, if they are engaged in the same or similar external works.

23. It is desirable to encourage conferences or councils of superiors, established by the Holy See, which can greatly contribute to the fuller attainment of the goals of each institution, to fostering more effective cooperation for the good of the Church, to distributing evangelizers in a more equitable manner in a given territory, and to dealing with common affairs of religious, with appropriate coordination and cooperation with Episcopal Conferences regarding the exercise of the apostolate. Such conferences can also be established for secular institutions.

24. Christian educators should make serious efforts to give new growth to religious vocations, suitably and accurately selected, in response to the needs of the Church. Also, in ordinary preaching, the topic of religious vocations and the religious life should be discussed more often.

[*Latin ed. p. 712*]

712 Acta Apostolicae Sedis - An Official Commentary concerning religious institutes. Parents should educate their children in Christian morals, cultivate and protect the religious vocation in their hearts. However, institutes are permitted to make their presence known, in order to foster vocations, and to seek candidates, provided that this is done with due prudence and in accordance with the norms established by the Holy See and the local Ordinary. Moreover, members should remember that the example of their own lives is the best recommendation of their institute and an invitation to embrace the religious life. 25. The institutes for which these norms for adapted renewal are established, should respond with a ready spirit to their divine vocation and their mission in the Church in these times. For the Sacred Synod recognizes the importance of this way of life, virginal, poor, and obedient, of which Christ the Lord is the model, and places firm hope in the fruitful works, both hidden and open, of these institutes. Therefore, all religious should spread the good news of Christ throughout the world, with integrity of faith, charity towards God and neighbor, love of the cross, and hope for future glory, so that their testimony may be seen by all, and so that our Father, who is in heaven, may be glorified (cf. Matthew 5:16). Thus, may the most sweet Virgin Mary, "whose life is the instruction of all," pray, so that they may receive ever greater growth daily and bear more abundant and salutary fruits. These canons and all the things contained in this Decree having pleased the Fathers of the Holy Council, and We, with the authority entrusted to Us by Christ, together with the Venerable Fathers, approve,



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decree, and establish them in the Holy Spirit, and We command that those things which have been so decreed by the Council be promulgated for the glory of God. In Rome, at St. Peter's, on the twenty-eighth day of the month of October, in the year 1965. I, PAUL, Bishop of the Catholic Church. The signatures of the Fathers follow, as on pages 696-701. 1 St. Ambrose, *De Virginitate*, Book II, chapter II, paragraph 15.

[*Latin ed. p. 713*]

The Second Vatican Ecumenical Council, 713, DECREE ON THE INSTRUMENTUM SALUTIS OF THE PRIESTHOOD. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, together with the FATHERS of the Holy Council, desiring to bring about the hoped-for renewal of the entire Church, knowing that the ministry of priests, animated by the spirit of Christ, depends greatly upon it, proclaims the most important significance of the priestly institution, and declares certain primary principles by which laws already proven by the course of centuries may be strengthened, and new ones introduced, which correspond to the Constitutions and Decrees of this Holy Council, as well as to the changed circumstances of the times. This priestly formation is necessary for all priests of both the clergy and of every rite, because of the very unity of the Catholic priesthood; therefore, these prescriptions, which directly concern the diocesan clergy, must be adapted to all, in a manner appropriate to each.

I - Concerning the manner in which the priestly institution should be undertaken in each nation.

1. Since, in such a diversity of nations and regions, only general laws can be enacted, in each nation or rite, particular...

The progress of the entire people of God, according to the will of Christ Himself, depends to the greatest extent upon the ministry of priests, as is clear from the words with which the Lord established His Apostles and their successors and collaborators as heralds of the Gospel, leaders of the new chosen people, and dispensers of the mysteries of God; this is confirmed by the words of the Fathers and the Saints, and by repeated documents of the Supreme Pontiffs. See, in the first place: St. Pius X, Exhortation to the Clergy, *Haerent animo*, August 4, 1908: *AAS* IV, pp. 237-264. Pius XI, Encyclical Letter *Ad catholici Sacerdotii*, December 20, 1935: *AAS* 28 (1936), especially pp. 37-52. Pius XII, Apostolic Exhortation *Menti Nostrae*, September 23, 1950: *AAS* 42 (1950) pp. 657-702. John XXIII, Encyclical Letter *Sacerdotii Nostri primordia*, August 1, 1959: *AAS* 51 (1959) pp. 545-579. Paul VI, Apostolic Exhortation *Summi Dei Verbum*, November 4, 1963: *AAS* 55 (1963) pp. 979-995.

[*Latin ed. p. 714*]

714 Acta Apostolicae Sedis - Official Commentary on the Canonical In-



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stitution: "The ratio [or, method] for establishing, at certain times, and for approving by the Apostolic See, Conferences of Bishops, whereby universal laws are adapted to the particular circumstances of places and times, so that the priestly institution may always be in harmony with the pastoral needs of those regions in which the ministry is to be exercised."

2 II - Concerning the more diligent fostering of priestly vocations.

3 2. The duty of fostering vocations pertains to the entire Christian community, which above all must promote this through a fully Christian life; especially families, animated by the spirit of faith, charity, and piety, serve as the first seminary; and parishes, in whose rich life young people participate. Teachers and all who are concerned with the education of children and young people, especially Catholic associations, should strive to cultivate those entrusted to them, so that they may perceive and freely follow the divine vocation. All priests should demonstrate the greatest zeal in fostering vocations, and by their own humble, industrious, and cheerful life, as well as by mutual priestly charity and fraternal cooperation, attract the minds of young people to the priesthood. It is the duty of Bishops to stir up their flock in fostering vocations, and to diligently care for the close cooperation of all efforts; and those whom they have judged to be called to the Lord's service, they should assist, as fathers, without sparing any sacrifices.

These active efforts for fostering vocations require the concerted effort of the entire people of God.

2. The entire priestly institution, that is, the organization of seminaries, the spiritual formation, the curriculum of studies, the communal life and discipline of students, and pastoral exercises, must be adapted to the particular circumstances of various places. This adaptation, with regard to its principal principles, must be carried out according to common norms, for the secular clergy by the Conferences of Bishops, and in a suitable manner by the competent Superiors for the regular clergy (cf. Sacred Congregation of Religious, Apostolic Constitution Sedes Sapientiae and the attached General Statutes, art. 19, 2nd ed., Rome 1957, pp. 38 ff.).

3. Among the principal troubles with which the Church is afflicted today, almost everywhere there is a scarcity of vocations. Cf. Pius XII, Apostolic Exhortation Menti Nostrae: "...the number of priests is often insufficient, both in Catholic regions and in missionary lands, with increasing needs" (A. A. S. 42 [1950] p. 682). John XXIII: "The problem of ecclesiastical and religious vocations is a daily concern of the Pope, the sigh of his prayer, the ardent aspiration of his soul" (from the Address to the First International Congress on Vocations for the Religious Life, December 16, 1961: A. A. S.



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54 (1962) p. 33).

[*Latin ed. p. 715*]

The Second Vatican Council, in its fifteenth session, affirms that the action of Divine Providence responds to the needs of men who have been divinely chosen to participate in the hierarchical priesthood of Christ, and that it provides them with suitable gifts and assists them with its grace, while entrusting to legitimate ministers of the Church the task of, with recognized suitability, calling forth those candidates who have requested this office with a right intention and with full freedom, and of dedicating them to the worship of God and to the service of the Church with the seal of the Holy Spirit. The Holy Synod earnestly recommends that the means of common cooperation, namely, fervent prayer, Christian penance, and the daily, ever-increasing instruction of the faithful, whether through preaching and catechesis or through various means of social communication, be employed to declare the necessity, nature, and importance of the priestly vocation. Furthermore, it directs that the Offices for Vocations, according to the pontifical documents pertaining to the matter, already established or to be established in the various dioceses, regions, or nations, systematically and coherently organize and promote the entire pastoral activity of fostering vocations, without neglecting any suitable aids that have been usefully advanced by modern psychological and sociological teachings.

Moreover, the work of fostering vocations must extend beyond the boundaries of individual dioceses, nations, religious families, and rites, and, with a generous heart, provide assistance to those regions in which there is a greater need for workers for the Lord's vineyard.

In the Minor Seminaries, which are established to cultivate the seeds of vocation, the students should be formed with a particular religious character, especially with suitable spiritual guidance, so that they may generously and with a pure heart follow Christ the Redeemer. Under the paternal guidance of their superiors, with the opportune cooperation of their parents, they should lead a life that is suited to the age, spirit, and development of adolescents, and that is fully in accordance with the norms of sound psychology, with appropriate human experiences and familiarity with...

*Cf. Pius XII, Apostolic Constitution *Sedes Sapientiae*, May 31, 1956: *A. A. S.* 48 (1956) p. 357. Paul VI, Apostolic Exhortation *Summi Dei Verbum*, November 4, 1963: *A. A. S.* 55 (1963) pp. 984 ff. Cf. especially: Pius XII, Motu Proprio *Cum nobis* "on establishing the Pontifical Office for Priestly Vocations within the Sacred Congregation for Seminaries and Universities," November 4, 1941: *A. A. S.* 33 (1941) p. 479; together with the Statutes and Regulations promulgated by the same Sacred Congregation on September 8, 1943. Motu Proprio *Cum supremae* "on establishing the Primary Pontifical Office for Religious Vocations," February 11, 1955:



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*A. A. S.* 47 (1955) p. 266; together with the Statutes and Regulations promulgated by the Sacred Congregation for Religious (ibid., pp. 298-301) — Second Vatican Council, Decree on the Renewal of Religious Life, *Perfectae Caritatis*, n. 24; Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, n. 15.

[*Latin ed. p. 716*]

Acta Apostolicae Sedis - Official Commentary 716 6. The proper care of the family must not be neglected. Furthermore, those things which are established in the following sections concerning Major Seminaries, insofar as they pertain to the purpose and nature of the Minor Seminary, must also be adapted to them. The studies that the students are to undertake must be arranged in such a way that they themselves may pursue them without inconvenience elsewhere, if they embrace a different state of life. With equal care, the seeds of vocation in adolescents and young men must be fostered in special institutions which also serve the purpose of the Minor Seminaries, as well as for those who are educated in other schools or other educational settings; and other institutions and initiatives must be diligently promoted for those who, at a more advanced age, follow the divine vocation. III - Concerning the Organization of Major Seminaries 4. Major Seminaries are necessary for priestly formation. In them, the complete formation of the students must aim to mold them into true pastors of souls, according to the example of Our Lord Jesus Christ, Master, Priest, and Shepherd; they must therefore be prepared for the ministry of the word: so that they may always better understand, meditate upon, and express the revealed word of God, in both language and conduct; for the ministry of worship and sanctification: so that, while praying and performing the sacred liturgical celebrations, they may exercise the work of salvation through the Holy Sacrifice of the Eucharist and the Sacraments; and for the ministry of the Pastor: so that they may know how to represent Christ to men, who "came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mt. 10:45; cf. Jn. 13:12-17), and that, becoming servants of all, they may gain more (cf. 1 Cor. 9:19). 7. Therefore, all aspects of formation, spiritual, intellectual, and disciplinary, must be ordered towards this pastoral goal, and all directors and teachers must strive diligently and harmoniously to achieve it, faithfully obeying the authority of the Bishops. 5. Since the formation of students depends on wise laws and, above all, on suitable educators, the directors and teachers of Seminaries must be chosen from the best men, and solid doctrine, appropriate experience... 6. Cf. Pius XII, Apostolic Exhortation Menti Nostrae, September 23, 1950: A. A. S. 42 (1950) p. 685. Cf. Second Vatican Council, Dogmatic Constitution on the Church, Lumen Gentium, n. 28: A. A. S. 57 (1965) p. 34. Cf. Pius XI, Encyclical Letter Ad catholici Sacerdotii, December 20, 1935: A. A. S. 28 (1936) p. 37: "Above all, be diligent in the selection of directors and teachers... Appoint to these



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sacred colleges priests adorned with the greatest virtue; and do not hesitate to..."

[*Latin ed. p. 717*]

The Second Vatican Council, with due consideration for pastoral experience and a special spiritual and pedagogical structure, must be diligently prepared. Therefore, institutions aimed at this end, or at least suitable courses, should be established and convened at prescribed times, and the meetings of the directors of seminaries should be promoted. Furthermore, directors and teachers must understand to what extent the outcome of the students' formation depends on their own way of thinking and acting; under the guidance of the Rectors, they should foster the closest communion of spirit and action, and establish a family relationship among themselves and with the students, which will correspond to the Lord's prayer, "That they may be one" (cf. John 17:11), and cultivate in the students the joy of their own vocation. The Bishop, with constant pastoral care, should encourage those who work in the seminary and should show himself to the students as a true Father in Christ. Finally, all priests of the diocese should consider the seminary and readily offer their assistance to it.

With vigilant care, taking into account the age and progress of each individual, inquiry should be made into the candidates' true intentions and free will, their spiritual, moral, and intellectual suitability, their appropriate physical and psychological health, and also any dispositions that may have been transmitted by their family. Furthermore, the candidates' capacity to bear the burdens of the priesthood and to exercise pastoral duties should be assessed.

In all matters of the selection and examination of students, due firmness must always be applied, even if it means a shortage of priests; for God does not allow His Church to lack ministers, if worthy men are promoted, and those who are not suitable are promptly directed to other duties, and encouraged to embrace the apostolate of the laity, conscious of their Christian vocation.

"There are duties to be avoided, of greater importance indeed, but which cannot be compared with this principal matter, to which no other can be equal." This principle of selecting the best is once again emphasized by Pius XII in the Apostolic Letters addressed to the Ordinaries of Brasiliae on April 23, 1947: *Discorsi e Radiomessaggi IX*, pp. 579-580. Regarding the common duty of assisting seminaries, cf. Paul VI, Apostolic Letter *Summi Dei Verbum*, November 4, 1963: *A. A. S. 55* (1963) p. 984. Cf. Pius XII, Apostolic Exhortation *Menti Nostrae*, September 23, 1950: *A. A. S. 42* (1950) p. 684; and cf. Sacred Congregation of the Sacraments, Circular Letter *Magna equidem ad locorum Ordinarios*, December 27, 1935, n. 10. For religious, cf. General Statutes annexed to the Apostolic Constitution



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*Sedes Sapientiae*, May 31, 1956, art. 33. Paul VI, Apostolic Letter *Summi Dei Verbum*, November 4, 1963: *A. A. S. 55* (1963) p. 987 s. Cf. Pius XI, Encyclical Letter *Ad catholici Sacerdotii*, December 20, 1935: *A. A. S. 28* (1936) p. 41.

[*Latin ed. p. 718*]

Acta Apostolicae Sedis - Official Commentary 718 7. Where individual dioceses are not adequately equipped to provide proper instruction through their own seminaries, seminaries common to several dioceses, or to an entire region or nation, should be established and fostered, so that more effective provision may be made for the solid formation of students, which must be considered the supreme law in this matter. These seminaries, whether regional or national, shall be governed according to statutes established by the interested bishops and approved by the Apostolic See. In seminaries with a large number of students, while maintaining the unity of governance and scientific instruction, students should be appropriately divided into smaller groups in order to better cater to the individual needs of each.

12 IV - On the more thorough cultivation of spiritual formation:

8. Spiritual formation is closely connected with doctrinal and pastoral formation, and, with the special assistance of a spiritual director, should be arranged in such a way that students may learn to live in close and constant communion with the Father through His Son, Jesus Christ, in the Holy Spirit. Through the sacrament of Holy Orders, by which they are configured to Christ the Priest, they should also become accustomed to adhering to Him intimately, as friends, throughout their entire lives, and to living the mystery of His Pasch. They should be taught to seek Christ in faithful meditation on the Word of God, in active participation in the sacred mysteries of the Church, especially in the Eucharist and the Divine Office; in the bishop who sends them forth, and in the people to whom they are sent, especially the poor, the little ones, the sick, sinners, and the unbelieving. They should love and venerate the most Blessed Virgin Mary, who, by Christ Jesus on the cross, was given as a mother, with filial trust.

13 14 15 12 It is established that, in determining the statutes of regional or national seminaries, all interested bishops shall participate, derogating from the prescription of canon 1357, paragraph 4 of the Code of Canon Law.

Cf. Pius XII, Apostolic Exhortation Menti Nostrae, September 23, 1950: A. A. S. 42 (1950) p. 674; Sacred Congregation for Seminaries and Catholic Universities, La Formazione spirituale del candidato al sacerdozio, Vatican City 1965.

Cf. Pius X, Exhortation to the Clergy Haerent animo, August 4, 1908: S. Pii X Acta IV, pp. 242-244 — Pius XII, Apostolic Exhortation Menti Nostrae,



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September 23, 1950: A. A. S. 42 (1950) pp. 659-661 — John XXIII, Encyclical Sacerdotii Nostri primordia, August 1, 1959: A. A. S. 51 (1959) p. 550 s.

Cf. Pius XII, Encyclical Mediator Dei, November 20, 1947: A. A. S. 39 (1947) pp. 547 ss. and 572 s. — John XXIII, Apostolic Exhortation Sacrae Laudis, January 6, 1962: A. A. S. 54 (1962) p. 69 — Second Vatican Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, articles 16 and 17: A. A. S. 56 (1964) p. 104 s. — Sacred Congregation for Rites, Instruction for the proper implementation of the Constitution on the Sacred Liturgy, September 26, 1964, nn. 14-17: A. A. S. 56 (1964) p. 880 s.

13 14 18

[*Latin ed. p. 719*]

The exercises of piety, recommended for the benefit of the Church, should be fostered with zeal; care must be taken, however, that the spiritual formation of students does not consist solely of these exercises, nor does it cultivate merely a religious sentiment. Rather, students should learn to live according to the form of the Gospel, strengthened in faith, hope, and charity, so that through these exercises they may acquire the spirit of prayer, attain the strength and support of their vocation, gain vigor in other virtues, and grow in zeal to lead all men to Christ.

16 9. The students should be so imbued with the mystery of the Church, which has been especially illuminated by this Holy Synod, that, bound to the Vicar of Christ with humble and filial love, and strengthened in the priesthood, they adhere to their own Bishop as faithful collaborators, and work together with their brothers, giving witness to that unity by which men are drawn to Christ. They should learn to participate with an open heart in the life of the whole Church, according to the words of St. Augustine: "As much as anyone loves the Church of Christ, so much does he have the Holy Spirit." Let the students clearly understand that they are not destined for domination or honors, but are entirely dedicated to the service of God and the pastoral ministry. They should be cultivated with particular care in priestly obedience, in the manner of living among the poor, and in the spirit of self-denial, so that they may readily renounce even those things that are permitted, but are not conducive to their spiritual growth, and conform themselves to Christ crucified.

17 1 8 19. The students should be made more aware of the burdens they will undertake, with no difficulties of the priestly life being omitted; however, they should not consider the dangers of future work as the sole aspect, but rather should strive to strengthen their spiritual life through their pastoral activity.

10. Those students who, according to the laws of their own rite, follow the venerable tradition of priestly celibacy, should be educated with diligent care for this state, in which, renouncing marriage for the sake of the



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Kingdom of Heaven (cf. Matthew 19:12), they adhere to the Lord with love.

[*Latin ed. p. 720*]

Acta Apostolicae Sedis - Official Commentary 720. Intimately consonant with the undivided New Covenant, they exhibit the testimony of the resurrection of the future age (cf. Lk. 20, 36) and thus provide the most suitable aid for continuously exercising that perfect charity by which, in the priestly ministry, all things may be done for all. Let them understand with a grateful spirit that this state should be received not only as commanded by ecclesiastical law, but as a precious gift of God, which they should humbly seek, and to which they should readily and generously respond, with the grace of the Holy Spirit exciting and assisting them.

21. Let the students duly learn of the office and dignity of Christian marriage, which represents the love between Christ and the Church (cf. Eph. 5, 22, 23); let them, moreover, understand the excellence of chastity consecrated to Christ, so that, with a mature and generous choice, they may dedicate themselves wholly to the Lord, both in body and in spirit.

22. Let them be warned of the dangers which most threaten their chastity in the present society; aided by suitable divine and human safeguards, let them learn to strengthen their renunciation of marriage so that their life and activity, far from suffering any detriment from celibacy, may rather acquire a higher dominion of mind and body, and fuller maturity, and may more perfectly perceive the blessedness of the Gospel.

23. The norms of Christian education must be strictly observed, and properly supplemented by recent discoveries of sound psychology and pedagogy. Therefore, through wisely ordered instruction, the due human maturity must also be cultivated in the students, especially that which is demonstrated in a certain stability of mind, in the ability to make considered decisions, and in the correct judgment of events and people. Let the students learn to properly compose their own character; let them be formed in mental fortitude, and in general, let them learn to value those virtues which are held in higher esteem among men and which commend the minister of Christ, such as sincerity of mind, constant concern for justice, fidelity in keeping promises, urbanity in action, and modesty in conversation, joined with charity.

24. (References to papal documents are provided in the original Latin, but are not translated here.)

[*Latin ed. p. 721*]

The Second Vatican Ecumenical Council, 721. The discipline of the Seminary must be considered not only a valid safeguard of communal life and charity, but also a necessary part of the entire institution for acquiring self-control, promoting solid personal maturity, and shaping other dispositions of the mind that greatly aid in the orderly and fruitful



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activity of the Church. However, it must be implemented in such a way that it fosters the internal aptitude of the students, so that the authority of the superiors is accepted from an inner conviction, or because of conscience (cf. Rom. 13, 5), and for supernatural reasons. Furthermore, the norms of discipline must be applied according to the age of the students, so that they, while gradually learning to govern themselves, may use their freedom wisely, act spontaneously and willingly, and become accustomed to cooperating with their confreres and lay people. 26. The entire program of the Seminary, permeated with a study of piety and silence, and with concern for mutual assistance, must be arranged so that it serves as a kind of initiation into the future life of a priest. 12. In order that the spiritual formation be more firmly grounded and that the students embrace their vocation through a mature deliberation, it will be fitting for the Bishops to establish a period of more intensive spiritual training. They should also consider the possibility of establishing a period of study interruption or arranging for suitable pastoral training, so that better provision may be made for the testing of those candidates for the priesthood. Furthermore, in accordance with the conditions of particular regions, the Bishops will also decide whether to extend the age currently required by law for the sacred orders, and to consider the possibility of establishing that students, after completing their theological studies, may exercise the diaconal order for a suitable period of time, before being promoted to the priesthood. V - Concerning the recognition of ecclesiastical studies. 13. Before the students of the sacred studies undertake properly ecclesiastical studies, they must be enriched with a humanistic and scientific education, by which young men in each nation may be able to pursue higher studies; and furthermore, they must acquire knowledge of the Latin language, through which they may understand and use the sources of all sciences and the documents of the Church. The study of the liturgical language, proper to each rite, is to be considered necessary for each one; and furthermore, a suitable knowledge of the languages of the Holy Scripture and Tradition should be greatly fostered. 27.

26. Cf. Pius XII, Apostolic Exhortation, *Menti Nostrae*, 1st section, p. 6S6.

27. Cf. Paul VI, Apostolic Letter, *Summi Dei Verbum*, 1st section, p. 993.

46 - A. A. S.

[*Latin ed. p. 722*]

722 Acta Apostolicae Sedis - Official Commentary 14. In recognizing ecclesiastical studies, it is primarily necessary to ensure that philosophical and theological disciplines are suitably combined and harmoniously cooperate in order to open the minds of students more and more to the Mystery of Christ, which affects the entire history of the human race, constantly flows into the Church, and is especially effective through the ministry of the



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priesthood. 28 In order that this vision may be communicated to students from the very beginning of the institution, ecclesiastical studies should begin with an introductory course lasting a suitable period of time. In this initiation of studies, the Mystery of salvation should be presented in such a way that students may perceive the meaning, order, and pastoral purpose of ecclesiastical studies, and at the same time be encouraged to establish and deepen their faith in their own lives, and to be strengthened in their personal dedication to their vocation and in embracing it with a joyful spirit. 15. Philosophical disciplines should be taught in such a way as to guide students primarily to acquire a solid and coherent knowledge of man, the world, and God, drawing upon the perpetually valid philosophical heritage, 29 while also taking into account the progress of philosophical investigations in the modern age, especially those that have a greater influence in their own nation, as well as the progress of more recent sciences, so that students may be properly prepared to engage in dialogue with the people of their time, having a correct understanding of the character of the present age. 30 The history of philosophy should be taught in such a way that, while students explore the fundamental principles of various systems, they may retain what is true, be able to detect the roots of errors, and refute them. In the very method of teaching, students should be inspired to love the rigorous pursuit, observation, and demonstration of truth, along with an honest recognition of the limits of human knowledge. Careful attention should be paid to the connection between philosophy and the true problems of life, as well as the questions that stir the minds of students; they should also be helped to understand the connections that exist between philosophical arguments and the mysteries of salvation, which are considered with greater clarity in higher theology through the light of faith. 28 Cf. Vatican Council II, Dogmatic Constitution on the Church, *Lumen Gentium*, nos. 7 and 28. A. A. S. 57 (1965) pp. 9-11; 33. Cf. Pius XII, Encyclical Letter *Humani generis*, August 12, 1950: A. A. S. 42 (1950) pp. 571-575. 29 3U Cf. Paul VI, Encyclical Letter *Ecclesiam suam*, August 6, 1964: A. A. S. 56 (1964) pp. 637 ss.

[*Latin ed. p. 723*]

723 The Second Vatican Council, Decree 16. Theological disciplines, illuminated by faith, should be presented under the guidance of the Church's Magisterium, so that students may accurately draw from the divine Revelation, penetrate it deeply, make it the nourishment of their own spiritual life, and be able to announce, explain, and defend it in their priestly ministry.

31, 32. Students should be instructed with particular diligence in the study of the Holy Scriptures, which ought to be the soul of all theology; after a suitable introduction, they should be carefully initiated into the method of exegesis, understand the principal themes of divine Revelation, and receive encouragement and nourishment in the daily reading and med-



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itation of the Holy Books.

Dogmatic theology should be arranged so that the biblical themes are first presented; then, the contributions of the Fathers of the East and West in faithfully transmitting and expounding these truths of Revelation should be made known to the students, as well as the subsequent history of dogma – also considered in relation to the general history of the Church; then, in order to illustrate the mysteries of salvation as fully as possible, students should learn to penetrate them more deeply through speculation, following the example of the master, Saint Thomas, and to understand the connection between them; and they should always do so in the actions of the liturgy.

[*Latin ed. p. 724*]

Let them be taught to recognize the presence and activity of the Holy Spirit in all aspects of the Church's life; and to seek solutions to human problems under the light of Revelation, to apply its eternal truths to the changing conditions of human affairs, and to communicate these truths in a way that is suitable for their contemporaries. Furthermore, let the other theological disciplines be developed with a more vivid connection to the Mystery of Christ and the history of salvation. Special care should be given to the perfection of moral theology, whose scientific exposition, more nourished by the doctrine of Holy Scripture, may illustrate the loftiness of the vocation of the faithful in Christ, and their obligation to bear fruit in charity for the life of the world. Similarly, in explaining canon law and in presenting ecclesiastical history, regard should be had for the Mystery of the Church, according to the dogmatic Constitution "De Ecclesia," promulgated by this Holy Synod. The Sacred Liturgy, which must be considered the primary and essential source of true Christian spirit, should be presented in accordance with articles 15 and 16 of the Constitution on the Sacred Liturgy.

38 39 Taking into account the conditions of the various regions, students should be guided to gain a fuller understanding of the Churches and ecclesiastical communities separated from the Apostolic See in Rome, so that they may contribute to the restoration of unity among all Christians, according to the prescriptions of this Holy Synod. They should also be introduced to the other religions more prevalent in each region, so that, with God's help, they may recognize what is good and true in them, learn to refute errors, and be able to communicate the light of the fullness of truth to those who do not possess it.

40 17. "For doctrinal instruction is not intended merely for the communication of notions, but for the true and intimate formation of students, and for the establishment of the closest possible bonds among them, so that the doctrine itself may be the most effective instrument not only for safely establishing the foundations of the Faith, but also for fruitfully and securely reaping the benefits of sound progress."



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Cf. also the Address to the VI International Thomistic Congress, September 10, 1965: A. A. S. 57 (1965) pp. 788-792. Cf. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, nn. 7 and 16: A. A. S. 56 (1964) pp. 100 s. and 104 s. Cf. Paul VI, Encyclical Letter Ecclesiam Suam, August 6, 1964: A. A. S. 56 (1964) p. 640 s. Cf. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, nn. 10, 14, 15, 16; Congregation for Rites, Instruction for the Proper Implementation of the Constitution on the Sacred Liturgy, September 26, 1964, nn. 11 and 12: A. A. S. 56 (1964) p. 879 s. Cf. Vatican Council II, Decree on Ecumenism, Unitatis Redintegratio, nn. 1, 9, 10: A. A. S. 57 (1965) pp. 90 and 98 s.

[*Latin ed. p. 725*]

The Second Vatican Council decrees that pedagogical methods must be examined, both with regard to lectures, discussions, and exercises, and with regard to the students' study, whether private or in small groups. The unity and solidity of the entire institution must be diligently maintained, avoiding the excessive multiplication of disciplines and readings, and those questions which retain little importance, or which should be referred to higher academic studies.

18. It is the duty of the bishops to ensure that young men of suitable character, virtue, and intelligence are sent to special institutions, faculties, or universities, so that priests may be prepared in the sacred sciences, as well as in other subjects that seem appropriate, with a higher scientific training, who will be able to meet the various needs of the apostolate; and their spiritual and pastoral formation, especially if they have not yet been raised to the priesthood, must in no way be neglected.

VI - Concerning the promotion of strict pastoral formation.

19. That pastoral solicitude which must inform the entire formation of the students also requires that they be diligently instructed in those matters which pertain in a special way to the sacred ministry, especially in catechesis and preaching, in liturgical worship and the administration of the sacraments, in works of charity, in the duty of assisting the erring and the unbelieving, and in other pastoral duties. They must be carefully instructed in the art of guiding souls, so that they may be able to conform all the children of the Church, above all, to a fully conscious and apostolic Christian life, and to the duties of their state; with equal care, they must learn to assist religious men and women so that they may fulfill the duties of their vocation.

41. The perfect form of a pastor can be deduced from the documents of recent Popes which speak explicitly of the life, the qualities, and the formation of priests, especially: St. Pius X, Exhortation to the Clergy *Haerent animo*: St. Pius X, Acts, IV, pp. 237 ff.; Pius XI, Encyclical Letter *Ad catholici Sacerdotii*: A.A.S. 28 (1936) pp. 5 ff.; Pius XII, Apostolic Exhortation *Menti Nostrae*: A.A.S. 42 (1950) pp. 657 ff.; John XXIII,



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Encyclical Letter *Sacerdotii Nostri primordia*: A.A.S. 51 (1959) pp. 545 ff.; Paul VI, Apostolic Exhortation *Summi Dei Verbum*: A.A.S. 55 (1963) pp. 979 ff. Many things concerning pastoral formation are also found in the Encyclicals *Mystici Corporis* (1943), *Mediator Dei* (1947), *Evangelii Praecones* (1951), *Sacra Virginitas* (1954), *Musicae Sacrae Disciplina* (1955), *Princeps Pastorum* (1959), as well as in the Apostolic Constitution *Sedes Sapientiae* (1956) for Religious. Pius XII, John XXIII, and Paul VI also illustrated the form of a good pastor on many occasions in their addresses to seminarians and priests.

[*Latin ed. p. 726*]

726 Acta Apostolicae Sedis - Commentarium Officiale: May they persevere with grace and progress according to the spirit of various institutions. In general, appropriate aptitudes are cultivated in the students, which contribute most to dialogue with people, such as the ability to listen to others and to open oneself to the various aspects of human relationships in the spirit of charity.

20. They should also be taught to use the aids that the disciplines of pedagogy, psychology, or sociology can offer, according to sound methods and the norms of ecclesiastical authority. Furthermore, they are carefully instructed in promoting and fostering lay apostolic action, as well as in promoting various and more effective forms of the apostolate; and they are imbued with a truly Catholic spirit, so that they may be accustomed to transcend the boundaries of their own diocese, nation, or rite, and to assist in the needs of the entire Church, always ready to preach the Gospel everywhere.

21. Since it is necessary that students learn not only the art of exercising the apostolate theoretically, but also practically, and that they be able to act with their own responsibility and in association with others, they are already initiated into pastoral practice through appropriate exercises, even during the time of studies and on weekdays; these exercises, however, must be carried out methodically and under the guidance of those skilled in pastoral matters, according to the prudent judgment of the Bishops, and always with due regard for the power of supernatural aids.

VII - Concerning the institution to be carried out after the completion of the curriculum of studies.

22. Since priestly formation, especially in light of the circumstances of modern society, also includes studies after the completion of the curriculum in the seminaries...

[*Latin ed. p. 727*]

The Second Vatican Council, numbered 727 and 48, is to be pursued and completed. Conferences of Bishops should employ more suitable means in each nation, such as pastoral institutes cooperating with suitably selected



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parishes, meetings held at fixed times, and appropriate exercises by which the younger clergy may be gradually introduced to the priestly life and apostolic activity, with a view to spiritual, intellectual, and pastoral development, so that they may be able to renew and foster these qualities each day. The Fathers of this Holy Synod, following up the work begun by the Council of Trent, confidently entrust to the directors and teachers of seminaries the task of forming future priests in the spirit of renewal promoted by this Holy Synod, and they earnestly exhort those who are preparing for the priesthood to realize that they are committing themselves to the hope of the Church and the salvation of souls, and to receive the norms of this Decree with a willing spirit, so that they may bring forth abundant fruits that will endure. These recommendations and all that has been decreed in this Decree have pleased the Fathers of the Holy Council. And We, with the power given to Us by Christ, together with the Venerable Fathers, approve, decree, and establish these things in the Holy Spirit, and We command that those things which have been thus synodically established be promulgated for the glory of God. At St. Peter's, on the twenty-eighth day of the month of October, in the year 1965. I, PAUL, Bishop of the Catholic Church. The signatures of the Fathers follow, as on pages 696-701. 48 More recent documents of the Holy See urge that particular care be taken of newly ordained priests; among these, the following should be noted: Pius XII, the Motu Proprio *Quandoquidem*, April 2, 1949: *A. A. 8. 41 (1949) pp. 165-167*; the Apostolic Exhortation *Menti Nostrae*, September 23, 1950: *A. A. 8. 42 (1950)*; the Apostolic Constitution (*for Religious*) *Sedes Sapientiae*, May 31, 1956, and the General Statutes annexed thereto; the Address to the priests of the "Convictus Barcinonensis," June 14, 1957: *Discorsi e Radiomessaggi, XIX, pp. 271-273*. Paul VI, the Address given before the priests of the Institute "Gian Matteo Giberti" of the diocese of Verona, March 11, 1964: *L'Osservatore Romano*, March 13, 1964.

[*Latin ed. p. 728*]

Acta Apostolicae Sedis - Official Commentary 728. DECLARATION ON CHRISTIAN EDUCATION. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, TOGETHER WITH THE FATHERS OF THE HOLY ECUMENICAL COUNCIL, FOR THE PERPETUAL REMEMBRANCE, CAREFULLY CONSIDERS THE GRAVE IMPORTANCE OF EDUCATION IN THE LIFE OF MAN, AND ITS EVER-INCREASING INFLUENCE ON THE SOCIAL PROGRESS OF THIS AGE. Indeed, the education of young people, and even of adults, is becoming both easier and more urgent in the circumstances of our time. For men, more fully conscious of their own dignity and duty, increasingly desire to participate actively in social life, and especially in economic and political affairs; remarkable advances in art and technology, and new means of social communication, offer men, who sometimes have more leisure from their occupations, easier access to



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the heritage of intellectual and spiritual culture, and foster closer bonds between groups and between peoples themselves.

Therefore, everywhere, efforts are being made to promote the work of education more and more; the primary rights of men, and especially of children and parents, with regard to education, are declared and set forth in public documents.

1 Among the many documents illustrating the importance of education, reference should be made, above all, to: Benedict XV, Apostolic Letter, *Communes Litteras*, April 10, 1919: *A. A. S.* 11 (1919) p. 172. Pius XI, Encyclical Letter, *Divini Illius Magistri*, December 31, 1929: *A. A. S.* 22 (1930) pp. 49-86. Pius XII, Address to the young people of the A. C. I., April 20, 1946: *Discorsi e Radiomessaggi*, VIII, pp. 53-57. — Address to the fathers of families of France, September 18, 1951: *Discorsi e Radiomessaggi*, XIII, pp. 241-245. John XXIII, Message on the thirtieth anniversary of the publication of the Encyclical Letter *Divini Illius Magistri*, December 30, 1959: *A. A. S.* 52 (1960) pp. 57-59. Paul VI, Address to the members of the F. I. D. A. E. (Federation of Institutes Dependent on Ecclesiastical Authority), December 30, 1963: *Encicliche e Discorsi di S. S. Paolo VI*, I, Rome 1964, pp. 601-603. Furthermore, reference should be made to the Acts and Documents of the Second Vatican Ecumenical Council, appearing in the series *Antepraeparatoria*, vol. III, pp. 363-364, 370-371, 373-374. Cf. John XXIII, Encyclical Letter, *Mater et Magistra*, May 15, 1961: *A. A. S.* 53 (1961) pp. 413, 415-417, 424. — Encyclical Letter, *Pacem in terris*, April 11, 1963: *A. A. S.* 55 (1963) p. 278 s.

[*Latin ed. p. 729*]

The Second Vatican Council, in its decrees 729, 3, affirms that: due to the rapidly increasing number of students, schools are widely multiplied and new educational institutions are founded; new methods of education and instruction are developed; and great efforts are undertaken to make education accessible to all, even though many children and young people are still deprived of even basic education, and many others lack an education that cultivates both truth and charity. Moreover, since the Holy Church, in order to fulfill the mandate received from its divine Founder, namely to proclaim the mystery of salvation to all people and to renew all things in Christ, must also care for the whole of human life, even its earthly aspect insofar as it is connected with heavenly vocation, it has a role to play in the progress and expansion of education. Therefore, the Holy Synod declares certain fundamental principles regarding Christian education, especially in schools, which a special post-Council commission will further develop and which Episcopal Conferences will apply to the conditions of various regions. 4 1. All people, of whatever race, condition, or age, possess the inalienable right to an education that is appropriate



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to their nature, adapted to their individual characteristics, their sex, their culture, and their ancestral traditions, and at the same time open to fraternal communion with other peoples, in order to foster true unity and peace on earth. True education, moreover, aims at the formation of the human person in order to achieve his ultimate end, and also for the good of society, of which the person is a member and in whose affairs, as an adult, he will participate. 5 6. Therefore, children and adolescents, taking into account the progress of science, 3 *Cf. Universal Declaration of Human Rights (Déclaration des droits de l'homme), approved by the General Assembly of the United Nations on December 10, 1948; and cf. Declaration of the Rights of the Child, November 20, 1959; Additional Protocol to the Convention for the Safeguarding of Human Rights and Fundamental Freedoms, Paris, March 20, 1952; concerning the Universal Declaration of Human Rights, cf. John XXIII, Encyclical Letter Pacem in Terris, April 11, 1963: A.A. 8. 55 (1963) p. 295 ff. 4 *Cf. John XXIII, Encyclical Letter Mater et Magistra, May 15, 1961: A.A. 8. 53 (1961) p. 402. Vatican Council II, Dogmatic Constitution on the Church, Lumen Gentium, n. 17: A.A. 8. 57 (1965) p. 21. Pius XII, Radio Address given on December 24, 1942: A.A. 8. 35 (1943) pp. 12, 19. John XXIII, Encyclical Letter Pacem in Terris, April 11, 1963: A.A.S. 55 (1963) p. 259 ff. And cf. the Declarations of Human Rights mentioned in note 3. *Cf. Pius XI, Encyclical Letter Divini Illius Magistri, December 31, 1929: A.A. 8. 22 (1930) p. 50 ff. 6 6 47 - A.A.S.

[*Latin ed. p. 730*]

730 Acta Apostolicae Sedis - Commentarium Officiale. For the harmonious development of physical, moral, and intellectual gifts, it is necessary that young people be aided, so that they may gradually acquire a more perfect sense of responsibility in their own lives, constantly striving to cultivate themselves rightly and pursuing this in true freedom, overcoming obstacles with a great and steadfast spirit. Positive and prudent sexual education should be introduced as they progress in age. Furthermore, they should be prepared for participation in social life, so that, properly instructed in the necessary and appropriate tools, they may actively integrate themselves into various groups of the human community, open themselves to dialogue with others, and willingly contribute to the promotion of the common good. Similarly, the Holy Synod declares that children and adolescents have the right to be encouraged in the correct understanding and personal embrace of moral values, as well as in a more perfect knowledge and love of God. Therefore, it earnestly urges all those who hold positions of government or who are involved in education, to take care that this sacred right is never denied to young people. The Church exhorts her children to generously dedicate themselves in the entire field of education, especially with the aim that the benefits of proper education and instruction may be extended more quickly to all throughout the world.



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72. All Christians, since they are called and are the children of God, having been made a new creation through regeneration from water and the Holy Spirit, have the right to Christian education. This education not only follows the development of the human person as described above, but it primarily aims to ensure that the baptized, as they are gradually introduced to the knowledge of the mystery of salvation, become increasingly aware of the gift of faith received; that they learn, above all in the liturgical act, to adore God the Father in spirit and in truth (cf. Jn 4:23); that they conform their own lives to the new man in justice and holiness of truth (cf. Eph 4:22-24); and thus, they may attain to the perfect man, to the fullness of Christ (cf. Eph 4:13), and contribute to the growth of the Body of Christ. Moreover, aware of their vocation and the hope that is in them (cf. 1 Pt 3:15), they should give witness and become accustomed to helping in the Christian transformation of the world, so that natural values, fully considered in the context of the whole man redeemed by Christ, may contribute to the good of all society.

7 Cfr. Ioannes XXIII, Litt. Encycl. Mater et Magistra, 15 maii 1961: A. A. S. 53 (1961) p. 441, s.

Cfr. Pius XI, Litt. Encycl. Divini Illius Magistri, 1. c, p. 83.

Cfr. Conc. Vat. II, Const. dogm. de Ecclesia, Lumen Gentium, n. 36: A. A. S. 57 (1965) p. 41 s.

[*Latin ed. p. 731*]

The Vatican Council II, in its session of 1962, reminds pastors of the grave duty to arrange all things so that all the faithful may benefit from this Christian education, especially the young, who are the hope of the Church.

3. Parents, having brought forth children into life, are bound by the most serious obligation to educate them, and therefore they are rightly recognized as the first and principal educators. This task of education is of such great importance that, when it is lacking, it can scarcely be supplied. For it is the duty of parents to create within the family an environment animated by love, piety towards God and towards men, which favors the complete education, both personal and social, of their children. Therefore, the family is the first school of social virtues, which are necessary for all societies. Moreover, in the Christian family, enriched by the grace and the office of the sacrament of marriage, children should be taught from their earliest years to know and to worship God according to the faith received in baptism, and to love their neighbor; there they find their first experience of both human society and the Church; and finally, through the family, they are gradually introduced into the civil association of men and into the people of God. Let parents therefore understand how important a truly Christian family is for the life and progress of the people of God.

11 12 The primary duty of providing education belongs to the family,



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but the entire society needs the help of all. Besides the rights of parents and of others to whom they entrust a part in the work of education, certain duties and rights belong to civil society, since it is its duty to arrange what is necessary for the temporal common good. Among its duties is to promote the education of youth in various ways: to protect the rights and duties of parents and others who are involved in education, and to provide them with assistance; according to the principle of subsidiarity, to complete the work of education, when the efforts of parents and other institutions are lacking, always taking into account the wishes of the parents; and, as the common good requires, to establish its own schools and institutions.

13 10 Cf. Vatican Council II, Decree on the Pastoral Office of Bishops in the Church, Christus Dominus, nos. 12-14. Cf. Pius XI, Encyclical Letter Divini Illius Magistri, loc. cit., p. 59s.; Encyclical Letter Mit brennender Sorge, March 14, 1937: A.A.S. 29 (1937) p. 164s. Pius XII, Address to the First National Congress of the Italian Association of Catholic Teachers (A.I.M.C.), September 8, 1946: Discorsi e Radiomessaggi, VIII, p. 218. Cf. Vatican Council II, Dogmatic Constitution on the Church, Lumen Gentium, nos. 11 and 35: A.A.S. 57 (1965) pp. 16 and 40s. Cf. Pius XI, Encyclical Letter Divini Illius Magistri, loc. cit., p. 63s. Pius XII, Radio Address given on June 1, 1941: A.A.S. 33 (1941) p. 200; Address to the First National Congress of the Italian Association of Catholic Teachers, September 8, 1946: Discorsi e Radiomessaggi, VIII, p. 218. Regarding the principle of subsidiarity, cf. John XXIII, Encyclical Letter Pacem in Terris, April 11, 1963: A.A.S. 55 (1963) p. 294.

[*Latin ed. p. 732*]

Acta Apostolicae Sedis - Official Commentary 732. For a unique reason, the office of education pertains to the Church, not only because human society itself is capable of transmitting education, but most importantly because it has the duty of proclaiming the way of salvation to all men, of communicating the life of Christ to the faithful, and of assisting them with constant care so that they may be able to attain the fullness of this life. Therefore, the Church, as a Mother, is bound to provide for her children that education by which their entire life may be imbued with the spirit of Christ, and at the same time, she offers her services to all peoples in order to promote the integral perfection of the human person, for the good of earthly society, and for the betterment of human society.

15. In fulfilling her office of education, the Church is concerned about all suitable means of assistance, especially those that are proper to herself, the first of which is catechetical instruction, which illuminates and strengthens faith, nourishes life according to the spirit of Christ, leads to conscious and active participation in the liturgical mystery, and incites to apostolic action. The Church also seeks to permeate and elevate with her spirit other means of assistance that belong to the common heritage of mankind and



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which greatly contribute to the development of minds and the formation of people, such as the instruments of social communication, various groups of mental and physical exercise, youth associations, and especially schools.

14. Cf. Pius XI, Encyclical Letter *Divini Illius Magistri*, loc. cit., pp. 53 ff., 56 ff. — Encyclical Letter *Non abbiamo bisogno*, June 29, 1931: A. A. S. 23 (1931) p. 311 ff. Pius XII, Letter of the Secretariat of State to the XXVIII Week of Italian Social Works, September 20, 1955: *L'Osservatore Romano*, September 29, 1955. The Church praises those civil, local, national, and international authorities who, aware of the needs of this age, devote all their efforts to ensure that all peoples may participate in a fuller education and in the human culture.

*Cf. Paulus VI, Address to the United Nations Council, October 4, 1965: A. A. S. 57 (1965) pp. 877-885.

15. 16. Cf. Pius XI, Apostolic Letter *Orbem catholicum*, June 29, 1923: A. A. S. 15 (1923) pp. 327-329 — Decree *Provido sane*, January 12, 1935: A. A. S. 27 (1935) pp. 145-152 — Second Vatican Council, Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, nos. 13 and 14.

17. Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 14: A. A. S. 56 (1964) p. 104. Cf. Second Vatican Council, Decree on the Instruments of Social Communication, *Inter mirifica*, nos. 13 and 14: A. A. S. 56 (1964) p. 149 ff.

18.

[*Latin ed. p. 733*]

The Second Vatican Ecumenical Council, 733, 5. Among all the instruments of education, the school holds a particular importance, for in fulfilling its mission, it diligently cultivates intellectual abilities, develops the capacity for sound judgment, introduces students to the cultural heritage acquired by past generations, promotes a sense of values, prepares for professional life, fosters a friendly association among students of diverse character and background, and cultivates a disposition to understand one another; moreover, it constitutes a kind of center to which families, teachers, various associations promoting cultural, civic, and religious life, civil society, and the entire human community should contribute and share in its activities and progress. 19 Therefore, it is a beautiful and weighty vocation for all those who, assisting parents in fulfilling their office and representing the interests of the human community, undertake the task of educating in schools; a vocation which demands particular gifts of mind and heart, the most diligent preparation, and a readiness for continuous renewal and adaptation. 6. Parents, to whom it is the primary and inalienable duty and right to educate their children, should enjoy true freedom in choosing schools. Therefore, the public authority, whose duty it is to pro-



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tect and defend the freedoms of citizens, and mindful of distributive justice, must ensure that public funds are allocated in such a way that parents can truly and freely choose schools for their children, according to their own conscience. 20 Furthermore, it is the responsibility of the state to ensure that all citizens have access to a suitable level of education and are duly prepared to exercise their civil duties and rights. Therefore, the state must safeguard the right of children to an adequate school education, monitor the competence of teachers and the quality of studies, care for the health of students, and in general, promote the integral work of schools, always keeping in mind the principle of subsidiarity, and therefore excluding any monopoly of schools, which is contrary to the rights inherent in human dignity, to the progress of culture itself, to the peaceful association of citizens, and to pluralism, which is prevalent in many societies today. 21 19 Cf. Pius XI, Encyclical Letter *Divini Illius Magistri*, I, p. 76; Pius XII, Address to the Association of Catholic Teachers of Bavaria, December 31, 1956: *Discorsi e Radiomessaggi*, XVIII, p. 746. Cf. Provincial Council of Cincinnati III, 1861: *Collectio Lacensis*, III, col. 1240, c/d; Pius XI, Encyclical Letter *Divini Illius Magistri*, I, pp. 60, 63 s. Cf. Pius XI, Encyclical Letter *Divini Illius Magistri*, I, p. 63; Encyclical Letter *Non abbiamo bisogno*, June 29, 1931: *A. A. S.* 23 (1931) p. 305. 20 21

[*Latin ed. p. 734*]

734 Acta Apostolicae Sedis - Commentarium Officiale. The Holy Synod exhorts the faithful to readily offer their assistance, whether in discovering suitable educational methods and approaches to study, or in forming teachers who are capable of properly educating young people, and, especially through associations of parents, to support the entire mission of the school and, in particular, the imparting of moral education within it, with all their resources.

22. Recognizing, moreover, the most serious duty of diligently caring for the moral and religious education of all its children, the Church should be present with particular affection and assistance to those who are educated in non-Catholic schools; first, through the example of their lives, by those who teach and administer them; second, through the apostolic activity of fellow students; and, above all, through the ministry of priests and lay people who impart the doctrine of salvation to them, adapted to their age and circumstances, and who provide spiritual assistance through appropriate initiatives, according to the conditions of the times.

23. Parents, however, are reminded of the grave duty that belongs to them to arrange or even demand that their children may benefit from these aids and that they may progress harmoniously in their Christian formation alongside secular studies. Therefore, the Church praises those authorities and societies that, taking into account the pluralism of modern society and respecting due religious freedom, assist families so that the education



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of their children in all schools may be in accordance with the moral and religious principles of their own families.

24. The presence of the Church in the field of education is demonstrated in a special way through the Catholic school. It pursues cultural and human formation for young people, no less than other schools. However, its characteristic feature is to create an environment of community within the school, animated by the spirit of the Gospel, of freedom and charity, to help young people to grow together in the development of their own person, according to the new creation.

Pius XII, Litterae Secretarii Status ad XXVIII Hebdomadam Soc. Ital., 20 September 1955: L'Osservatore Romano, 29 September 1955.

Paulus VI, Allocutio ad Associationem Christianam Operariorum Italiae (A. C.L. L), 6 October 1963: Encicliche e Discorsi di Paolo VI, I, Roma 1964, p. 230.

Cf. Ioannes XXIII, Nuntius tricesimo exacto anno ex quo Litterae Encyclicae Divini Illius Magistri editae sunt, 30 December 1959: A. A. S. 52 (1960) p. 57.

The Church greatly values the apostolic activity, which teachers and students in these schools can also exercise.

Cf. Pius XII, Allocutio ad Associationem Magistrorum catholicorum Bavariae, 31 December 1956: Discorsi e Radiomessaggi, XVlII, p. 745 s.

22

23

24.

[*Latin ed. p. 735*]

735 The Second Vatican Ecumenical Council seeks to order all those things accomplished through baptism, and the entire human culture, to the proclamation of the Gospel, so that the knowledge which students gradually acquire about the world, life, and humanity may be illuminated by faith. Thus, the Catholic school, while opening itself to the conditions of a changing age as it ought, effectively prepares its students for the good of earthly society and for service to the Kingdom of God, so that through the practice of an exemplary and apostolic life, they may become a leaven for the human community. Therefore, since the Catholic school can greatly contribute to the fulfillment of the mission of the People of God and can serve in dialogue between the Church and the human community, for the mutual benefit of both, it retains its most important role even in our present circumstances. Wherefore, this Holy Synod again proclaims the right of the Church to freely found and govern schools of any order and grade, a right already declared in many documents of the Magisterium, reminding that the exercise of this right also contributes greatly to the freedom of conscience and the protection of the rights of parents, as well



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as to the progress of culture itself.

25 26 Teachers should remember that they must do everything possible to ensure that the Catholic school can achieve its aims and fulfill its purpose. Therefore, they must be particularly diligent in ensuring that both secular and religious knowledge are endowed with appropriate qualifications and enriched with the methods of teaching suited to a changing age. Bound to their students by charity and imbued with the apostolic spirit, they should, both in their lives and in their teaching, bear witness to the one Master, Christ. In Sociam, they should especially cooperate with parents; together with them, they should take due account of the differences between the sexes and of the specific purpose of each sex in the family and in society, as ordained by divine providence; they should foster personal...

27 25 Cf. Provincial Council of Vestmonasteriense I, a. 1852: Collectio Lacensis III, col. 1334, a/b. — Pius XI, Encyclical Letter Divini Illius Magistri, loc. cit., p. 77 ff. — Pius XII, Address to the Association of Catholic Teachers of Bavaria, December 31, 1956: Discorsi e Radiomessaggi, XVIII, p. 746. — Paul VI, Address to the members of the F. I. D. A. E. (Federation of Institutes Dependent on Ecclesiastical Authority), December 30, 1963: Encyclic letters and Discourses of Paul VI, I, Rome 1964, p. 602 ff. Cf. especially the documents mentioned in note 1; furthermore, this right of the Church is proclaimed by many provincial councils as well as in the most recent declarations of several Episcopal Conferences. Cf. Pius XI, Encyclical Letter Divini Illius Magistri, loc. cit., p. 80 ff. — Pius XII, Address to the Italian Catholic Association of Secondary School Teachers (U. C. I. I. M.), January 5, 1954: Discorsi e Radiomessaggi, XV, pp. 551-556. — John XXIII, Address to the VI Congress of the Italian Association of Catholic Teachers (A. I. M. C.), September 5, 1959: Discorsi, Messaggi, Colloqui, I, Rome 1960, pp. 427-431. 26 27

[*Latin ed. p. 736*]

The Acts of the Apostolic See – Official Commentary 736, endeavoring to stir up the zeal of the students themselves, and that, upon completing their scholastic course, they may continue to pursue, with counsel, friendship, and also with particular associations founded in true ecclesiastical spirit. The Holy Synod declares that the ministry of these teachers constitutes a true apostolate, most fitting and necessary for our times, and also a true service rendered to society. Furthermore, the Holy Synod reminds Catholic parents of their duty to entrust their children, whenever and wherever possible, to Catholic schools, to support them as far as they are able, and to collaborate with them for the good of their children. 28

It is necessary that all schools, in any way dependent on the Church, strive to conform to this image of the Catholic school, even though the Catholic school may adopt various forms according to local circumstances. The Church also holds in high regard those Catholic schools which, espe-



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cially in the territories of new dioceses, are attended by students who are not Catholic. 29

Furthermore, in establishing and organizing Catholic schools, the needs of the modern age must be considered. Therefore, while schools of the lower and middle grades, which constitute the foundation of education, must be fostered, great efforts must also be made to establish those which are particularly required by the present circumstances, such as professional and technical schools, institutions for the education of adults, social assistance programs, and those designed for those who, due to physical defects, require special care, as well as schools in which teachers are prepared both for religious instruction and for other forms of education. 30

The Holy Synod earnestly exhorts the pastors of the Church, as well as all the faithful, to support Catholic schools, in order that they may more perfectly fulfill their mission, and especially in caring for the needs of those who are poor in temporal goods, or who are deprived of family assistance and affection, or who are alienated from the gift of faith. 10

The Church also diligently pursues the care of higher institutions, especially Universities and Faculties.

28 See Pius XII, Address to the Italian Catholic Association of Secondary School Teachers (U. C. I. I. M.), January 5, 1954, loc. cit., p. 555. See Paul VI, Address to the International Office of Catholic Education (O. I. E. C.), February 25, 1964: Encyclicals and Discourses of Paul VI, II, Rome 1964, p. 232. See Paul VI, Address to the Christian Association of Italian Workers (A. C. L. I.), October 6, 1963: Encyclicals and Discourses of Paul VI, I, Rome 1964, p. 229. 29 30

[*Latin ed. p. 737*]

The Second Vatican Council, in its document 737, intends, in an organic manner, that each discipline be cultivated with its own principles, its own method, and its own freedom of scientific inquiry, so that a deeper understanding of them may be attained day by day, and, after carefully considering the questions and investigations of the advancing age, it may be more clearly understood how faith and reason conspire in one truth, following the footsteps of the Doctors of the Church, especially Saint Thomas Aquinas. In this way, the intellectual presence of Christianity may be effectively established in the promotion of all higher culture, and the students of these institutions may be formed into truly outstanding men, prepared to perform important duties in society, and to be witnesses to the faith in the world.

In Catholic Universities in which there is no Faculty of Sacred Theology, an Institute or Chair of Sacred Theology should be established, in which lectures are given suitable for lay students as well. Since the sciences make particular progress through specific research, Institutes should be fostered



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in Catholic Universities and Faculties that primarily serve to promote scientific research. The Holy Synod strongly recommends that Catholic Universities and Faculties be suitably distributed in various parts of the country, but that they strive, not for numbers, but for the pursuit of knowledge; and that their doors be easily open to students of greater promise, even if of lesser fortune, especially those who come from newly emerging nations. Since the future of society and of the Church itself is intimately connected with the progress of higher studies among young people, the pastors of the Church should not only take great care of the spiritual life of students who attend Catholic Universities; but, concerned for the spiritual formation of all their children, and after consulting appropriately with Bishops, they should ensure that even in non-Catholic Universities, a community is established.

31. Cf. Paul VI, Address to the VI International Thomistic Congress, September 10, 1965: A.A.B. 57 (1965), pp. 788-792. Cf. Pius XII, Address to the teachers and students of Catholic Higher Institutes, France, September 21, 1950: Discorsi e Radiomessaggi, XII, pp. 219-221; Letter to the XXII Congress of "Pax Romana," August 12, 1952: Discorsi e Radiomessaggi, XIV, pp. 567-569. — John XXIII, Address to the Federation of Catholic Universities, April 1, 1959: Discorsi, Messaggi, Colloqui, I, Rome 1960, pp. 226-229. — Paul VI, Address to the Academic Senate of the Catholic University of Milan, April 5, 1964: Encicliche e Discorsi di Paolo VI, II, Rome 1964, pp. 438-443. Cf. Pius XII, Address to the Academic Senate and students of the Roman University, June 15, 1952: Discorsi e Radiomessaggi, XIV, p. 208: "The direction of society tomorrow is primarily entrusted to the minds and hearts of university students today."

32. 33.

[*Latin ed. p. 738*]

The Acts of the Apostolic See – Official Commentary 738, and Catholic university centers should exist, in which priests, religious, and laypersons, carefully selected and prepared, may provide lasting spiritual and intellectual assistance to university youth. Furthermore, young men of better intellect, whether from Catholic or other universities, who appear suitable for teaching and research, should be cultivated with particular care and promoted to positions of instruction.

11. The Church expects much from the activity of the Faculties of Sacred Sciences. For to these are entrusted the most important duty of preparing their own students, not only for the priesthood, but especially either for teaching in ecclesiastical institutions of higher studies, or for advancing disciplines through their own efforts, or for undertaking more arduous tasks of intellectual apostolate. Furthermore, it is the duty of these Faculties to investigate more deeply the various regions of sacred disciplines, so that a deeper understanding of the Sacred Revelation may be attained, the



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heritage of Christian wisdom transmitted by the ancients may be more fully revealed, dialogue with separated brethren and with non-Christians may be promoted, and answers may be given to questions arising from the progress of doctrine.

Therefore, ecclesiastical Faculties, having suitably revised their own laws, should vigorously promote sacred sciences and those connected with them, and, using even the most recent methods and aids, should establish courses for higher research.

12. Since cooperation, which is increasingly urged and strengthened in the diocesan, national, and international orders, is most necessary also in the matter of education, every effort should be made to foster suitable coordination among Catholic schools, and to promote collaboration among these and other schools, as the good of the entire human community requires.

From greater coordination and social action, especially within the sphere of academic institutions, richer fruits will be derived. Therefore, in every university, the various Faculties should, as the situation requires, render mutual assistance to one another. Furthermore, the universities themselves should join together in mutual cooperation.

[*Latin ed. p. 739*]

The Second Vatican Council, in its seventy-third decree, seeks to further this end by promoting international cooperation, sharing scientific research, exchanging discoveries, and exchanging teachers for a time, and by other means that contribute to greater assistance. The Holy Synod earnestly exhorts these young people, conscious of the importance of the task of education, to be ready to undertake it generously, especially in those regions where the lack of teachers endangers the education of the young. The same Holy Synod, while expressing its heartfelt gratitude to priests, religious men, religious women, and lay people who dedicate themselves with evangelical zeal to the excellent work of education and schools of every kind and grade, urges them to persevere generously in the work they have undertaken, and to strive to excel in imparting the spirit of Christ to their students, in the art of teaching, and in the study of sciences, so that they may not only promote the internal renewal of the Church, but also preserve and increase its beneficial presence in the modern world, especially in the intellectual sphere. These recommendations and particulars, which have been set forth in this Declaration, have pleased the Fathers of the Holy Council. And We, with the power entrusted to Us by Christ, together with the Venerable Fathers, approve, decree, and establish them in the Holy Spirit, and We command that those things which have been so established by the Synod be observed for the glory of God. At Rome, at St. Peter's, on the twenty-eighth day of the month of October, in the year 1965. I, PAUL, Bishop of the Catholic Church. The signatures of the Fathers



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follow, as on pages 696-701.

[*Latin ed. p. 740*]

Acts of the Apostolic See - Official Commentary 740. DECLARATION ON THE CHURCH'S RELATION TO NON-CHRISTIAN RELIGIONS. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, TOGETHER WITH THE FATHERS OF THE HOLY COUNCIL, FOR PERPETUAL REMEMBRANCE:

1. In this our age, in which the human race is being ever more closely united and the bonds between various peoples are being strengthened, the Church attentively considers what its relationship should be to non-Christian religions. In fulfilling its mission of fostering unity and charity among men, and indeed among nations, it especially considers here what is common to men and leads to mutual cooperation. For all peoples are one community, having one origin, since God has made all races of men to dwell upon the face of the earth; they also have one ultimate end, God, whose providence and goodness bear witness to themselves and whose plans of salvation extend to all, until the elect are united in the Holy City, which the glory of God will illuminate, where the nations shall walk in the light of Him.

2. Men of various religions await a response to the hidden mysteries of the human condition, which, as in times past, so today deeply move the hearts of men: what is man? What is the meaning and purpose of our life? What is good and what is sin? What is the origin of suffering and what is its end? What is the way to attain true happiness? What is death, judgment, and recompense after death? And finally, what is that ultimate and unspeakable mystery which encompasses our existence, from which we have originated and towards which we tend?

3. From ancient times to the present day, among various peoples, there has been found a certain perception of that hidden power which is present in the course of events and in the happenings of human life, indeed sometimes a recognition of...

[*Latin ed. p. 741*]

The Second Vatican Council, *Unitatis Redintegratio*, 741, speaks of the Supreme Being, or even the Father. This perception and recognition penetrate the lives of these individuals in the deepest sense of religious devotion. Indeed, religions, connected with the progress of culture, strive to respond to these same questions with more subtle notions and a more refined language. Thus, in Hinduism, people explore the mystery of the divine and express it with inexhaustible fecundity through myths and with keen efforts of philosophy, seeking liberation from the anxieties of our condition, either through ascetic forms of life, or through profound meditation, or through refuge in God with love and confidence. In Buddhism, according to its



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various forms, the radical insufficiency of this mutable world is recognized, and a path is taught whereby people, with a devout and confident spirit, may either acquire the state of perfect liberation, or, through their own efforts or through higher assistance, attain to the highest enlightenment. Thus, also, other religions, which are found throughout the world, strive in various ways to address the anxieties of the human heart, by proposing ways of life, doctrines, and precepts, as well as sacred rites. The Catholic Church rejects nothing of those things which are true and holy in these religions. With sincere reverence, it considers those ways of acting and living, those precepts and doctrines, which, although they often differ from those which it itself holds and proposes, nevertheless, not infrequently, reflect a ray of that Truth which illuminates all men. Moreover, it proclaims and is bound to proclaim without end Christ, who is "the way, the truth, and the life" (John 14:6), in whom people find the fullness of religious life, in whom God has reconciled all things to Himself.

Therefore, it encourages its children to, with prudence and charity, through dialogue and collaboration with followers of other religions, to recognize, preserve, and promote those spiritual and moral goods, as well as those socio-cultural values, which are found among them, while witnessing to the Christian faith and life.

3. The Church also regards Muslims with esteem, who adore the one God, living and subsisting, merciful and omnipotent, Creator of heaven and earth, who has spoken to mankind, to whom they strive with all their hearts to submit even to His hidden decrees, just as Abraham submitted himself to God, to whom the Islamic faith readily refers itself. Although they do not acknowledge Jesus as God, they nevertheless venerate Him as a prophet.

[*Latin ed. p. 742*]

The Acts of the Apostolic See – Official Commentary 742, and those who honor her virginal dignity, invoke Mary with devotion at times. They await the day of judgment, when God will reward all resurrected men. Furthermore, they esteem the moral life and worship God above all through prayer, almsgiving, and fasting. Although, in the course of the centuries, many disagreements and enmities have arisen between Christians and Muslims, the Holy Synod exhorts all to, forgetting the past, sincerely strive for mutual understanding, and to jointly defend and promote social justice, good morals, peace, and freedom for all people.

4. Examining the mystery of the Church, this Holy Synod recalls the bond by which the people of the New Testament are spiritually united with the lineage of Abraham. For the Church of Christ recognizes that the beginnings of its faith and election are already found among the Patriarchs, Moses, and the Prophets, according to the saving mystery of God. It confesses that all the children of Abraham, according to faith, are included



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in the calling of that Patriarch, and that the salvation of the Church is mystically foreshadowed in the exodus of the chosen people from the land of servitude. Therefore, the Church cannot forget that it received and was nourished by the Revelation of the Old Testament through that people, with whom God, through His ineffable mercy, deigned to enter into the Ancient Covenant, and that it is rooted in the good olive tree, into which the branches of the Gentiles are grafted. For the Church believes that Christ, our Peace, reconciled Jews and Gentiles through the cross, and made both one in Himself.

6 7 8 The Church also always keeps before its eyes the words of the Apostle Paul concerning his kinsmen: "whose are the adoption, the glory, the covenant, the promises; whose are the fathers, and of whom Christ came according to the flesh" (Romans 9, 4-5), the Son of the Virgin Mary. It also remembers that the Apostles, the foundations and pillars of the Church, and many of the first disciples who proclaimed the Gospel of Christ to the world, were born from the Jewish people. As Scripture testifies, Jerusalem did not know the time of its visitation, and the Jews, for the most part, did not receive the Gospel, but rather, many opposed its spread. Nevertheless, according to the Apostle...

[*Latin ed. p. 743*]

The Second Vatican Ecumenical Council, 743. The Jews, who are a people chosen by God, to whom His gifts and His call belong, remain most dear to us, owing to their forefathers. Together with the Prophets and with the same Apostle, the Church awaits the day known only to God, when all peoples will call upon the Lord with one voice, and "serve Him with one shoulder" (Is. 66:7). Therefore, since so great a spiritual patrimony is common to Christians and Jews, this Holy Synod desires to foster and encourage mutual knowledge and esteem between them, which is especially attained through biblical and theological studies, and through fraternal discussions. Although the Jewish authorities, together with their followers, plotted the death of Christ, nevertheless, those things which were perpetrated in His Passion cannot be attributed either to all the Jews living at that time, nor to the Jews of today. Although the Church is the new people of God, the Jews are not to be presented as reprobated by God, nor as cursed, as if this were derived from the Sacred Scriptures. Therefore, let all be careful not to teach anything in catechesis and in the preaching of the Word of God, which is not in harmony with the truth of the Gospel and with the spirit of Christ. Furthermore, the Church, which condemns all persecution against any human beings, remembering the common patrimony with the Jews, and moved not by political reasons but by evangelical charity, deplores hatred, persecution, and manifestations of antisemitism, directed towards the Jews at any time and by anyone.

Moreover, Christ, as the Church has always held and holds, underwent



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His Passion and death voluntarily, for the sins of all mankind, with immense charity, so that all may attain salvation. Therefore, it is the Church's duty to proclaim the Cross of Christ as the sign of God's universal love and the source of all grace.

We cannot truly call God our Father, if we are unwilling to treat with fraternal kindness those human beings who have been created in the image of God. The relationship of a person to God the Father, and the relationship of a person to his fellow human beings, are so closely connected that Scripture says: "He who does not love does not know God" (1 Jn. 4:8). Therefore, the foundation is removed from any theory or practice which introduces a distinction between one person and another, or between one people and another, with regard to human dignity and the rights derived therefrom.

[*Latin ed. p. 744*]

Acts of the Apostolic See - Official Commentary 744. Therefore, the Church, although any discrimination or oppression based on race or color, condition, or religion is condemned as being contrary to the mind of Christ. Consequently, the Sacred Synod earnestly exhorts the faithful, following the footsteps of the Saints, the Apostles Peter and Paul, that, "having conversation with the Gentiles well" (1 Peter 2, 12), "if it be possible, that they may be at peace with all men, that they may truly be sons of the Father who is in heaven." (Romans 12, 18; Matthew 5, 45).

These exhortations and all the particulars contained in this Declaration pleased the Fathers of the Holy Council. And We, with the power entrusted to Us by Christ, together with the Venerable Fathers, approve, decree, and establish them in the Holy Spirit, and We command that those things which have been thus decreed by the Synod be promulgated for the glory of God.

Done at St. Peter's, on the twenty-eighth day of the month of October, in the year of Our Lord 1965.

I, PAUL, Bishop of the Catholic Church.

The signatures of the Fathers follow, as on pages 696-701.

[*Latin ed. p. 745*]

October 24, 1966, Vol. LV, No. 11. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana.

## ACTS OF PAUL PP. VI.

### ENCYCLICAL LETTER

To the Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinary places having peace and communion with the Apos-



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tolic See: In the month of October, devotions to the Blessed Virgin Mary are observed.

**PAUL PP. VI**

To the Venerable Brothers, greetings and the Apostolic Benediction of Christ.

It is the solemn duty of the faithful to weave, throughout the month of October, prayers to the Rosary, as if with a mystical garland. Following the example of Our Predecessors, We earnestly encourage all sons of the Church this year to perform acts of piety in honor of the Most Blessed Virgin. For the peril of a greater and more grievous calamity looms over the human family, especially in parts of Eastern Asia where bloody conflict continues and a laborious war rages; and We are urged to strive again, and with greater vigor, to preserve peace, as far as is in our power.

Also troubling the soul are the things that are known to be happening in other regions, such as the growing contention over "nuclear" weapons, the insane pursuit of amplifying one's own nation, the immoderate propagation of offspring, the cupidity for reversing things, and the division of civil...

[*Latin ed. p. 746*]

Acta Apostolicae Sedis - Commentarium Officiale. 746: Imposita, nefariae insidiae, insontium caedes; quae omnia summimali materia esse possunt. Ut proximis Decessoribus Nostris, ita et Nobis, a Providentissimo Deo peculiare munus mandatum esse videtur, ut labore patienter constanterque suscepto ad pacem servandam firmandamque incumbamus. Quod officium, ut liquet, ex eo oritur, quod universa Ecclesia Nobis regenda est credita, quae, « signum elevatum in nationes » / non rei politicae, quam dicunt, commodis inservit, sed Iesu Christi, divini Auctoris sui, veritatem et gratiam hominum generi debet afferre. Re quidem vera ab initio apostolico ministerio nihil omisimus, quominus preces fundendo, rogando, hortando pacis causam in mundo ageremus. Quin immo, quemadmodum probe meministis, anno praeterito per aetheris spatia Septentrionalem Americam petivimus, ut in Sede Nationum Coniunctarum coram lectissimo Coetu eorum, qui omnium fere nationum personas gerant, de pacis optatissimo bono loqueremur, monentes, ne alii aliis sinerentur esse inferiores, ne alii alios impugnarent, sed ut omnes ad pacem stabiliendam studium operamque conferrent. Atque etiam postea, sollicitudine apostolica moti, eos, in quantumnegotium recideret, cohortari non desivimus, ut ab hominibus immanissimam cladem, fortasse subsecuturam, propulsarent. Nunc igitur iterum vocem attollimus Nostram « cum clam ore valido et lacrimis », eos, qui publicae rei praesunt, impensissima prece rogantes, ut omni ope contendant, ne incendium



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fundatur latius, sed ut penitus exstinguatur. Minime equidem dubitamus, quin cuncti homines cuiusvis generis, coloris, religionis, ordinis socialis, qui rectum et honestum expetant, idem Nobiscum sentiant. Omnes ergo, quorum interest, necessarias inducant condiciones, quibus fiat, ut tandem arma deponantur, antequam ipso pondere eventuum deponendi facultas auferatur. Ii, in quorum potestate sita est salus humanae familiae, noverint se hac aetate gravis.

[*Latin ed. p. 747*]

Acts of Pope Paul VI, 747: Bound by the very office of conscience. For they should question and examine their own conscience, considering their own actions, the world, God, and history: they should consider that their names will be included in the blessing, if indeed they have wisely heeded this exhortation. In the name of the Lord, we say: "Stand still!" It is necessary to come together as one, to descend to sincere intentions and agreements. Now, matters are being arranged, even if with some inconvenience or detriment, for later, perhaps, they will have to be arranged with great damage and the most bitter destruction, which cannot even be conceived of at present. However, that peace must be achieved, which is founded on justice and the freedom of men, and therefore leads to the recognition of the rights of individuals and communities, otherwise it will be fleeting and unstable. We say this with great anxiety and concern: it is necessary, as the highest pastoral care suggests to us, to seek heavenly assistance, that peace, "which is so good that nothing is more pleasing to hear in earthly and mortal matters, nothing more desirable to desire, and finally, nothing can be better found," be requested from Him, who is the "Prince of Peace." Moreover, when the Church, in times of doubt and turmoil, has sought refuge in the most present intercessor, the Mother, Mary, let us turn to her as well, Venerable Brothers, and to all the faithful; for she, as Saint Irenaeus says, "was made for the salvation of the entire human species." Nothing seems more opportune and more fitting to us than for the entire Christian family to raise its humble voices to the Mother of God, who is called the "Queen of Peace," so that she may abundantly bestow the gifts of her maternal goodness in so many and such great sorrows and distresses. We declare that prayers must be offered and constantly employed, as we have announced to the Mother Church, that is, to this spiritual Parent, as the Second Vatican Ecumenical Council is celebrated, to prudent Fathers and to the Catholic world, confirming the head of the tradition handed down to us. For she is the Mother of the Savior, as Saint Augustine teaches, "clearly the mother of the members."

[*Latin ed. p. 748*]

Acta Apostolicae Sedis - Official Commentary 748 6 eius »; with which, omitting others, Saint Anselm agrees, uttering these words: "What could



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ever be esteemed as more worthy, than that you be the mother of those whom Christ deigns to be Father and Brother"? Indeed, she was also called by Leo XIII, Our Predecessor, "truly the Mother of the Church." Therefore, we place hope in her, disturbed by this formidable disturbance.

7 8 Since, truly, if evils increase, piety towards the Mother of God must also increase; we implore you, Venerable Brothers, that, with you leading, exhorting, and urging, the most clement Mother Mary, as we have already indicated, be more earnestly invoked through the pious Rosary of October. For this formula of prayer is suited to the understanding of the people of God, most acceptable to the same Mother of God, and most efficacious in obtaining heavenly favors. Indeed, the prayers of the Rosary, although not expressed in explicit words, yet with certain meaning, impressed upon the minds of all the children of the Church by the Second Vatican Ecumenical Council: "But let the practices and exercises of piety towards her (Mary) be greatly increased by the course of the centuries, as commended by the Magisterium."

9 This most fruitful office of prayer not only greatly benefits in repelling evils and warding off calamities, as the annals of the Church clearly demonstrate, but also wonderfully fosters Christian life, "especially nourishing Catholic faith, which easily revives through opportune commentary on the sacred mysteries, and elevates minds to divinely imparted truths." Therefore, in the month of October, dedicated to the Blessed Virgin Mary's Rosary, let prayers be doubled, let supplications be intensified, so that through her intercession, the dawn of true peace, and also with regard to religion, which, alas, not all are permitted freely to profess in this age, may shine upon men.

In a particular way, we earnestly desire that the 14th day of the same month, on which, as we mentioned above, a year ago we presented ourselves to the United Nations for the sake of peace, be throughout the Catholic world this year a "day for peace."

[*Latin ed. p. 749*]

The act for the celebration of the "Year of Perpetual Help," as decreed in Acta Pauli Pp. VI, 749, is to be observed. It will be the duty of you, Venerable Brothers, out of devotion, and because of the importance of the matter, which you understand, to establish the sacred rites, so that the Mother of God and the Church may be venerated by priests, by religious, by the faithful people, and especially by children, adorned with the flowers of innocence, and by the sick and those burdened by sorrow, with joyful alacrity on that day. We, too, in the Basilica of Saint Peter, near the tomb of the Prince of the Apostles, will offer a special supplication to the Virgin Mother, for the protection of Christian names and for the preservation of peace, on the same day. Thus, the voice of the Church, resounding in all the lands, will reach the heavens, as Saint Augustine said, "Although there



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is diversity of languages in the flesh, there is one language of the heart."

Therefore, with maternal clemency, most blessed Virgin, look upon all your children! Attend to the anxiety of the Holy Pastors, fearing that the flocks entrusted to them may be scattered by the storms; attend to the sorrows of so many men, fathers and mothers of families, who, anxious about their own and the fate of others, are tormented by grievous cares. Soften the minds of those who are fighting, and instill in them "thoughts of peace"; may God, the avenger of injuries, be converted to mercy, and may the nations, having sought peace, be restored to tranquility and be led to the prosperity of the true name for a long time. Guided by good hope that our humble prayer will be graciously received, we impart the Apostolic Blessing to you, Venerable Brothers, and to the clergy and the people entrusted to your care.

Given in Rome, at Saint Peter's, on the fifteenth day of the month of September, in the year 1966, in the fourth year of Our Pontificate.

**PAULUS PP. VI**

11 Enarr. in Ps. 54, 11; PL 36, 636.

[*Latin ed. p. 750*]

Acts of the Apostolic See - Official Commentary 750. APOSTOLIC LETTER To the Patriarchs, Primates, Archbishops, and Bishops of the entire Catholic world: concerning the fiftieth anniversary of the founding of the Pontifical Missionary Union of the Clergy. PAUL VI. VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTIONS. Grave and ever-increasing necessities, in which the sacred ministry of proclaiming the Gospel is being carried out today, due to the particular conditions of our age, certainly demand that all works and undertakings pertaining to the missionary apostolate be better adapted to the requirements of these times and receive new vigor and new growth. Moreover, no one can deny how much diligent work by the clergy can contribute to this, since they are, above all others, impelled by the very priestly Order they have received to promote the cause of sacred missions. Therefore, the Second Vatican Council itself prescribed this: "The pastoral care of priests should be so arranged as to promote the spread of the Gospel among non-Christians." Consequently, Venerable Brothers, it is pleasing to us to hear that next October, the Pontifical Union of the Clergy for Missions, wisely founded, will be celebrating its half-century. This auspicious occasion offers us a welcome opportunity to publicly express our benevolence towards the association, to which We Ourselves have given a name, and with which We have indicated Our unity with the workers of Christ laboring in distant mission territories. Furthermore, it will also provide us with an opportunity to hold a fruitful discussion with you, Venerable Brothers in



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the Episcopate, and to offer paternal encouragement to the beloved priests, who are provident cooperators of the Episcopal Order and its helpers and instrument. 1 2 Considering the happy progress and the outstanding merits that this Union of the Clergy for Missions has achieved during this period,

1 Decret. Ad Gentes, n. 39.

2 Const. dogm. Lumen Gentium, n. 28.

[*Latin ed. p. 751*]

The acts of Pope Paul VI, page 751, have ennobled us; therefore, we cannot help but turn our grateful hearts to those outstanding apostolic men who laid the first foundations of this association, and especially to Father Paul Manna, from the Milan Institute for Missions to Foreign Lands, the founder of the Union, whose name deserves to be recorded in golden letters in the annals of sacred missions. Indeed, the memory of this herald of the Gospel will never fade, for he, compelled repeatedly to leave the regions of the Far East due to his failing health, observed with great sorrow on these journeys the lamentable ignorance in which the multitudes of Christians were immersed concerning the spiritual condition of their peoples, to whom the light of the Gospel had not yet reached. It often happened that priests, solely intent on their apostolic works, did not show sufficient concern for the sacred missions, as they ought. Therefore, this man of God, inspired by a higher power, conceived that courageous plan, namely, to arouse the concern of all priests for the cause of the sacred missions, and through them, to spread the interest in these missions among the Christian people. Fortunately, the most pious Prelate, Vido Maria Conforti, Bishop of Parma, and also the founder of the Missionary Institute of St. Francis Xavier, was present to help in achieving this purpose. He not only assisted the nascent Union with his counsel and work, but also lent his authority so that the Union might be granted pontifical approval. This approval was granted on October 31st of the year 1916 by our predecessor, the blessed and revered Pope Benedict XV, who, furthermore, in the Encyclical Letters, with the title "Maximum illud," published on November 30th of the year 1919, openly praised the same Union and publicly commended it to the entire clergy. It must be admitted that the Union of Clergy for Missions, founded with the intention of assisting the clergy in their work for the missions, has never ceased to strive for what was originally proposed to it, namely, to instruct and educate priests; to foster a fuller knowledge of the sacred missions among them; to encourage missionary vocations; and, through the Pontifical Mission for the Propagation of the Faith, to provide external support for those who proclaim the Gospel. But, equally, after this association was spread throughout the world from Italy, it spontaneously happened that it gradually attained a more perfect form and structure, and in a particular way, contributed to the education of the Christian people, as



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the Pontifical Mission for the Propagation of the Faith,

[*Latin ed. p. 752*]

752 Acta Apostolicae Sedis - The Acts of the Apostolic See, an official commentary, have shown that the devotion to Saint Peter the Apostle, and from his infancy, has always been salutary for its respective purpose. Therefore, inspired by and following the example of Our Predecessors, and especially the blessed memory of Pius XI, the Union of the Clergy for Missions, which has been entrusted with powers closely related to the Holy Congregation for the Propagation of the Faith, has gradually, as was fitting, attained a prominent place among the Pontifical Mission Works. As for Us, We have already affirmed that the Pontifical Mission Works, to which the humble service of the Vicar of Christ is directly dedicated, involve the honor, the burden, and the duty of carrying out the mission of proclaiming the Gospel, and of providing it with the necessary support; and now, after the celebrated Second Vatican Council, We declare even more clearly that this office and this duty pertain in a special way to the Union of the Clergy; in which We confirm Our trust. Indeed, imitating the benevolence of Our Predecessors, We deem it fitting to seize the opportunity to propose to you some considerations that may contribute to the happy progress and growth of this association; considerations that, by making the nature and functions of the union more clear, will also strengthen its external structure; so that it may be evident to all that, although the Union of the Clergy for Missions is the most recent in origin among the other Pontifical Mission Works, it should not, for reasons of spiritual excellence, be considered the least among them.

3. First of all, the members of the Union of the Clergy for Missions should consider it their duty to draw from, and translate into their life and actions, the spiritual riches of the unique, eternal, and indivisible priesthood of Christ. For the priesthood of Christ is to be considered, by its very nature, a missionary priesthood; as Our Redeemer's words clearly declare, in which He speaks of the divine mission which He received from the Father and which He entrusted to His Church to continue: "As the Father hath sent me, so I send you." "He said therefore to them again."

4. Therefore, every minister of the altar, inasmuch as he participates in the sacred Order of the priesthood of Christ, must, above all, reflect this particular characteristic of the priesthood of Christ in himself: that is, his entire life and all the sacred duties of his office must be permeated by the divine mission of Jesus Christ.

[*Latin ed. p. 753*]

753 The acts of Pope Paul VI concern the proclamation of the Gospel to all people. Priests – as the Second Vatican Council teaches most eloquently – under the authority of the Bishop, sanctify and govern the portion of



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the Lord's flock entrusted to them, making the universal Church visible in their place, and provide effective assistance in building up the entire Body of Christ (cf. Eph. 4, 12). Therefore, just as Christ is to be considered the first missionary, so all priests, by reason of the sacred Order they have received, are to be considered missionaries. We are firmly convinced that priests who have been chosen for the Pontifical Union of Clergy, if they diligently investigate the nature of the missionary vocation of the Catholic priesthood, will have ample reason to renew their piety and pastoral zeal with greater fervor, for the great benefit and progress of the entire Mystical Body of Christ.

5 Furthermore, we believe it is fitting to assign another task as proper to our Union of Clergy. Indeed, just as the divine Redeemer, in order to fulfill the mission entrusted to Him, came into this world, not to seek His own glory, but to fulfill the will of the Father, so too, the priest, constituted as a sacrifice and mediator between God and men, Master and Shepherd, for the salvation of all, knows that he, especially having been consecrated to the service of the Church, must strive that, as is clearly stated in this place: "Presbyters...by the power of the Sacrament of Holy Orders, in the likeness of Christ, the supreme and eternal Priest, are consecrated to preach the Gospel, to nourish the faithful, and to celebrate the divine mysteries...exercising, for their part, the office of Christ the Pastor and Head, they gather the family of God, animated by fraternal love, and lead it through Christ to God the Father."

6 Therefore, it is the proper and most important duty of priests who are dedicated to the service of a particular diocese to help the people of God to acquire a correct and complete understanding of the Church as a living Body, which consists of various and interconnected members; so that each one may be aware of and diligently fulfill the roles assigned to them in life through Baptism and Confirmation, and so that the Church of God truly becomes a sign and instrument of intimate union with God and of the unity of all mankind. As we have already said, it is a matter of promoting such education and formation of minds.

[*Latin ed. p. 754*]

Acta Apostolicae Sedis. - Official Commentary 754, wherein we are taught to think and act as members, as sons and brothers of this ecclesial community. Since the arduous work of this kind of education cannot be accomplished by the individual efforts of priests and private persons, but requires common action and united forces, it seems fitting to us that the Pontifical Union of the Clergy should also be assigned this particular task, so that this full awareness of the mystery of the Church, or this active missionary spirit, may increasingly grow and remain among the Christian people. Moreover, although the necessary work of missionaries themselves and their preaching will always be required to instill a missionary spirit



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in the multitude of the faithful, the missionary awareness of the Christian faithful cannot become firm and universal, unless it is also accompanied by the constant instruction of priests, who are devoted to the care of souls, and who, for this reason, also perform the true missionary office themselves. Furthermore, We intend to confirm by Our authority the importance of the Decree issued by the Sacred Congregation for the Propagation of the Faith on April 14, 1937, by which the Union of the Clergy was included among the Pontifical Missionary Works. Today, however, after the publication of the Decree of the Second Vatican Council *Ad Gentes*, the Union of the Clergy, established under the authority of the Sacred Congregation for the Propagation of the Faith, is not only publicly recognized again as a proper instrument of the Apostolic See for instilling in Catholics, from childhood, a truly universal and missionary sense, but it should also be considered the soul of the other Pontifical Missionary Works. Indeed, this association is not a new missionary work intended to correct the shortcomings of the faithful, but rather it is like a natural school, in which the minds of the faithful are cultivated and conformed to the social sense of Baptism; then, it helps and completes the newness of the other Pontifical Missionary Works, so that these Works also become schools of Christian and missionary education; finally, it provides the means to ensure that all are aware of their aims and purposes, and that they are established and promoted in all parishes. Therefore, since the Union of the Clergy for Missions is based on such doctrinal principles and aims to instill such a form of priestly piety and newness, 8 9 Address given to the faithful before those admitted on June 8, 1966. Decree *Ad Gentes*, n. 38.

[*Latin ed. p. 755*]

The Acts of Pope Paul VI, number 755, states that it is certainly desirable that this [initiative] be received most readily by you, Venerable Brothers, and by your beloved priests, as befits the duty of conscience inherent in the priestly soul, which is more important than any external legal obligation. As for Us, following the exhortations of Our Predecessors, We desire that the Union of the Clergy be properly established in each diocese, and that it be considered as a necessary part completing the entire communal action, pertaining to the missions, which is carried out by the Pontifical Missionary Works. Finally, We do not wish to pass over in silence another decree, issued by the Holy Congregation for the Propagation of the Faith on the 14th of July, in the year 1947, by which lay and religious members were called to join the Union of the Clergy for Missions, in order to give it its name. This decree appropriately provided that new workers might be drawn to the fields of sacred prayer, of enduring Christian patience in suffering, and to the apostolate – fields which properly and especially pertain to the Union of the Clergy – who, being consecrated to God by their religious profession, already provide invaluable assistance to priests



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in the education of the Christian people. For all these beloved children, this association offers the most suitable support, so that they may strengthen and solidify their ecclesial vocation according to the norms of the Second Vatican Ecumenical Council; so that they may more fully participate in the communion of Catholic life; so that they may offer to God the most excellent spiritual treasures, which they daily prepare for themselves through prayer and self-denial in their religious life, for the increase of the Kingdom of Christ. Therefore, with the most fervent wishes, We implore that all religious institutes, especially those subject to cloister, should join the Union of the Clergy for Missions with eager zeal, according to the statutes approved by the Apostolic See; so that this Union, while retaining the noble and illustrious name given to it from the beginning, may also deserve to be called the Missionary Union of religious and religious members. Venerable Brothers and beloved children, We have openly revealed the sentiments of Our hearts to you, desiring with all our strength to foster unity, mutual bonds, communal work, and above all, the flame of the missionary spirit. The entire human race awaits salvation from the Church, which proceeds from the knowledge and love of God the Father and Our Redeemer; and the most beloved heralds of the Gospel will only be able to widely spread the message of salvation if all Christians, united with them in prayer and communal work, have one heart and one soul. In maintaining and fostering this salutary unity of Christians, a paramount role is held by...

[*Latin ed. p. 756*]

756 Acta Apostolicae Sedis - The *Commentarium Officiale* is a task entrusted to the Union of Clergy for Missions: ”That they may be one, as thou hast sent me.” When establishing this association in your dioceses, Venerable Brothers, take care with all diligence that its management be entrusted to priests who excel in piety, and whose minds are more open to that pastoral spirit and impetus which has been healthily aroused in the Church by the Second Vatican Council. Furthermore, may this Union of Clergy be present in the diocesan pastoral councils; may it enter the halls of seminaries, under the auspices and guidance of the Rectors, who may use it as the most excellent support and aid in imparting a complete and ecclesial education to the students; may it foster prayers and suitable initiatives in all places to restore the unity of Christians; and finally, through the ministry of priests who lead the groups of the *Catholica Actio*, may it increase and imbue the spirit of lay apostolate with a true missionary spirit.

10 It is, however, most dear to us that the effectiveness and power of this association may, in each diocese and parish, increasingly strengthen our Pontifical Missionary Works, which primarily bring about the effect of uniting the multiple efforts of assistance offered by the faithful to the Supreme Pontiff.

11 Finally, invoking the most holy Virgin Mary, Queen of the Apostles,



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Patroness of the Union of Clergy for Missions and Mother of the Church, with hearts full of hope, we commend these our wishes and hopes to you, Venerable Brothers, and to your clergy and to all those engaged in missionary work, and as a pledge of our benevolence, we impart to you and to them the Apostolic Blessing in the Lord.

Given at Rome, near Saint Peter, on the fifth day of the month of September, in the fourth year of our pontificate.

**PAULUS PP. VI**

10 John 17:21. Radio broadcast, given on October 23, 1965, dedicated to the ongoing promotion of the missionary cause: A. A. S. 57 (1965) p. 922.

11

[*Latin ed. p. 757*]

Acta Pauli PP. VI 757 APOSTOLIC LETTERS ISSUED BY SPECIAL MOTU PROPRIO. Regulations are established concerning the implementation of certain Decrees of the Most Holy Council of Vatican II. POPE PAUL VI. The governance of the Holy Church certainly requires, after the celebration of the Oecumenical Council of Vatican II, that new norms be established and new regulations be instituted, which correspond to the needs arising from it, and which may more and more be adapted to the new aims of the apostolate and to the provinces which the same Council has shown to be present in the Church in this world, which, greatly changed, needs the radiant light and desires the supernatural fire of charity. Therefore, guided by these considerations, as soon as the Oecumenical Synod reached its conclusion, We established Commissions of studies, which, for their part, would contribute to the matter, so that certain norms for the implementation of the Council's Decrees might be defined, to which a certain legal force had already been granted. These Commissions, as We wrote in the Letters issued by special Motu Proprio on the tenth day of last June, beginning with the words "Apostolicum Munus," diligently undertook the assigned task, and presented their conclusions to Us at the appointed time. Having carefully considered these, We believe that the time has now come to publish the aforementioned norms. However, since the matter pertains to discipline, about which experience may still suggest more, and since, furthermore, the aforementioned Commission is working on recognizing and amending the Code of Canon Law, in which all the laws of the Church will be arranged in a more appropriate, suitable, and defined manner, We believe that We will act wisely and prudently if We publish these norms provisionally. During this interval, it will be permissible for the Conferences of Bishops to communicate to Us their observations and suggestions, which the implementation of the norms



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may require, and to propose new plans to Us.

[*Latin ed. p. 758*]

758 Acta Apostolicae Sedis + Official Commentary. Therefore, after mature deliberation, and with Our own authority, We decree and promulgate the following norms, to be observed from the words beginning: Christus Dominus (concerning the pastoral office of Bishops in the Church), Presbyterorum Ordinis (concerning the ministry and life of priests), Perfectae caritatis (concerning the renewal of religious life), and Ad gentes divinitus (concerning the missionary activity of the Church), and We command that these be observed as a trial, that is, until a new Code of Canon Law is promulgated, unless, at times, the Apostolic See provides otherwise. These same norms shall take effect on the tenth day of the coming month of October, on which day, four years ago, the Most Holy Council, inaugurated by Our Predecessor, Pope John XXIII, of blessed memory, was solemnly begun, in honor of the Mother of God. Whatever has been established to Us in these Letters, by Our own initiative, We command that all these things be firm and ratified, notwithstanding any contrary provisions, even those deserving of special mention. Given at Rome, at St. Peter's, on the sixth day of the month of August, in the feast of the Transfiguration of Our Lord Jesus Christ, in the fourth year of Our Pontificate. PAULUS PP. VI.

RULES FOR IMPLEMENTING THE DECREES OF THE SECOND VATICAN COUNCIL: "CHRISTUS DOMINUS" AND "PRESBYTERORUM ORDINIS." The episcopal office, which the Second Vatican Council clarified in the dogmatic constitution Lumen Gentium and in the decree Christus Dominus, for the edification of the Mystical Body of Christ, which is the Church, divinely instituted, requires that the Holy Pastors diligently fulfill their duty of teaching, sanctifying, and nourishing the People of God, participating generously with the Roman Pontiff in the concerns of all the Churches, providing diligently for the proper governance of the dioceses entrusted to them, and finally, working actively together for the common good of many Churches.

[*Latin ed. p. 759*]

Acta Pauli PP. VI 759. In the governance of the dioceses entrusted to them, Bishops have necessary helpers and advisors, first among whom are the priests, whom they should therefore readily listen to, indeed, consult with, always ensuring that these priests act freely within the power of the Bishops, establishing reasons and norms, and enacting laws, according to their own conscience and the principles of the governance of the Church (cf. Dogmatic Constitution *Lumen Gentium*, N. 27). Therefore, in order that Bishops may more easily and suitably exercise their pastoral ministry, and that the principles solemnly approved by the Sacred Council, either in the Decree *Christus Dominus* or in the Decree *Presbyterorum Ordi-



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nis*, may be more effectively brought to fruition, the following norms are established.

DISTRIBUTION OF THE CLERGY AND ASSISTANCE TO BE PROVIDED TO DIOCESES (N. 6 of the Decree *Christus Dominus* and N. 10 of the Decree *Presbyterorum Ordinis*).

1. If it seems opportune, a special Council shall be established at the Apostolic See, which will lay down general principles for the more appropriate distribution of the clergy, taking into account the needs of the various Churches.

2. The Patriarchal Synods and Episcopal Conferences shall, in accordance with the prescriptions of the Apostolic See, establish regulations and issue norms for the Bishops, so that an appropriate distribution of the clergy may be achieved, both of the clergy of their own territory and of those coming from other regions, so that the needs of all the dioceses of their territory may be provided for, and also that the good of the Churches in mission lands and in nations suffering from a shortage of clergy may be considered. In each Episcopal Conference, a Commission shall be established, which will investigate the needs of the various dioceses of the territory, and also their possibilities of providing clergy to other Churches, to implement the conclusions defined and approved by the Conferences, and to present them to the Bishops of the territory, with regard to the distribution of the clergy.

3. In order to make the transfer of clergy from one diocese to another easier, – while maintaining the institution of incardination and excardination, with appropriate additions – the following shall be observed:

§ 1. Clergy shall be trained in seminaries so that they have concern not only for the diocese to which they are ordained, but also for the entire Church, and so that, with the permission of their own Bishop, they may make themselves available to particular Churches which are in great need;

[*Latin ed. p. 760*]

760 Acta Apostolicae Sedis - Official Commentary § 2. Besides cases of true and proper necessity within the diocese, Ordinaries or Hierarchs should not deny permission to emigrate to clerics whom they know to be prepared and whom they deem suitable, who seek regions suffering from a grave shortage of clergy, where they will perform the sacred ministry; they should, however, ensure that, through a written agreement with the Ordinary of the place they are going to, the rights and duties of these clerics are established. § 3. Furthermore, these Ordinaries should ensure that clerics intending to migrate from their diocese to another nation are properly prepared to perform the sacred ministry there; that is to say, that they acquire knowledge of the language of the region, and that they have an understanding of its institutions, social conditions, customs, and



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usages. § 4. Ordinaries may grant permission to their clerics to migrate to another diocese for a specified period, which may be renewed several times, provided, however, that these clerics remain incardinated in their own diocese, and that upon returning to it, they enjoy all the rights they would have had if they had been engaged in the sacred ministry there. § 5. A cleric who has legitimately migrated from his diocese to another diocese will, after five years, be automatically incardinated in that diocese, if he has manifested his will in writing to both the Ordinary of the host diocese and his own Ordinary, and if neither of these Ordinaries has expressed a contrary intention in writing within four months. 4. Furthermore, for the purpose of carrying out specific pastoral or missionary works for various regions or social groups, who are in particular need of assistance, it is useful for Prefectures to be established by the Apostolic See, which consist of secular priests, specially trained, and which are under the jurisdiction of their own Prefect and enjoy their own statutes. This Prefect will have the right to establish and direct a seminary in which students are properly instructed. The same Prefect has the right to incardinate these students and to promote them to the Orders under the title of service to the Prefecture. The Prefect must oversee the spiritual life of those whom he has promoted under the aforementioned title, as well as their continued specific formation, and their specific ministry, through agreements with the Ordinaries of the places to which the priests are sent. He must also provide for the proper support of these priests, which should be considered through the same agreements, or through the assets of the Prefecture itself, or through other suitable subsidies. He must also provide for those who, due to ill health or other reasons, must relinquish the duties entrusted to them. Nothing prevents lay people, whether celibate or married, from...

[*Latin ed. p. 761*]

Acts of Pope Paul VI, paragraph 761: Those who dedicate themselves to the service of these works and projects, with their professional expertise, shall begin their work with the Prelature. Such Prelatures are not established except after consultations with the Episcopal Conferences of the territory in which they will provide their services. In carrying out this work, diligence must be taken to ensure that the rights of the local Ordinaries are observed, and that close relations are continuously maintained with the same Episcopal Conferences. 5. Furthermore, Patriarchal Synods and Episcopal Conferences also have the responsibility to establish appropriate regulations for the use of ecclesiastical goods, by which, taking into account primarily the needs of the dioceses in question, certain contributions are imposed on the dioceses to be paid in favor of either apostolic or charitable works, or of churches that are endowed with few resources or are in need due to particular circumstances.



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THE POWER OF DIOCESAN BISHOPS (No. 8 of the Decree Christus Dominus)

6. The norms for implementing paragraph 8 were established by Apostolic Letters issued *motu proprio* on June 15, 1966, beginning with the words "On the duties of Bishops."

FOSTERING PASTORAL STUDY AND KNOWLEDGE (No. 16 of the Decree Christus Dominus and No. 19 of the Decree Presbyterorum Ordinis)

7. Bishops, either individually or in conjunction with one another, should ensure that all priests, even if they are engaged in ministry, complete a series of pastoral lectures immediately after ordination, and attend, at designated times, other lectures, in which the priests are given the opportunity, both to acquire a fuller understanding of pastoral matters and of theological, moral, and liturgical knowledge, and to strengthen their spiritual life and to share their apostolic experiences with their brothers. Furthermore, Bishops or Episcopal Conferences, according to the conditions of each territory, should select one or more priests of proven knowledge and virtue, who, as directors of studies, will promote and organize pastoral lectures and other assistance that they deem necessary to foster the scientific and pastoral formation of the priests of their own territory: centers dedicated to studies, traveling libraries, congresses on catechetics, homiletics, or liturgy, and other similar initiatives.

49 - A. A. S.

[*Latin ed. p. 762*]

762 Acta Apostolicae Sedis - Official Commentary: REGARDING THE PROVISION OF ADEQUATE COMPENSATION FOR PRIESTS AND THE ESTABLISHMENT OF SOCIAL WELFARE PROGRAMS IN THEIR FAVOR (No. 16, Decree Christus Dominus, and Nos. 20-21, Decree Presbyterorum Ordinis) 8. Patriarchal Synods and Conferences of Bishops should ensure that, whether for individual dioceses or for several of them in common, or for the entire territory, regulations are established which adequately provide for the due support of all clerics who serve or have served in the service of the People of God. The compensation to be provided to clerics is particularly required to be the same for all those engaged in similar duties, taking into account both the nature of the office itself and the conditions of the times and places, and it must be sufficient so that clerics may lead a life that is honest, and also so that they may be able to assist the poor. The Commission revising the Code of Canon Law is charged with reforming the system of benefices. In the meantime, Bishops, after consulting with their presbyteral councils, should ensure that an equitable distribution of goods, including revenues from benefices, is provided. These Conferences should also ensure that, at least in regions where the support of the clergy depends largely or entirely on the offerings



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of the faithful, a special institution is established in each diocese to collect the goods offered for this purpose, the administrator of which shall be the diocesan Bishop, assisted by delegated priests, and, where it is useful, also by laypersons skilled in economic matters. Finally, these Conferences of Bishops should ensure that, always attentive to ecclesiastical and civil laws, there are established in each nation, either diocesan institutions, or institutions federated among themselves, or institutions established for various dioceses together, or an association established for the entire nation, by which, under the supervision of the Sacred Hierarchy, adequate provision is made both for appropriate care and assistance in health, as it is called, and for the due support of clerics who are suffering from infirmity, disability, or old age. The revision of the Code of Canon Law will determine the reasons according to which, in each diocese or region, another common fund should also be established, by which Bishops may fulfill their various obligations to those who serve the Church and may meet the needs of various dioceses, and by which also richer dioceses may assist poorer ones.

[*Latin ed. p. 763*]

Acta Pauli PP. VI 763 CONCERNING THE SOLICITUDE OF CERTAIN GROUPS OF THE FAITHFUL (N. 18, Decree Christus Dominus) 9. Episcopal Conferences are requested to ensure that, given the large number of migrants and travelers today, all matters pertaining to the spiritual care of these individuals are entrusted to a priest delegated for this purpose or to a special commission established for this purpose. NOMINATION OF BISHOPS (N. 20, Decree Christus Dominus) 10. While the right of the Roman Pontiff to freely nominate and appoint Bishops remains firm, and with due regard for the discipline of the Eastern Churches, Episcopal Conferences, in accordance with the norms established or to be established by the Apostolic See, shall prudently deliberate in secret each year regarding ecclesiastical men to be promoted to the office of Bishop within their own territory, and shall propose the names of candidates to the Apostolic See. RESIGNATION FROM OFFICE BY BISHOPS (N. 21, Decree Christus Dominus) 11. In order that the provision in N. 21 of the Decree Christus Dominus may be carried out, all diocesan Bishops and others who are legally equivalent to them are earnestly requested to, having not completed their seventy-fifth year of age, spontaneously present their resignation from office to the competent authority, which, after examining all the circumstances of each individual case, will provide appropriately. A Bishop whose resignation from office has been accepted may, if he so desires, retain a residence within the diocese. Furthermore, the diocese must provide for the Bishop who has resigned a suitable and dignified means of support. It is the responsibility of the Episcopal Conferences of a territory, through a general norm, to determine the means by which the dioceses must fulfill this obligation.



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DIOCESAN BOUNDARIES (N. 22-24, Decree Christus Dominus) 12. § 1. In order that diocesan boundaries may be appropriately recognized, Episcopal Conferences, for their respective territories, shall, if the circumstances warrant, establish a special commission to examine the present territorial divisions of the Church. Therefore, it is necessary that the status of the dioceses, with regard to territory, persons, and property, be properly investigated; each Bishop, of whom...

[*Latin ed. p. 764*]

764 Acta Apostolicae Sedis - The official commentary should clearly state that the Bishop of the entire province or ecclesiastical region within whose boundaries the diocese is located must be heard; the assistance of truly expert men, whether clerical or lay, should be sought as far as possible; reasons based on natural circumstances that might suggest a change in boundaries should be carefully considered; all innovations that might be introduced, as mentioned in Nos. 22-23 of the Decree Christus Dominus, should be proposed; in the division or dismemberment of a diocese, care must be taken to ensure a just and appropriate distribution of priests as well as seminarians, taking into account both the needs of the ministry of salvation to be exercised in each diocese, and their particular conditions and aspirations. § 2. For the Eastern Churches, it is desirable that, in defining the boundaries of the eparchies, due consideration should also be given to the greater proximity of those places in which the faithful of the same rite reside. POWERS OF AUXILIARY BISHOPS (Nos. 25-26 of the Decree Christus Dominus) 13. § 1. Auxiliary Bishops must be appointed for a diocese whenever the true needs of the apostolate in that diocese require it. Indeed, the good of the Lord's flock, the maintenance of unity in the governance of the diocese, the status of a member of the College of Bishops, with which the Auxiliary Bishop is endowed, and effective cooperation with the diocesan Bishop, are the principal principles to be kept in mind when considering the powers to be granted to an Auxiliary Bishop. § 2. The diocesan Bishop must appoint an Auxiliary Bishop or a General Vicar or a Syncellus or an Episcopal Vicar, but in any case, he must depend solely on the authority of the diocesan Bishop. § 3. In order that sufficient provision may be made for the common good of the diocese and that the dignity of the Auxiliary Bishop may be safely secured, the Council wished to declare that, in the absence of an incumbent, the Auxiliary Bishop, or, if there are several, one of the Auxiliary Bishops, should exercise the powers that are vested in those to whom the governance of the diocese belongs. However, unless otherwise stipulated by the competent Authority in a particular case, the Auxiliary Bishop, in the absence of an incumbent, does not lose the powers and faculties that he legitimately enjoys when there is an incumbent, whether as General Vicar or as Episcopal Vicar. In this case, the Auxiliary Bishop, not elected as Vicar Capitular, enjoys this power, conferred upon



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him by right, until the new Bishop takes possession of the see, exercising it in full concord with the Vicar Capitular, who is in charge of the governance of the diocese.

[*Latin ed. p. 765*]

Acts of Pope Paul VI, 765. VICARIATE GENERAL (No. 27, Decree Christus Dominus)

14. § 1. A new office of the Vicariate General has been established by the Council in law, so that the Bishop, having been increased by new collaborators, may be able to exercise the pastoral governance of the diocese in a better way. Therefore, it is left to the free determination of the diocesan Bishop to establish one or more Vicars General, according to the particular needs of the place; indeed, he retains the faculty of appointing one or more General Vicars, according to canon 366 of the Code of Canon Law.

§ 2. Vicars General, within a determined part of the diocese, or in a certain type of business, or with regard to the faithful of a determined rite or group of persons, according to the designation of the diocesan Bishop, enjoy ordinary vicariate power, which common law grants to the General Vicar. Therefore, within the limits of their competence, the habitual faculties granted by the Apostolic See to the Bishop pertain to them, as well as the execution of sentences, unless otherwise expressly stipulated or if the person of the Bishop is involved in *firma* or *electa* matters. However, it is free for the diocesan Bishop to reserve for himself or for the General Vicar the causes which he prefers, and also to confer a special mandate, which is prescribed by common law for certain matters, upon the Vicar General.

§ 3. As a collaborator in the episcopal office, the Vicar General must report everything, whether done or to be done, to the diocesan Bishop; indeed, he must never act contrary to his mind and will. Furthermore, he must not fail to hold frequent consultations with the other collaborators of the Bishop—and especially with the General Vicar—in ways established by the diocesan Bishop, in order to strengthen the unity of discipline among the clergy and the people, and to obtain more abundant fruits in the diocese.

§ 4. A dispensation granted by the General Vicar or by the Vicar General, even if the Vicar denies it, having given reasons for the denial, cannot validly be granted. Furthermore, a dispensation denied by the General Vicar or Syncellus or by the Vicar General, and afterwards, without any mention being made of this denial, obtained from the Bishop, is invalid; but a dispensation denied by the Bishop cannot validly be obtained, even if mention is made of the denial, by the General Vicar or by the Vicar General, without the consent of the Bishop.

§ 5. Vicars General, who are not Auxiliary Bishops, are appointed for a time, the duration of which is to be determined in the very act of the



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constitution; they can...

[*Latin ed. p. 766*]

766 Acta Apostolicae Sedis - The official commentary may be removed at the discretion of the Bishop. In the absence of a Bishop, unless there are Auxiliary Bishops, they cease from their office; however, it is fitting that the Capitular Vicar utilize them, as if they were his delegates, so that no harm may come to the good of the diocese.

**THE PRESBYTERAL COUNCIL AND THE PASTORAL COUNCIL**

• (N. 27 of the Decree Christus Dominus and N. 7 of the Decree Presbyterorum Ordinis)

15. Regarding the Presbyteral Council:

§ 1. In each diocese, there should be a Presbyteral Council, that is, a body or senate of priests, representing the Presbyterate, established in ways and forms determined by the Bishop, which can effectively assist the Bishop in the governance of the diocese. In this Council, the Bishop should hear, consult, and converse with his priests concerning matters pertaining to the needs of the pastoral work and the good of the diocese.

§ 2. Religious also may be co-opted as members of the Presbyteral Council, so that they may participate in the care of souls and in apostolic works.

§ 3. The Presbyteral Council has only an advisory voice.

§ 4. In the absence of a Bishop, the Presbyteral Council ceases to exist, unless the Capitular Vicar or Apostolic Administrator, in particular circumstances recognized by the Holy See, confirms it. However, the new Bishop will establish a new Presbyteral Council for himself.

16. Regarding the Pastoral Council, strongly recommended by the Decree Christus Dominus:

§ 1. The purpose of the Pastoral Council is to investigate, consider, and draw practical conclusions regarding all matters pertaining to pastoral works, so that the conformity of the life and actions of the People of God with the Gospel may be promoted.

§ 2. The Pastoral Council, which has only an advisory voice, may be constituted in various ways. Ordinarily, although by its nature it is a permanent institution, with regard to its members and its activities, it may temporarily and opportunely fulfill its function. The Bishop may convene it whenever he deems it opportune.

§ 3. Clergy, Religious, and laity, especially those chosen by the Bishop, participate in the Pastoral Council.

§ 4. In order that the purpose of this Council may truly be achieved, it is fitting that common effort should be preceded by careful study, with the aid, if the circumstances warrant, of institutions or offices that work



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towards this end. In *casus*, this refers to Kosso.

[*Latin ed. p. 767*]

Acta, Pauli PP. VI 767 § 5. Where different rites are present within the same territory, it is strongly recommended that, as far as possible, the Pastoral Council be of an interritual nature, that is to say, that it be composed of clergy, religious, and laypersons of different rites. § 6. Other provisions are left to the free determination of the diocesan Bishop, taking into account what is said in n. 17. 17. § 1. It is desirable that, in matters concerning both the Presbyteral Council and the Pastoral Council, and also regarding the application of their norms, either to each other or to the Councils of the Bishop already existing by law, the Bishops, especially when assembled in Conferences, should adopt common policies and establish similar norms in all the dioceses of the territory. The Bishops should also strive to ensure that all diocesan Councils are coordinated as effectively as possible through careful definition of competence, mutual participation of members, common or continuous sessions, and other means. § 2. Meanwhile, the Councils of the Bishop, existing by law, that is to say, the Cathedral Chapter and the group of advisors or other similar bodies, if any, shall retain their proper function and competence, until they are reformed. SUPPRESSION OF RIGHTS AND PRIVILEGES IN THE CONFERRING OF OFFICES OR BENEFITS (N. 28, Decree Christus Dominus). 18. § 1. The good of souls demands that the Bishop enjoy due freedom to confer offices and benefits, even those not curial, suitably and equally to the most suitable clerics. The Apostolic See itself no longer reserves to itself the conferring of offices or benefits, whether curial or not, except for those that are consistorial; in the founding law of any benefit, clauses that would restrict the Bishop's freedom regarding its conferral are henceforth prohibited; privileges, not burdensome, which have been granted up to now to natural or legal persons and which carry with them the right of election, nomination, or presentation for any non-consistorial office or benefit, are abolished; customs are abolished, and the rights of nominating, electing, and presenting priests for a parish office or benefit are eliminated; the law of competition, even for non-curial offices or benefits, is suppressed. As for popular elections, which are called, it is for the Episcopal Conference to propose to the Apostolic See what seems most appropriate, so that, as far as possible, they may be abolished.

[*Latin ed. p. 768*]

768 Acta Apostolicae Sedis - Official Commentary § 2. However, if rights and privileges have been established in this matter by a convention between the Apostolic See and a nation, or by a contract with persons, whether natural or moral, then, with regard to the cessation thereof, action must be taken with those who are concerned. VICARIANS FORANE (N. 30 Decree Christus Dominus) 19. § 1. Among the closest collaborators of



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the diocesan Bishop are counted those presbyters who exercise a pastoral ministry of a supra-parochial nature, among whom the Vicars Forane are to be mentioned, who are also called Archpriests or Deans, and among the Easterns, Protopresbyters. Presbyters are appointed to this office who are distinguished by their doctrine and apostolic zeal, who, having been suitably instructed by the Bishop, are able to suitably promote and regulate the common pastoral activity in the territory assigned to them. Therefore, this office is not attached to a specific parish. § 2. Vicars Forane, Archpriests, or Deans are appointed for a period of time determined by special law; however, they can be removed at the will of the Bishop. It is fitting that the diocesan Bishop should hear them whenever the matter of the appointment, transfer, or removal of pastors is discussed, who reside in the territory under their jurisdiction. REMOVAL, TRANSFER, AND RESIGNATION OF PARISH PRIESTS (N. 31 Decree Christus Dominus) 20. § 1. The Bishop can, saving the law regarding Religious, remove any parish priest from his parish, whenever his ministry, even without a grave fault on his part, becomes harmful or at least ineffective, due to any of the reasons listed in the law, or another similar reason in the judgment of the same Bishop, following the procedures established for removable pastors, as set forth in the recognized Code (cann. 2157-2161, C. I. C.), and observing the law of the Eastern Churches. § 2. If the good of souls or the necessity or utility of the Church requires it, the Bishop can transfer a parish priest from his parish, which he effectively governs, to another parish, or to any other ecclesiastical office. However, if the parish priest refuses, the Bishop must, in order that the transfer be validly decreed, observe the same procedure in all respects, as mentioned above. § 3. In order that the provision of N. 31 of the Decree Christus Dominus may be carried out, all parish priests are requested to, once their term is completed...

[*Latin ed. p. 769*]

Acts of Pope Paul VI, 769: In the seventy-fifth year of his age, he may voluntarily present his resignation from office to his own Bishop, who, after considering all the circumstances of the person and the place, will decide whether to accept or defer it. The Bishop shall provide for the proper support and lodging of those who resign.

ERECTION, SUPPRESSION, AND MODIFICATION OF PARISHES (N. 32, Decree Christus Dominus)

21. § 1. It must always be ensured that parishes, in which, due to the excessive number of the faithful or a territory too extensive, or for any other reason, the apostolic ministry cannot be exercised suitably or with sufficient effectiveness, are appropriately divided or subdivided. Likewise, very small parishes, as far as circumstances permit and require, ought to be reduced to one.

§ 2. Parishes should not be united more than is permitted by the canons.



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If any have been united, they shall be separated, after hearing both the Chapter and the Presbyteral Council, and a pastor shall be appointed—whether chosen from among the Chapter members or not—who shall enjoy all the faculties that belong to pastors by law.

§ 3. The diocesan Bishop can, with his own authority, erect, suppress, or otherwise modify parishes, after hearing the Presbyteral Council, provided that, if there are agreements between the Apostolic See and the civil government, or rights acquired by other physical or moral persons, these shall be properly reconciled with them by the competent authority.

RELIGIOUS (NN. 33-35, Decree Christus Dominus)

22. The norms established here apply to all Religious, both men and women, of any rite, except for the rights of the Patriarchs for the Eastern rites.

23. § 1. All Religious, even those exempt, who are working in places where their rite is the only one, or where the number of the faithful of that rite is so great that it is generally considered to be the only one, are subject to the local Ordinary or Hierarchy of that rite in matters concerning external works of ministry, and are subject to them according to law.

§ 2. Where there are several Ordinaries or Hierarchies, these Religious, when carrying out their ministry among the faithful of different rites, are bound by the norms given by those Ordinaries and Hierarchies in common counsel.

24. Even in mission territories, the exemption of Religious may be permitted.

[*Latin ed. p. 770*]

770. Acta Apostolicae Sedis – The official record, within its legitimate scope, nevertheless, due to the particular circumstances of the exercise of the ministry in these places, special regulations given or approved by the Apostolic See regarding the relationships between the Ordinary of the place and the Superiors of religious orders must be observed, especially in the case of a mission entrusted to a particular Institute.

25. § 1. All religious, even those exempt, are bound by the laws, decrees, and ordinances issued by the Ordinary of the place, with regard to various works, those pertaining to the exercise of the sacred apostolate, as well as the pastoral and social activities prescribed or recommended by the Ordinary of the place.

§ 2. Furthermore, they are bound by the laws, decrees, and ordinances issued by the Ordinary of the place or by the Conference of Bishops, which pertain, among other things, to: a) the public use of all means of social communication, in accordance with Nos. 20 and 21 of the Decree *Inter mirifica*; d) access to public spectacles; c) affiliation or cooperation with societies or associations which the Ordinary of the place or the Episco-



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pal Conference has ordered to be avoided; d) ecclesiastical dress, always maintaining the provisions of CIC, canon 596, and CIC, canon 139, and according to the following reasoning: The Ordinary of the place or the Conference of Bishops may prohibit clerics, whether secular or religious, even those exempt, from publicly wearing lay dress, in order to avoid the admiration of the faithful.

26. Moreover, they are bound by the laws and decrees issued by the Ordinary of the place, in accordance with the law, regarding the public exercise of worship in their churches and public or semi-public chapels, if the faithful normally attend these places, saving the proper rite by which they legitimately use it for their own community, and taking into account the order of the Divine Office and the sacred functions pertaining to the special purpose of the Institute.

27. § 1. The Episcopal Conference of each nation may, after hearing the religious Superiors concerned, establish regulations regarding the collection of alms, which must be observed by all religious orders, including those that, by their institute, are called to mendicancy, saving, however, their right to beg.

§ 2. Furthermore, religious are not permitted to proceed with the collection of subsidies through public subscriptions without the consent of the Ordinaries of the places where these subsidies are collected.

28. The specific or particular works of each Institute, that is, those approved by the Apostolic See, or those founded, or those adopted because of venerable traditions, and therefore included in the Constitutions and other specific regulations of the Institute.

[*Latin ed. p. 771*]

Acts of Pope Paul VI, paragraph 771: Religious orders diligently promote [apostolic works], with special attention given to the spiritual needs of dioceses, and, while maintaining fraternal concord with the diocesan clergy and with other institutions engaged in similar works, they carry out such activities.

29. § 1. Works proper or specific to the Institute, which are carried out in the Institute's houses, even those that are leased, are dependent on the superiors of that Institute, who, according to the Constitutions, govern and regulate them. Nevertheless, even such works are subject to the jurisdiction of the local Ordinary, according to the law.

§ 2. Works, even those proper or specific to the Institute, which are entrusted by the local Ordinary, are subject to the authority and direction of that same Ordinary, while the right of the religious superiors to oversee the life of the members and also, cumulatively with the local Ordinary, to ensure the proper fulfillment of the entrusted tasks, remains firm.

30. § 1. For any assignment of an apostolic work by the local Ordinary to



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an Institute, with all other legally required provisions observed, a written agreement shall be entered into between the Ordinary and the competent superior of the Institute, in which, among other things, those matters pertaining to the execution of the work, the assignment of members to it, and economic matters are clearly defined.

§ 2. For these works, religious members who are truly suitable should be selected by their own religious superior, after prior consultation with the local Ordinary, and, if the matter concerns the conferring of an ecclesiastical office on a member, that religious must be designated by the local Ordinary, with the presence or at least the consent of his own superior, for a definite period of time mutually agreed upon.

31. Even when a task is to be entrusted to a religious by the local Ordinary or by a Conference of Bishops, it must be done with the consent of his superior and through a written agreement.

32. For a serious reason, any religious member can be removed from an entrusted task, either at the discretion of the authority that entrusted the task, after warning the religious superior, or by the superior, after warning the entrusting authority, with equal right, without requiring the consent of the other; nor is either required to disclose the reason for their judgment to the other, and a fortiori, to approve of it, except for the right of appeal to the Apostolic See.

33. § 1. The local Ordinary, with the consent of the competent superior, can entrust a parish to a religious Institute, even by erecting it in the church of that religious Institute. This entrustment of the parish can be done either perpetually or for a definite period of time: in either case, it must be done through a written agreement between the Ordinary and the competent superior of the Institute, in which, among other things, it is expressly-

[*Latin ed. p. 772*]

The Acts of the Apostolic See - Official Commentary 772 accurately indicate those matters pertaining to the fulfillment of the work, the assignment of personnel, and economic affairs. § 2. The Ordinary may also, with the permission of his own Superior, appoint a religious, for a parish not entrusted to a religious order, as pastor, through a suitable agreement concluded with the competent Superior of that religious order. 34. § 1. A religious house, whether formally established or not, belonging to an exempt religious order, cannot be suppressed without the approval of the Apostolic See and without consulting the Ordinary of the place. § 2. Religious Superiors who, for any reason, request the suppression of a house or work, should not act hastily; for they must remember that it is the duty of all religious to diligently strive, not only for the edification and growth of the entire Mystical Body of Christ, but also for the good of particular churches. § 3. However, when the suppression of a house or work is requested by Superiors, especially due to a lack of personnel, the Ordinary of the place



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should consider the request with kindness. 35. Associations of the faithful, which are under the guidance and direction of a religious order, even if they are established by the Apostolic See, are subject to the jurisdiction and oversight of the Ordinary of the place, who has the right and duty to visit them according to the norms of the sacred canons. If they are engaged in external works of apostolate or in promoting divine worship, they must observe the regulations on this matter, whether issued by the Ordinary of the place or by the Episcopal Conference. 36. § 1. The apostolic activity of members of Institutes of perfection, who do not lead a purely contemplative life, is not so restricted by the works, whether those proper to the Institute or others undertaken occasionally, that, for urgent needs of souls and a shortage of clergy, they cannot be called upon by the Ordinaries of the places, after considering the nature of each Institute, and with the consent of the competent religious Superior, not only priests, but also all members, men and women, to provide helpful service in various diocesan or regional ministries. § 2. If, in the judgment of the Ordinary of the place, the assistance of religious is necessary or highly beneficial for carrying out a wide range of apostolic works and for promoting works of charity and pastoral care in secular parishes or in diocesan associations, the religious Superiors, upon request from the same Ordinary, must provide the requested assistance to the best of their ability.

[*Latin ed. p. 773*]

Acta Pauli PP. VI 773 37. In omnibus ecclesiis et in omnibus oratoriis publicis vel semipublicis, quae ad Religiosos pertinent et de facto habitualiter christifidelibus pateant, Ordinarius loci potest praecipere ut documenta episcopalia publice legantur et catechetica institutio habeatur, ut denique specialis collecta colligatur pro determinatis initiis paroecialibus vel dioecesanis, nationalibus vel universalibus, ad Episcopalem Curiam postea sedulo mittenda. 38. Ordinarius loci habet ius visitandi etiam ecclesias et oratoria Religiosorum exemptorum, etiam semipublica, si ad haec ordinarie fideles accedant, relate ad observantiam legum generalium et decretorum episcopalium de cultu divino. Quod si forte abusus in hac re deprehenderit, frustra Superiorem religiosum monito, propria auctoritate ipse per se providere potest. 39. § 1. Ad normam N. 35, 4 Decreti Christus Dominus, generalis ordinatio scholarum catholicarum Institutorum religiosorum secumfert, firmo quidem ipsorum iure quoad earumdem moderamen, et servatis normis ibidem (N. 35, 5) circa praevia consilia mutuo inter Episcopos et Superiores religiosos ineunda stabilitis, generalem omnium scholarum catholicarum in dioecesi distributionem, earum inter se cooperationem atque earumdem vigilantiam, ut non minus quam aliae scholae ad fines culturales et sociales prosequendos aptatae sint. § 2. Ordinarius loci quaslibet Institutorum religiosorum scholas, collegia, oratoria, recreatoria, patronatus, hospitalia,



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orphanotrophia aliaque similia instituta, ad opera religionis vel caritatis sive spiritualis sive temporalis destinata, exceptis tantum scholis internis quae exclusive patent pro propriis Instituti alumnis, visitare potest, sive per se sive per alium, ad normam sacrorum canonum. 40. Normae de sodalium immissione in opera et ministeria dioecesana, sub moderamine Episcoporum exercenda, ad alia quoque opera et ministeria quae ambitum dioecesis superant, congrua congruis referendo, applicandae sunt. CONFERENTIAE EPISCOPALES (N. 38 Decr. Christus Dominus) 41. § 1. Episcopi nationum vel territoriorum, in quibus Conferentia Episcopalis nondum habetur, ad normam Decreti Christus Dominus, quam cito illam constituendam curent atque Statuta eiusdem conficiant, ab Apostolica Sede recognoscenda.

[*Latin ed. p. 774*]

774 Acta Apostolicae Sedis - Official Commentary, § 2. Episcopal Conferences already established must draw up their own statutes, according to the prescriptions of the Holy Council, or, if they have already drawn them up, they must renew them in accordance with the spirit of the same Council and submit them for recognition to the Apostolic See. § 3. Bishops of nations in which it is difficult to establish a Conference should, after consultations with the Apostolic See, adhere to that Conference which is more suited to the needs of the apostolate in their nation. § 4. Episcopal Conferences of several nations or international ones can only be established with the approval of the Apostolic See, which is empowered to establish specific norms. Whenever actions or initiatives are undertaken by Conferences that take on an international character, the Holy See must be informed. § 5. Communications between Episcopal Conferences, especially those of neighboring nations, can be held in appropriate and suitable ways through the Secretariats of these Conferences. Among other things, they can particularly deal with: a) communicating the main methods of action, especially in the matter of pastoral activity; b) transmitting writings or documents that refer to the decisions of the Conference, or acts or documents that are issued by the Bishops in common deliberation; c) indicating various apostolic undertakings proposed or recommended by the Episcopal Conference, which may be useful in similar cases; d) proposing more serious questions that, in the present times and in particular circumstances, seem to be of the greatest importance; e) indicating dangers or errors that are spreading in their own nation, which may also spread to other peoples, so that appropriate and timely assistance may be provided to prevent or remove, or to curb them, and similar matters. ECCLESIASTICAL PROVINCES OR REGIONAL DIVISIONS (Nos. 39-41, Decree Christus Dominus) 42. Episcopal Conferences should carefully consider whether the good of souls in their territory would be better promoted by: a) a more appropriate division into ecclesiastical provinces; or b) the establishment of ecclesiastical



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regions; and if so, they should present reasons to the Apostolic See for the recognition of the division of provinces.

[*Latin ed. p. 775*]

Acts of Pope Paul VI, section 775, concerning the establishment and organization of regions. Furthermore, these should indicate to the Holy See the reasons for the aggregation of dioceses, which have hitherto been immediately subject to the Apostolic See, in accordance with which they are to be organized. PASTORAL GUIDELINES TO BE PREPARED (N. 44 of the Decree Christus Dominus). 43. With regard to the pastoral guidelines, the Patriarchal Synods and Episcopal Conferences are requested to diligently study the matters treated in the general and special guidelines, and to communicate their proposals and opinions to the Apostolic See as soon as possible. II. NORMS FOR IMPLEMENTING THE DECREE OF THE SECOND VATICAN COUNCIL "PERFECTAE CARITATIS." Religious institutes, in order to diligently bring about the fruits of the Council, ought to promote novelty above all, and carefully, but diligently, carry out an appropriate renewal of life and discipline, especially by diligently studying the dogmatic Constitution Lumen Gentium (Chapters V and VI), as well as the Decree Perfectae Caritatis, and by putting the teachings and norms of the Council into effect. The following Norms, applicable and pertinent to all religious, both Latin and Eastern, establish the manner of proceeding and certain prescriptions for implementing and promoting the Decree Perfectae Caritatis. Part I. ON THE WAY TO PROMOTING APPROPRIATE RENEWAL OF RELIGIOUS LIFE. I. Concerning those who should promote appropriate renewal. 1. The most important roles in renewing and adapting religious life belong to the institutes themselves, which accomplish this especially through general chapters, or among the Easterns, through Synaxes. The task of the chapters is not limited to enacting laws, but also to promoting spiritual and apostolic vitality. 2. The cooperation of all Superiors and members is necessary to renew religious life within themselves, and to foster the spirit of the Chapters.

[*Latin ed. p. 776*]

776 Acta Apostolicae Sedis - An Official Commentary, for the purpose of preparing, carrying out, and faithfully observing the laws and norms promulgated by the Chapters. 3. In order to promote suitable renewal within each Institute, a special general Chapter, ordinary or extraordinary, shall be convened within two or, at most, three years. This Chapter may be divided into two distinct periods, each lasting generally no longer than one year, if so decided by a secret vote of the Chapter itself. 4. The general Council, in preparing this Chapter, shall provide ample and free consultation to the members, and shall appropriately organize the results of such consultation in order to assist and direct the work of the Chapter. This can be achieved,



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for example, by hearing from local and provincial Chapters, by establishing commissions, by proposing a series of questions, etc. 5. For stauropegial monasteries, it shall be the duty of the Patriarch to issue norms for carrying out consultations. 6. This general Chapter has the right to modify certain norms of the Constitutions, or, in the case of Eastern monasteries, the Typica, for experimental purposes, provided that the end, nature, and character of the Institute are preserved. Experiments contrary to common law, which should indeed be undertaken prudently, will be freely permitted by the Holy See, as the circumstances warrant. These experiments may be extended until the next ordinary general Chapter, which shall have the power to extend them further, but not beyond the immediately following Chapter. 7. The general Council also has this power during the time between such Chapters, according to conditions determined by them, and, in the case of Eastern monasteries, the Hegumen of monasteries with their own jurisdiction, together with the minor Synaxis. 8. The definitive approval of the Constitutions is reserved to the competent authority. 9. With regard to the recognition of the Constitutions of female religious, each monastery, through its Chapter, or even individual religious, shall express its opinions, which, in order to preserve the unity of the religious family according to its own nature, shall be collected by the highest authority of the Order, if it exists, otherwise by a Delegate of the Holy See, and, in the case of Eastern monasteries, by the Patriarch or the local Hierarchy. Opinions and consultations may also be obtained from assemblies of Federations or from other lawfully convened gatherings. Pastoral concern should also provide benevolent assistance in this matter by the Bishops. 10. If, in monasteries of female religious, certain experiments regarding appropriate observances are deemed expedient for a time, these shall be carried out by the Superiors.

[*Latin ed. p. 777*]

The Acts of Paul VI, concerning the General Chapters, or those held by delegates of the Holy See, and, among the Easterns, by the Patriarch or the local Hierarchy, may be approved. However, due regard must be given to the particular mental and spiritual dispositions of those living in cloister, which require stability and security.

11. The authorities, mentioned above, will have the duty of ensuring that the texts of the Constitutions are reviewed and, with the consultation and assistance of the monasteries themselves, are submitted for the approval of the Holy See or the competent Hierarchy.

12. The general laws (Constitutions, Rule, or designated by any other name) of each Institute generally include these elements: a) Evangelical and theological principles concerning religious life and its union with the Church, and suitable and certain words by which "the spirit and proper aims of the Founders are recognized and observed, as well as the sound traditions which constitute the heritage of each Institute" (N. 2 b of the



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Decree *Perfectae Caritatis*); b) the necessary legal norms for clearly defining the nature, aims, and means of the Institute, which norms should not be excessively multiplied, but should always be expressed in a suitable manner.

13. The union of both elements, namely the spiritual and the legal, is necessary so that the fundamental codes of the Institutes have a solid foundation, and so that the true spirit and vital norm permeate them; therefore, care must be taken that the text is neither purely legal nor merely exhortatory.

14. From the fundamental code of the Institutes, those things which are already obsolete, or which are subject to change according to the customs of a particular age, or which correspond only to local customs, should be excluded. Those norms, however, which are suited to the present age, to the physical, psychological, and particular circumstances of the members, should be placed in supplementary codes, which are called "directives," books of use, or by other names.

III. Concerning the criteria for suitable renewal.

15. The norms and spirit to which suitable renewal must conform should be drawn not only from the Decree *Perfectae Caritatis*, but also from other documents of the Second Vatican Council, especially from chapters V and VI of the dogmatic Constitution *Lumen Gentium*.

16. Institutes should take care that the principles, which are found in N. 2 of the Decree *Perfectae*...

[*Latin ed. p. 778*]

Acts of the Apostolic See - Official Commentary 778. Matters concerning charity are established, truly promoting the renewal of religious life; therefore:

§ 1. The study and meditation of the Gospels and of the entire Sacred Scripture must be more diligently fostered among all members, beginning from the novitiate. Furthermore, care must be taken that they participate in the mysteries and life of the Church through more suitable means;

§ 2. The doctrine concerning religious life, under various aspects (theological, historical, canonical, etc.), must be investigated and explained;

§ 3. To promote the good of the Church, Institutes must pursue their original spirit, so that, while faithfully preserving it in making decisions regarding adaptations, religious life may be purified from foreign elements and freed from obsolete ones.

17. Those things are to be considered obsolete which do not constitute the nature and purpose of the Institute, and which, having lost their meaning and force, truly no longer assist religious life, always taking into account the witness that the religious state ought to give to its function.

18. The governance must be such that "Chapters and Councils... in their



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own way express the participation and care of all members for the good of the entire community" (N. 14, Decree *Perfectae Caritatis*), which will especially occur if the members have a truly effective part in the selection of their own members; furthermore, that "the exercise of authority may be rendered more effective and expeditious according to the demands of the present times. Therefore, Superiors of each rank must be provided with suitable means, so that unnecessary or too frequent appeals to higher authorities may not be multiplied."

19. Furthermore, a suitable renewal cannot be accomplished once and for all, but must be fostered continuously, through the zeal of the members, as well as through the concern of the Chapters and Superiors.

Part II: CONCERNING CERTAIN MATTERS TO BE ADAPTED AND RENEWED IN RELIGIOUS LIFE.

I. Concerning the Divine Office of Brothers and Sisters (N. 3, Decree *Perfectae Caritatis*).

20. Although religious who recite the approved Little Office perform public prayer for the Church (cf. Constitution *Sacrosanctum Concilium*, n. 98), it is nevertheless recommended to Institutes that, in place of the Little Office, they perform the Divine Office, either in part or in whole, so that they may...

[*Latin ed. p. 779*]

Acts of Pope Paul VI, paragraph 779, concern themselves with the liturgical life of the Church. However, members of Eastern congregations shall recite doxologies and Divine Praise according to their own liturgical norms and customs. II. Concerning Mental Prayer (No. 6 of the Decree *Perfectae caritatis*). 21. That religious may more intimately and fruitfully participate in the sacred mystery of the Eucharist and in the public prayer of the Church, and that their entire spiritual life may be more abundantly nourished, a greater place should be given to mental prayer, while preserving the pious exercises commonly received in the Church, and with due care that members are diligently instructed in leading a spiritual life. III. Concerning Mortification (Nos. 5 and 12 of the Decree *Perfectae caritatis*). 22. Religious, more than other faithful, should dedicate themselves to works of penance and mortification. The penitential observances of each Institute should be examined, so that, taking into account the traditions, whether of the East or the West, as well as present-day conditions, members may truly be able to put them into practice, even in new forms derived from the present way of life. IV. Concerning Poverty (No. 13 of the Decree *Perfectae caritatis*). 23. Institutes, especially through general chapters, should diligently and concretely promote the spirit and practice of poverty, in accordance with No. 13 of the Decree *Perfectae caritatis*, seeking out and encouraging even new forms that will make the practice and witness of poverty more effective in this present time. 24. It pertains to the Institutes,



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in their general chapters, to decide whether the renunciation of acquired or to be acquired temporal goods should be introduced into the Constitutions, and, if so, whether it should be obligatory or optional; and when it should be made, that is, whether before or after perpetual profession. V. Concerning Life in Common (No. 15 of the Decree *Perfectae caritatis*). 25. In Institutes dedicated to works of the apostolate, community life, which is of such great importance that members, as if united as a family in Christ, may foster fraternal relationships, should be promoted with all diligence in a manner consistent with the vocation of the Institute. 26. In such Institutes, the daily schedule may often not be the same in all their houses, nor sometimes in the same house for all.

[*Latin ed. p. 780*]

780 Acta Apostolicae Sedis - Official Commentary for members. It is always to be arranged in such a way that religious, besides the time dedicated to spiritual matters and labor, also have some time for themselves and can enjoy appropriate recreation.

27. General Chapters and Synods should explore the means by which members who are converted, collaborators, or called by another name, may gradually obtain an active and, in some cases, even a passive vote in certain acts of the community and in elections; thus, it will truly be the case that they will be closely united with the life and works of the community, and priests will be able to devote themselves more freely to their own ministries.

28. In monasteries where a particular type of religious has been established, the choral obligations should be defined in the Constitutions, taking into account the diversity of persons, as required by the distinction of works and special vocations.

29. Religious women who are dedicated to the external service of monasteries, oblates or called by another name, are governed by special statutes, in which consideration is given both to their vocation, which is not merely contemplative, and to the demands of the vocation of the religious with whom they live, even though they are not religious themselves. The Superior of the monastery has a grave responsibility to take diligent care of them, to provide them with suitable religious formation, and to treat them with a sense of charity, and to foster a bond of fraternity with the community of religious.

VI. Concerning the Enclosure of Religious Women (N. 16, Decree *Perfectae caritatis*).

30. The papal enclosure of monasteries is to be considered as an ascetic institution which is singularly connected with the particular vocation of religious women, since it constitutes a sign, a protection, and a special form of their separation from the world. In the same spirit, religious women of the Eastern rites should observe their own enclosure.



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31. This enclosure is to be adapted in such a way that material separation from the outside world is always maintained. However, each individual community, according to its own spirit, may establish and define particular norms for this material separation in its Constitutions.

32. The minor enclosure is lifted. Therefore, religious women who are dedicated to external works by their institute should define their own enclosure in the Constitutions. Religious women, however, who, although contemplative by their institute, have undertaken external works, after a suitable period of time granted to them for deliberation, or, having abandoned external works, may observe enclosure.

[*Latin ed. p. 781*]

Acta Pauli Pp. VI 781 retain the papal [status], or, with the same works preserved, they shall define their own enclosure in the Constitutions, with the condition of the Monials remaining the same. VII. Concerning the Institution of Religious [Persons] (N. 18, Decree *Perfectae caritatis*). 33. The institution of members, from the novitiate, shall not be arranged in the same manner in all Institutes, but consideration shall be given to the specific character of each Institute. Sufficient place shall be given to prudent experience in its recognition and adaptation. 34. Those things which are established in the Decree *Optatam totius* (concerning priestly formation) shall be faithfully observed in the institution of religious clerics, adapted appropriately according to the character of each Institute. 35. Further institution after the novitiate should be carried out in a manner suitable to each Institute, which is entirely necessary for all members, even those of contemplative life; for brothers in religious orders and for sisters in institutes dedicated to apostolic works, it should generally be extended throughout the entire period of temporary vows, as already exists in many institutes under the name of juniorate or scholasticate, or otherwise. 36. This institution should be carried out in suitable houses, and, so that it may not be merely theoretical, it should also be completed with the exercise of works or duties, for the sake of practice, according to the character and circumstances proper to each religious order, so that they may be gradually introduced into the life that they will subsequently lead. 37. Always preserving the specific formation of each religious order, if individual institutes cannot sufficiently provide doctrinal or technical instruction, this can be supplemented by the fraternal collaboration of many. This may admit of various degrees and forms: common lectures or courses, the provision of teachers, indeed, the association of resources and the provision of a common school attended by members of several institutes. Institutes which are provided with the necessary resources should gladly offer help to others. 38. After suitable experiments have been carried out, each institute will draw up its own and appropriate norms concerning the institution of members. VIII. Concerning the Union and Suppression of Institutes (NN. 21-22, Decree *Perfectae caritatis*). 39.



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The promotion of any kind of union among institutes presupposes suitable spiritual, psychological, and legal preparation, according to...

[*Latin ed. p. 782*]

Acts of the Apostolic See - Official Commentary 782 of the Decree *Perfectae Caritatis*. For this purpose, it will often be appropriate for Institutes to be assisted by someone, approved by the competent Authority. 40. In these cases and circumstances, the good of the Church must be considered, due regard being given to the proper nature of any Institute, as well as the freedom of individual members. 41. Among the criteria that may contribute to forming a judgment on the suppression of an Institute or Monastery, after all circumstances have been considered, the following should be especially taken into account together: a small number of religious in relation to the years of existence, the lack of candidates for several years, the advanced age of the majority of the members. If it is necessary to proceed with the suppression, provision should be made so that, "if possible, they may be joined to another, more vigorous Institute or Monastery, which does not differ greatly in purpose and spirit" (J.N. 21, Decree *Perfectae Caritatis*). Furthermore, individual religious should be heard beforehand, and all things should be done in charity. T. IX. Concerning Conferences or Unions of Superiors and Major Superiors (N. 23, Decree *Perfectae Caritatis*). 42. Care must be taken to ensure that the union of General Superiors and the union of General Major Superiors can be heard and consulted by a certain Council established within the Sacred Congregation for Religious. 43. It is of the utmost importance that the national Conferences or Unions of Superiors and Major Superiors cooperate confidently and reverently with the Episcopal Conferences (cf. N. 35, 5, Decree *Christus Dominus*; N. 33, Decree *Ad gentes divinitus*). For this reason, it is desirable that questions pertaining to each party be discussed in mixed Commissions composed of Bishops and Superiors or Major Superiors. Conclusion 44. These norms, valid for Religious throughout the entire Church, leave intact the general laws of the Church, whether of the Latin Church or of the Eastern Churches, as well as the specific laws of religious Institutes, unless they explicitly or implicitly change them.

[*Latin ed. p. 783*]

Acts of Pope Paul VI, 783, Section III: NORMS FOR IMPLEMENTING THE DECREE OF THE SECOND VATICAN COUNCIL, "AD GENTES DIVINITUS"

"In order that the Decree of the Second Vatican Council, *Ad Gentes Divinitus* (concerning the missionary activity of the Church), may be observed faithfully by all and may truly make the entire Church missionary, and so that the entire People of God may become aware of its missionary obligation, let the local Ordinaries take care that the Decree is brought to



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the knowledge of all the Christian faithful: let sermons be given to the clergy and exhortations to the people, by which the common duty of missionary activity may be illustrated and instilled.

Furthermore, in order that the application of the Decree may be easier and more faithful, the following are established:

1. The theology of missions should be integrated into the theological instruction given and the progress made, so that the missionary nature of the Church may be fully brought to light. Moreover, the ways of the Lord in preparing the Gospel and the possibility of salvation for the non-evangelized should be considered, as well as the necessity of evangelization and incorporation into the Church (Chapter 1 of the Decree *Ad Gentes Divinitus*). All of these things should be kept in mind when arranging the curriculum of studies anew in seminaries and universities (No. 39).

2. The Episcopal Conferences are invited to propose to the Holy See, as soon as possible, more general questions concerning missions, which may be discussed at the forthcoming assembly of the Synod of Bishops (No. 29).

3. In order to foster a missionary spirit among the Christian people, daily prayers and sacrifices should be encouraged, so that the annual Mission Day may become a spontaneous expression of that spirit (No. 36). Bishops or Episcopal Conferences should prepare various invocations for the Missions to be included in the Prayers of the Faithful during Mass.

4. In each diocese, a priest should be appointed to effectively promote projects for missions, and he should also participate in the diocesan pastoral council (No. 38).

5. In order to promote a missionary spirit, seminarians and young members of Catholic associations should be encouraged to establish relationships with seminarians and similar associations in mission territories, so that mutual knowledge may foster a missionary and ecclesial awareness among the Christian people (No. 38)."

[*Latin ed. p. 784*]

784 Acta Apostolicae Sedis - Officieel Commentaar 6. Bishops, recognizing how urgently the evangelization of the world is needed, should promote missionary vocations among their own clergy and young people, and provide means and opportunities for institutions that work in the missionary field, so that they may make known the needs of the missions within the diocese and encourage vocations (N. 38). In encouraging vocations for the missions, the mission of the Church to all peoples, and the ways in which others (institutions, priests, religious, and lay people of both sexes) strive to accomplish it, should be carefully presented. In particular, the special missionary vocation "ad vitam" (NN. 23, 24) should be extolled and illustrated with examples. 7. The Pontifical Mission Societies should



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be promoted in all dioceses, and their statutes, especially regarding the transmission of subsidies, should be duly observed (N. 38). 8. Since the offerings spontaneously given by the faithful for the missions are far from sufficient, it is recommended that, as soon as possible, a fixed contribution be established, both by the diocese itself and by parishes and other diocesan communities, from their own revenues, which should be paid annually and distributed by the Holy See, without prejudice to other offerings from the faithful (N. 38). 9. In Episcopal Conferences, there should be a diocesan commission for missions, which will foster missionary awareness and a spirit of cooperation among dioceses, maintain relations with other Episcopal Conferences, and also seek ways to ensure that the equity of missionary aid is maintained in proportion to resources (N. 38). 10. Since missionary institutions remain extremely necessary, all should recognize that they have been entrusted by ecclesiastical authority with the task of carrying out the missionary office of the entire People of God (N. 27). 11. Bishops should also use missionary institutions to foster a love for the missionary apostolate among the faithful, and to provide them with the same opportunities, while maintaining proper order, to encourage and promote vocations of young people for the missions, and to seek funding (NN. 23, 37, 38). In order to achieve greater unity and effectiveness, Bishops should make use of a National or Regional Missionary Council, which will consist of the Directors of the Pontifical Works and of the missionary institutions existing in the Nation or Region. 12. Each missionary institution should first of all take care of its own appropriate renewal, especially with regard to methods of evangelization and Christian initiation (NN. 13, 14), and also with regard to the manner of living in community (N. 3, Decree Perfectae Caritatis).

[*Latin ed. p. 785*]

Acts of Pope Paul VI, VI, 785, § 1. For all missions, there ought to be only one competent department, namely, the Sacred Congregation for the Propagation of the Faith. However, since certain missions, for particular reasons, are temporarily still subject to other departments, a missionary section should be established within these departments, which should maintain close relations with the Sacred Congregation for the Propagation of the Faith, so that in the ordering and directing of all missions, a completely consistent and uniform standard may be maintained (N. 29). § 2. The following Pontifical Mission Works are subject to the Sacred Congregation for the Propagation of the Faith: the Pontifical Missionary Union, the Pontifical Missionary Societies, the Union of Clergy for Missions, and the Pontifical Society of the Holy Childhood. 14. The President of the Secretariat for Promoting Christian Unity, by virtue of his office, is a member of the Sacred Congregation for the Propagation of the Faith; the Secretary of the same Secretariat is co-opted among the consultors of the Sacred Congregation



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for the Propagation of the Faith (N. 29). Similarly, the Sacred Congregation for the Propagation of the Faith should be represented in the Secretariat for Promoting Christian Unity. 15. In the governance of the Sacred Congregation for the Propagation of the Faith, twenty-four representatives participate with a deliberative vote, unless otherwise determined in individual cases by the Supreme Pontiff; namely: twelve prelates from missionary territories, four from other regions; four from the Directors of Institutes; four from the Pontifical Mission Works, all of whom are convened twice a year. The members of this assembly are appointed for a period of five years, of which approximately one-fifth are changed each year. Those who have served their term may be nominated for another five-year term. The Episcopal Conferences, Institutes, and Pontifical Mission Works, according to norms which will be communicated by the Apostolic See as soon as possible, propose names to the Supreme Pontiff from whom the aforementioned representatives will be chosen by the same Supreme Pontiff, as well as names, even of those residing in missionary territories, from whom consultors may be chosen. 16. Representatives of religious institutes in missions, and of regional mission organizations, as well as of lay councils, especially international ones, participate in the assemblies of this Department with a consultative vote (N. 29). 17. The Sacred Congregation for the Propagation of the Faith, after consulting with the Episcopal Conferences and missionary institutes, will first outline the general principles according to which meetings will be held between the local Ordinaries.

[*Latin ed. p. 786*]

786 Acta Apostolicae Sedis - Official Commentary on the Offices and Missionary Institutes, and concerning the means of regulating their mutual relations (No. 32). When initiating these conventions, consideration should be given both to the continuation of the missionary work and to the needs of the Institutes (No. 32). 18. Since it is desirable that Episcopal Conferences cooperate in missionary matters in organized groups according to sociocultural areas, which are called (cf. above, No. 9), the Sacred Congregation for the Propagation of the Faith (No. 29) should promote such coordination among Episcopal Conferences. It is incumbent upon these Conferences, in conjunction with the Sacred Congregation for the Propagation of the Faith: 1. To seek out methods, even new ones, by which the faithful and missionary Institutes, working together, may better insert themselves into the populations or groups among whom they live or to whom they are sent (Nos. 10, 11), and with whom it is necessary to conduct a dialogue of salvation. 2. To establish groups of scholars who investigate the ways in which peoples think about the universe, about man, and about the attitude of their minds towards God, and who, in their theological considerations (No. 22), take into account all that is good and true. Such theological study should provide a necessary foundation for making adaptations, and these



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groups of scholars should also be involved in such adaptations. These adaptations should, among other things, consider methods of evangelization, liturgical forms, religious life, and ecclesiastical legislation (No. 19). With regard to the methods of evangelization and catechesis to be carried out (Nos. 11, 13, 14), the Sacred Congregation for the Propagation of the Faith should promote close cooperation among higher pastoral institutes. With regard to liturgical forms, these groups of scholars should send documents and proposals to the Council for the implementation of the Constitution on the Sacred Liturgy. As for religious life (No. 18), care must be taken that greater attention is not given to external forms (such as gestures, clothing, arts, etc.) than to the adoption of the religious character of the people or to their assimilation to the evangelical ideal. 3. To promote, at appropriate times, meetings of professors in seminaries in order to adapt curricula and to exchange information, in consultation with the aforementioned groups of scholars, so that better provision may be made for the needs of priestly formation today (No. 16). 4. To examine the most suitable way in which resources (priests, catechists, institutes, etc.) can be distributed in the territory, especially in order to better address the shortage of personnel in areas where the people are suffering.

[*Latin ed. p. 787*]

Acts of Pope Paul VI, VI, 787, 19. A suitable portion should be reserved each year for the formation and support of both the local clergy, missionaries, and catechists, as well as for groups engaged in studies, as mentioned above in paragraph 18. Bishops shall submit documents concerning these matters to the Sacred Congregation for the Propagation of the Faith (NN. 17, 29). 20. A Pastoral Council should be duly established; its task, according to N. 27 of the Decree Christus Dominus, is "to investigate matters pertaining to pastoral works, to consider them, and to draw practical conclusions therefrom"; furthermore, it should contribute to the preparation of the diocesan synod and oversee the implementation of the synodal statutes (N. 30). 21. In the missions, Conferences of Religious Orders and Unions of Religious Orders should be established, in which the Superiors Major of all Institutes of the same nation or region should participate, and in which their endeavors should be coordinated (N. 33). 22. Scientific institutions in the missions should be increased where possible and necessary, which should cooperate with each other, so that research and specialization efforts are properly organized; however, care should be taken to avoid duplication of similar activities in the same region (N. 34). 23. In order that immigrants from mission lands may be properly received and assisted by the bishops of traditionally Christian nations with appropriate pastoral care, cooperation with the missionary bishops is necessary (N. 38). 24. Regarding the laity in the missions: § 1. A sincere intention to serve in the missions, maturity, suitable preparation, professional specialization, and



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a sufficient period of time spent in the mission should be encouraged. § 2. Associations of the laity for missions should be effectively coordinated with each other. § 3. The local bishop should be concerned about such lay people. § 4. The social security of these lay people should be assured (N. 41).

[*Latin ed. p. 788*]

788 Acta Apostolicae Sedis - Official Commentary

## APOSTOLIC CONSTITUTIONS

### I. MARACAIBENSIS

A new ecclesiastical province is established in Venezuela, of which the metropolitan see shall be "Maracaibo."

### PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

### FOR PERPETUAL REMEMBRANCE

Having assumed the governance of the Christian commonwealth, which has extended not to this or that city, nor to this or that people, but, according to the prophecy of Christ (cf. Mt. 13, 21 sqq.), and according to His command (cf. Mt. 16, 15), to all nations and all creatures, nothing can be more pleasing or more solemn to Us than to establish new Churches, to change the established order, and to arrange the boundaries in a more suitable manner, provided that hope or fortune allows for greater increases to our most holy religion.

Therefore, when the venerable Brother Aloysius Dadaglio, Archbishop with the title of Lerus and Apostolic Nuncio in the Republic of Venezuela, proposed that a new ecclesiastical province be established in that land, with the Church of Maracaibo as its metropolitan, We, after careful consideration and with the advice sought from the Prelates who ought to be consulted, decree and order the following:

We establish a new ecclesiastical province in the Republic of Venezuela, which shall consist of the Churches of Maracaibo, Cabimas, and Coro, which We separate from the ecclesiastical province of Emeritensi in Venezuela, the last of which is separated from Caracensi.

Of these, Maracaibo shall be the metropolitan see, with the proper rights, and We hereby appoint the venerable Brother Dominic Roa Pérez, who has hitherto been the Bishop of Maracaibo, as Archbishop, with the firm hope that under his leadership, the new province will flourish greatly.

Furthermore, We wish that the venerable Brother Aloysius Dadaglio,



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or someone whom he may delegate, take care to carry out what We have commanded in these Letters, and to provide the necessary means.

Once the matter has been completed, the documents should be drawn up and sent promptly to the Sacred Congregation Consistorial, so that true copies may be made.

We wish this Constitution to be effective now and in the future; in such a way that those to whom it pertains may observe what has been decreed therein with religious devotion, and thus may it obtain its full force.

To the effectiveness of this Constitution, no prescription of any kind shall be opposed.

[*Latin ed. p. 789*]

The Acts of Pope Paul VI, number 789, will be able to take effect, since through it we derogate from all others. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and which have been signed by a public notary, as would be given if the original were presented. Given in Rome, at St. Peter's, on the thirtieth day of the month of April, in the year of Our Lord nineteen hundred and sixty-six, in the third year of Our Pontificate. For His Eminence, the Cardinal Secretary of State, B. HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church. CHARLES Card. CONFALONIERI, Secretary for the 8th Congregation. Franciscus Tinello, Regent of the Apostolic Chancery. Joseph Del Ton, Protonotary Apostolic. Eugenius Sevi, Protonotary Apostolic. In the Apostolic Chancellery, volume CXX, number 78. II. BARQUISIMETO. A new ecclesiastical province is established in the Republic of Venezuela, of which the head is the metropolitan Church of "Barquisimeto." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. It is customary for the Apostolic See to arrange the territories of ecclesiastical circumscriptions in such a way that, if necessary, they may be adapted to the reasons of the place and circumstances, so that the good and benefit of the faithful Christians may abundantly arise. Therefore, having considered the request of the venerable Brother Aloysius Dadaglio, Archbishop with the title of Lariano, and Apostolic Nuncio in the Republic of Venezuela, that we elevate the cathedral See of Barquisimeto to the dignity of a metropolitan see, and that we establish it as the head of the new province, we have deemed it necessary to proceed as follows, after having heard the opinion of those concerned, and to decree the following. We separate the diocese of Barquisimeto from the "metropolitan Church of Caracas" and, by the grace of God, we grant it the dignity of a metropolitan see, and we establish it as



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the head of the aforementioned new ecclesiastical province.

[*Latin ed. p. 790*]

790 Acta Apostolicae Sedis - Official Commentary. While we raise [the see] to the metropolitan rank, granting it the appropriate rights and privileges which are proper to dioceses of that order, and at the same time making it the head of a new ecclesiastical province, called Barquisimeto, which will consist of this metropolitan see and the Guanare diocese as a suffragan, also separated from the Caracas province. Therefore, the bishops of the Barquisimeto see will henceforth be adorned with the archiepiscopal dignity, the first of whom will be the venerable Brother Crispulo Benitez Fonturvel, hitherto Bishop of Barquisimeto, who will, of course, enjoy the rights and be subject to the obligations which, by common law, belong to archbishops of metropolitan rank. The Bishop of Guanare, however, will be subject to the jurisdiction of this metropolitan see. In order that these things which we have decreed may come to fruition, let the venerable Brother Aloysius Dadaglio, whom we have mentioned, or a delegated man by him, provided that he is constituted in ecclesiastical dignity, take care of this. Whoever completes this task shall order that appropriate documents be drawn up and sent to the Sacred Congregation Consistorial as soon as possible, signed in the customary manner and sealed. We will and desire that this Constitution be effective now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to take effect, since by it we derogate from all such. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the thirtieth day of the month of April, in the year of Our Lord nineteen hundred and sixty-six, in the third year of Our pontificate. For 8. R. E. Cancellario B. Hamletus I. Card. CICOGNANI, Charles Card. CONPALONIERI, from public affairs of the Church, 8. Congr. Consist. Pro-Prefect, Franciscus Tinello, Regent of the Apostolic Chancery, Iosephus Del Ton, Proton. Apost., Eugenius Sevi, Proton. Apost., Loco SB Plumbi, In Ap. Cane, tab., vol. CXX, n. 79.

[*Latin ed. p. 791*]

Acta Pauli PP. VI, 791, III, DE FERNANDO PÖO (SANCTAE ISABELLAE). The apostolic vicariate of Fernando Póo, in Equatorial Guinea, is raised to the rank of a diocese, and shall be called "Sanctae Isabellae."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION:



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Certain advancements, due to the labors undertaken and projects initiated, either by the Missionaries of the Most Holy Heart of Mary, or by native priests, have caused the apostolic vicariate of Fernando Póo to grow and to increase in Catholic affairs to such an extent that the Sacred Congregation of Propaganda Fide has judged that it can be raised to the rank of a diocese. Concerning this matter, having heard the opinions of those whose business it is, and having been petitioned by the Prefect of the same Sacred Congregation to effect this, we, with willing hearts, add our prayers and decree and order the following:

We raise the apostolic vicariate of Fernando Póo to the rank and dignity of a diocese, with the same boundaries, and we name it "Sanctae Isabellae," which shall be immediately subject to the Apostolic See and subject to the Sacred Congregation of Propaganda Fide. The bishop's residence shall be in the city commonly called Santa Isabel; the episcopal chair of the pastoral office shall be in the sacred edifice dedicated to the Immaculate Heart of the Blessed Virgin Mary, located in the same city, which we raise to the dignity of a cathedral.

With regard to the college of canons, we decree that, as long as it cannot be constituted due to the circumstances of the present time, diocesan consultants shall be chosen who will assist and aid the Bishop, and who shall cease from their service to the college of canons when it is established.

These Our Letters shall be carried into effect by he who presides over the Apostolic Delegation in West Africa, or by a priest delegated by him. Whoever completes this task shall endeavor to prepare appropriate documents and to send them to the Sacred Congregation of Propaganda Fide as soon as possible.

We will and order that this Constitution be effective now and forever; in such a way that those things which are decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. To the efficacy of this Constitution, no prescriptions of any kind shall be opposed.

[*Latin ed. p. 792*]

792 Acta Apostolicae Sedis - Commentary: Official acts can possess validity, provided that, through it, we abolish all others. Furthermore, no one is permitted to either divide or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are also subscribed by a public notary, shall possess the same full validity as if the original were presented. Given in Rome, at St. Peter's, on the fourth day of the month of May, in the year of Our Lord nineteen hundred and sixty-six, the third year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. Ioannes Calieri, Apostolic Protonotary.



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Sylvius Romani, Apostolic Protonotary. *Loco* £8 Plumbi *In Ap. Cane, tab., vol. CXX, n. 97.* APOSTOLIC LETTERS: Concerning the title and privileges of the Basilica Minor church of St. Joseph the Worker, located in the city of Barbacena, within the territory of the archdiocese of Mariana, given by PAUL PP. VI for the perpetual memory of the event. — The city of Barbacena, situated within the territory of the archdiocese of Mariana, is distinguished by the temple dedicated to St. Joseph the Worker. Indeed, the size of the building, the excellent style of its construction, the very high dome that adorns the edifice, the variety of marbles and other ornaments, all inspire admiration in those who behold them. But, what is even more important, this church is a renowned seat of piety. Long ago, the faithful who were pilgrims were accustomed to visit a small sacred building that was located in the same place, before this temple was constructed; and now, a large number of people, even from the city of the workshops, frequently visit it.

[*Latin ed. p. 793*]

By order of Act No. 793 of the Most Holy Father Paul VI, especially on feast days, this new church will be celebrated, receiving the gifts of divine grace. For this reason, it has been appropriately named a sanctuary. Moved by all of this, and desiring to promote the cult of Saint Joseph, the model and protector, the Most Reverend Brother Ansgarius de Oliveira, Archbishop of the aforementioned Mariana, requested that We grant that illustrious church the name and the right to be a Minor Basilica. In response to these requests, and with the support of the clergy and the faithful, and with the recommendation of the Most Reverend Brother Sebastian Baggio, Archbishop with the title of Ephesus and Apostolic Nuncio in Brazil, We have willingly decided to comply. Therefore, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in every respect, We elevate the church, dedicated to God in honor of Saint Joseph the Worker in the city of Barbacena, to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to that title. Notwithstanding any contrary provisions. We decree, We establish, We declare that these present letters shall remain forever valid and effective; that they shall have and shall obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that, from this moment forward, they shall be void and of no effect, if anything to the contrary, regarding these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of September, in the year 1965, the third year of Our pontificate. & HAMLETUS I. Card. CICOGNANI.



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II. The title and privileges of a Minor Basilica are granted to the cathedral church of Botucatu.

PAUL VI, POPE. For the perpetual memory of this event.

— The cathedral church of Botucatu, dedicated to Saint Anne, is recommended for its size, the style of its structure, in which Gothic art harmoniously blends with the architectural principles of this age, and its valuable furnishings. To it has been restored and added even greater magnificence and dignity.

[*Latin ed. p. 794*]

794 The Acts of the Apostolic See – an official commentary – are also provided, and rightly so, because it is a distinguished seat of piety; indeed, the sacred rites are celebrated there with the splendor to which they are due, and the faithful people frequently devote themselves to divine matters, and they honor Saint Anne with constant devotion, whose venerable image is present in the church. Therefore, this temple is held in the highest esteem throughout the entire archdiocese, and it is regarded as a kind of symbol of religious unity. Desiring to further promote the study of piety with new additions, the Venerable Brother Henry Golland Trindade, Archbishop of Botucatu, together with the Venerable Brother Silvio Maria Dario, Bishop in the titular see of Oppidum Novum, and his Auxiliary, requested that We grant the title and status of a Minor Basilica to that temple. Having gladly accepted these requests, We, after consulting with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby elevate the cathedral church of Botucatu, dedicated to God in honor of Saint Anne, the Blessed Virgin Mary, the Mother of God, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of that name. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of November, in the year 1965, the third year of Our Pontificate.

**HAMLETUS I.**

Card. CICOGNANI

a publicis Ecclesiae negotiis

The Blessed Virgin Mary, commonly called "Peña de Francia," is chosen



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as the principal celestial patron of the civil province of Salamanca.

**PAULUS PP. VI**

For the perpetual memory of this event.

The Blessed Virgin Mary is shown to be cultivated with singular piety, to whom, with the common name added ("Peña de Francia"), the principal seat within the territory of the diocese of Salamanca is dedicated. This devotion has been practiced since the 15th century, when the image of the same Mother of God...

[*Latin ed. p. 795*]

It is reported, in a most remarkable manner, that this occurred. John II, the King, himself visited the place where this was said to have happened, and entrusted the cult of the Mother of God, depicted in that image, to the brethren of the Order of Preachers. From then on, this form of Marian piety spread throughout Spain, so that not only the faithful of the common people, but also those who possessed the highest authority, flocked to it as if to a source of heavenly graces. Approving of this fervor of spirit, Our Predecessors, the Supreme Pontiffs, namely Martin V, Callistus III, Sixtus IV, Gregory XIII, Clement VIII, and Paul V, bestowed numerous privileges upon the sacred edifice, or sanctuary, where that image is displayed. Finally, under the pontificate of Pius XII, the Catholic Church being governed by him, the image was solemnly adorned with a golden diadem in the year 1952. As a result of this, the cult of the Blessed Virgin Mary, now called "Peña de Francia," grew with a certain new impetus, and, extending beyond the borders of Spain, spread into Portugal and into overseas regions. In particular, besides the Church of Salamanca, the dioceses of Ciudad Rodrigo and Piacenza in Spain participate in this devotion, which dioceses are included in the civil province of Salamanca. Therefore, prayers have been presented to Us by our beloved son, Anthony Estella Bermúdez de Castro, President of the "Provincial Deputation of Salamanca," so that We might declare the Most August Virgin, bearing that name, to be the principal Patroness before God of the aforementioned civil province, with all due honors and liturgical privileges. To this petition, the Venerable Fathers Maurus Rubio Repulías, Bishop of Salamanca; Demetrius Mansilla Reoyo, Bishop of Ciudad Rodrigo; and John Peter Zarranz and Pueyo, Bishop of Piacenza in Spain, have readily given their support, and they have testified to Us that the entire clergy and the faithful people desire the same. Gladly fulfilling these wishes, We, after consultation with the Congregation of Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby establish and declare, in perpetuity, the Blessed Virgin Mary, commonly invoked as "Peña de Francia," to be the principal Patroness before God of the entire civil province of Sala-



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manca, with all the honors and liturgical privileges that properly belong to the principal Patrons of regions. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, and We declare that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that it shall be rightly judged and determined accordingly; and that, from this moment, they shall be void and of no effect, if.

[*Latin ed. p. 796*]

796 Acta Apostolicae Sedis - Commentarium Officiale. Quidquid, super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit, nihil aliud. Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die xiv mensis Maii, anno MCMLXVI, tertio Pontificatus Nostri. © HAMLETUS I. Card. CICOGNANI a publicis Ecclesiae negotiis IV Titulo ac privilegiis Basilicae Minoris paroecialis ecclesia Beatae Mariae Virginis « de Mongui », dioecesis Duitamensis, decoratur. PAULUS PP. VI Ad perpetuam rei memoriam. — Sedes religionis. Ínclita et illustris praedicatur paroeciale templum augustae Virgini Deiparae sacrum, quod in oppidi « Mongui » vulgo appellati ac dioecesis Duitamensis non modicum vertit ornamentum. Ibi enim proposita est imago eiusdem Dei Genetricis, quam Philippus II, Rex Hispanorum, fertur dono dedisse. Ad eam innumeri fere Christifideles, e tota Columbiana Dicione, pietatis causa se effundere consueverunt; quam ob rem factum est, ut simulacrum illud, anno MCMXXIX, aureo diademate redimiretur et Beata Maria Virgo « de Mongui » nuncupata, anno MCMLV, universae dioecesis Duitamensis renuntiaretur caelestis Patrona. Ecclesia autem, quae eiusdem sacrae dicionis sanctuarium mariale merito appellatur, non solum incensa fidelium pietate sed etiam antiquitate, siquidem anno MDCCLX fuit perfecta, molis amplitudine aliisque rebus, quibus ei decor accrescit, affatim, commendatur. Preces igitur a Venerabili Fratre Iulio Franco Arango, Duitamensi Episcopo, qui vota quoque cleri et populi sibi commissi significavit, Nobis sunt adhibitae, ut praeclarum hoc et nobile templum paroeciale Basilicae Minoris nomine ac iure honestaremus. Quibus libenti animo statuimus obsecundare, fore confisi, ut pia hac animorum alacritate vita christiana amplis roboretur incrementis. Itaque, e Sacrae Rituum Congregationis consulto, certa scientia ac matura deliberatione Nostra deque Apostolicae potestatis plenitudine, harum Litterarum vi perpetuumque in modum paroecialem ecclesiam, Beatae Mariae Virgini « de Mongui », ut appellant, dicatam, ad dignitatem Basilicae Minoris evehimus, omnibus adiectis iuribus ac privilegiis, quae templis eodem honore insignibus rite competunt. Contrariis qui-

[*Latin ed. p. 797*]

Acta Pauli PP. VI, 797, notwithstanding any obstacles. We decree, we



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establish, we decide that these present Letters shall forever remain valid and effective; that they shall fully and completely produce and obtain their intended effects; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment forward, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the fourth day of the month of June, in the year 1966, the third year of Our Pontificate.

**SB HAMLETUS I.**

Card. CICOGNANI

*Epistula Ad E.mum P. D. Paulum S. R. E. Cardinalem Marella, quem Legatum eligit, ut celebritatibus et coetibus praesideat Pittsburg! habendis a Sodalitate v. d. « Confraternity of Christian Doctrine ».

**PAULUS PP. VI**

Dearest Son, greetings and the Apostolic Blessing.

After the most serious voice of the Second Vatican Ecumenical Council, recognizing the pastoral needs of these times, has spoken at the tomb of Peter, the Sodalitas or Confraternity of Christian Doctrine, with prudent deliberation, has decided to celebrate its quinquennial convention this year in Pittsburg, in the city of Pennsylvania, so that not only members from the United States of America and Canada, but also from Latin America, may participate, and that chosen individuals from other continents may also attend. Therefore, since the importance of this same convention has increased so greatly, We have turned Our mind to it with particular care, especially because the matter in question is most salutary and highly suitable for this age.

As is known, this Sodalitas, which is happily spread throughout America, and whose members are from the lay order, has great power to benefit the life of the Church and provides outstanding assistance to it, so that it may fulfill its salvific mission in the world. All of these things are accomplished by this Association through the transmission of Christian doctrine, to children and young people who attend non-Catholic schools, and to adults, both within and outside the boundaries of the Church.

[*Latin ed. p. 798*]

798 Acta Apostolicae Sedis - An official commentary concerning those matters which pertain to the instruction of those who are to be led to the knowledge of Christ and His mystical Body. Therefore, that this event may be endowed with greater splendor, We, Our most beloved Son, choose, con-



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stitute, and declare you, Cardinal Legate, to preside over these celebrations and gatherings, representing Our person. Because it is evident that you always devote great diligence to matters pertaining to the holy religion, and because We have no doubt of your good will towards those who are devoted to the Christian Faith, We are confident that you will admirably fulfill this office entrusted to you, and We hope that, through your encouragement, this Society will undertake its endeavors with even greater zeal and strive to expand them. This purpose which is proposed to it is entirely in accordance with the opinion of the aforementioned universal Synod and derives its reason from the most noble mandate of that Synod; for the Fathers, gathered in the Holy Spirit, decreed: "To all... the faithful, a most important duty is imposed to strive that the divine message may be known and received by all men everywhere on earth." Furthermore, it is necessary that the laity participate more frequently in the spreading of the Word of God, since, alas, the number of ministers of the sacred order is diminishing somewhat here and there. Moreover, the laity can sometimes more easily reach those whom the clergy cannot reach due to a lack of available priests. But such an apostolic action, which is very opportune, indeed necessary, in order to be fruitful and effective, must flow from a soul united with God and nourished by His grace. For the laity, as the same Council reminds us, "living by the faith in the divine mystery of creation and redemption," and properly prepared through spiritual instruction, should undertake only such works. To these, it is necessary to add human aids, pertaining to the cultivation of the mind, arts, and technical and social matters. In particular, those who pursue the aims of this Society, which deserves so much, should keep in mind the following admonition of the aforementioned universal Synod, concerning the apostolate of the laity "for evangelizing and sanctifying people": "Now, since in our times, materialism of various kinds is widely spread everywhere... the laity must not only learn the Catholic doctrine more diligently... but must also exhibit a witness of the evangelical life)."

1 Decree on the apostolate of the laity 1, 3.

2 Ibid. 6, 29.

3 Ibid. 6, 31.

[*Latin ed. p. 799*]

Knowing for certain that the most beloved members of this Society will diligently follow those salutary precepts which are commended to them, We are pleased to affirm that the Church regards them with a special benevolence and places great hope in their works. For the good faithful are, in a certain sense, ministers of Christ, as Saint Augustine exhorts, asserting: "When you hear, brothers, the Lord saying: Where I am, there also shall be my minister; do not think only of good bishops and priests. You also, in your own way, minister to Christ, by living well, by giving alms, and



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by preaching His name and doctrine as far as you are able." These things stir Our heart when We consider the upcoming meeting of the Society, dedicated to Christian Doctrine. Finally, to you, Our beloved son, and to all those who participate in it, We gladly impart the Apostolic Blessing, a pledge of the highest graces and a testament of Our affection. Given in Rome, at Saint Peter's, on the twenty-sixth day of the month of August, in the year 1966, the fourth year of Our pontificate.

**PAULUS PP. VI**

ADDRESSES

I. Addressed to the faithful before the altar.

* Dear children! Have you heard of Our "motu proprio," entitled, by the words with which it begins, *Ecclesiae Sanctae*, which was published last week? This document concerns the implementation of four conciliar decrees: that concerning the office of Bishops, that concerning Priests, then that relating to religious life, and finally that concerning missionary activity. The practical application of the conciliar dispositions is not a simple or easy task; it requires study, clarity, authority, and time, especially where it is a matter of introducing some reform or innovation into that traditional, complex, ordered, and sensitive organism that is the Catholic Church.

* John 12:26; PL 35, 1768.

* August 17, 1966.

[*Latin ed. p. 800*]

800 Acta Apostolicae Sedis - Commentarium Officiale. The Council has established certain norms, to which obedience is due; but at other times it has enunciated principles, criteria, and decrees, to which concrete fulfillment must follow, through new laws and instructions, through new organs and offices, through spiritual, cultural, moral, and organizational movements, which will involve many people, much effort, and perhaps many years. The vitality of the Catholic Church. The Council has left to the Church not only a rich treasure of doctrines and operative impulses; it has also left an inheritance of duties, precepts, and commitments, to which the good will of the Church must correspond, so that the Council may have real efficacy and achieve the goals it has set. From this, one can see the importance of the post-Council period, which first affects those within the Church who hold office and responsibility for leadership, and then the entire People of God. In a certain sense, the period following the Council is more serious and laborious than that of its celebration. This period, which is characterized by acceptance and fidelity to the conciliar conclusions, tests and highlights the vitality of the Catholic Church. What are the post-conciliar manifestations of the vitality of the Church? The first, solemn, universal, but occasional one was the celebration of the



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extraordinary Jubilee, which revived the religious and moral fervor of the Church, focusing the faithful around the Bishop and the Cathedral, making them better aware of the sources of truth and grace flowing from the hierarchical ministry, and better savoring the sense of community that must animate and unite in faith and charity, in prayer and in activity, the followers of Christ. We are pleased to note that where the Jubilee was piously organized, it has yielded very happy results: the vitality of the Church has shown a magnificent and promising sign of its authentic animation, namely, its religious vitality. Legislative activity of the Church. But this is not the only sign. Another is given by the legislative fertility promoted by the Council. Can the Church of God lack this activity? We know well that in many places, the legislative activity of the Church is viewed with antipathy, as if it were opposed to the freedom of the children of God, antithetical to the spirit of the Gospel, and hindering spontaneous...

[*Latin ed. p. 801*]

Acta Pauli PP. VI 801: The expression of the charisms proper to the People of God, which hinders the historical development of the ecclesiastical organism, resulting in its estrangement and retardation in relation to the historical development of temporal society. But we do not see how the Catholic Church, if it wishes to be faithful and consistent with the constitutive principles of its divine Founder, can dispense with giving itself a ((canon law)). If the Church is a visible, hierarchical society, committed to a salvific mission, which admits of only one specific realization, a guardian of a Word that must be strictly preserved and apostolically spread, responsible for the health of its faithful and the evangelization of the world, it cannot do without giving itself laws, consistently derived from Revelation and the ever-present needs of its internal and external life. To correct the possible inconveniences of what is called ((legalism)), the first remedy will not be to abolish ecclesiastical law, but to replace imperfect or anachronistic canonical prescriptions with better-formulated canonical prescriptions. He who harbors a preconceived aversion to the law of the Church does not possess the true *sensus Ecclesiae*; and he who believes he is advancing the Church by simply demolishing the structures of its spiritual, doctrinal, ascetic, and disciplinary edifice, in practice demolishes the Church, embraces the negative spirit of those who desert it, and who do not love it, and does not build it. Let us read Saint Paul; let us see the first authentic steps of the life of the Church; and we will see how the concern to express positive and authoritative norms for the defense, support, and guidance of the Christian community demonstrates the vitality of the Church, and how such concern speaks of the wisdom, strength, and charity of those "whom the Holy Spirit has set apart as bishops to rule the Church of God."

Necessary response of the faithful: We must remember these things,



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dearest children, for we are at the beginning of a new and great legislative period for the Church. The Council inaugurated it; "renewal" demands it; the intention to revise the Code of Canon Law requires it. Therefore, we must strive to recognize in the legislative activity of the Church a manifestation congenial to its mission; we must endeavor to "keep abreast," as it were, of the new ecclesiastical legislative developments, especially Act. 20, 28. 52 - A. A. S.

[*Latin ed. p. 802*]

The Acts of the Apostolic See - Official Commentary 802, concerning those matters which directly concern us; and rather than feigning disinterest or disdain for canonical norms, we shall strive to understand their spirit, to observe their precepts, and to appreciate their pastoral solicitude. Thus is the Church loved, and thus is one made a participant in the flow of its ever-youthful vitality. This is what we sincerely wish for you, blessing you all.

To those who attended the first convocation held in Rome by the International Society for the Protection of People from Harmful Rays:

"Ladies and Gentlemen,

At the conclusion of the works of your first international congress, which took place in Rome these days, you were eager to visit us. Therefore, we gladly welcome you here in our summer residence and offer you a cordial welcome.

What pleases us on the occasion of your visit is, first of all, the fact that men and women from all political, religious, and cultural backgrounds have been eager to gather together to study, in a spirit of fraternity and friendship, the consequences – sometimes grave – of ionizing radiation on the health of peoples, and to seek appropriate remedies to limit or reduce these harmful, or even disastrous, effects.

In this regard, we cannot fail to note that your undertaking is entirely in line with a general trend of our time, namely, the awareness of the universal or global dimension of all major problems of our time. Our predecessor, Pope John XXIII, already emphasized this in his memorable encyclical *Pacem in terris*, when he stated that today, "life in society...demands the collaboration of all according to the multiple modalities that the current development of civilization makes possible, desirable, or necessary..."* or when he observed that "...recent advances in science and technology have had a profound influence on men and have determined among them, throughout the surface of the earth, a movement tending to intensify their collaboration and strengthen their union..."*

And in turn, the Second Vatican Ecumenical Council *

Die 10 mensis septembris a. 1966. A. A. S. 55 (1963) p. 265. A. A. S. ibid.



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p. 291. 1 2

[*Latin ed. p. 803*]

The Acts of Pope Paul VI, paragraph 803, provided the opportunity to recognize in various documents this fact of the solidarity of all men, particularly in the pastoral Constitution on the Church in the modern world, where it is stated that it is fitting to highlight among the positive values of our time: "... the taste for science and the unwavering fidelity to truth in scientific research, the need to work in teams within specialized groups, the sense of international solidarity, the increasingly clear awareness of the responsibility that scientists have to help and even to protect men..." The text that We have just cited invites Us to emphasize another characteristic of your Congress. We wish to speak of this concern that you have for the health of man, of all men, and thereby for the future of all humanity. This desire, this will to place yourselves at the service of suffering or threatened humanity, can only meet with Our encouragement and approval. Therefore, with a generous heart, We offer Our best wishes for the future of your Association, and We commend to Our prayers all that you undertake to promote the peaceful use of nuclear energy in its various fields of application. It is with these sentiments that We invoke upon you and the members of your families, upon your professional activities as well as your research and studies in service of man and of peace, the abundance of heavenly favors, and We grant to all, especially to Our sons and daughters of the Catholic Church, the Apostolic Blessing.

To the Most Excellent Man, Juracy Magalhäes, Minister of Foreign Affairs of the Federative Republic of Brazil.

"Sir Minister, it is with great pleasure that We receive, in this Our summer residence, the visit that Your Excellency makes to Us, in Your capacity as Minister of Foreign Affairs of the Republic of the United States of Brazil. In welcoming you, Our thoughts spontaneously turn to the great Nation that Your Excellency represents."

[*Latin ed. p. 804*]

804 Acta Apostolicae Sedis - Commentarium Officiale. We recall with unforgettable joy the occasion when we had the pleasure of meeting you personally, when you were the Pastor of the Metropolitan Church of Milan; you received us with signs of the highest esteem and consideration, and you provided us with impressions and experiences that have been indelibly imprinted upon our spirit. We turn, in a particular way, to your noble people, who, faithful to the Christian and civic traditions of their ancestors, strive diligently to ensure their own spiritual and material well-being, and also to contribute to the prosperity of the sister peoples of other nations. The glorious religious history of the Brazilian people, which began at the very dawn of its discovery with the celebration of the Holy Mass,



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and which, subsequently, has developed through four centuries of ever more important affirmations, through the fearless action of missionaries, the progressive organization of the Hierarchy and the Clergy, the beneficial establishment of religious Orders and Congregations, the creation and expansion of the works with which the Church serves souls, leads this Apostolic See to have firm hopes that the evangelical message, which this people received with such great willingness, will produce in it ever more abundant fruits of a living and active faith, of a sincere and faithful religious practice, of virtuous and moderate customs. The great natural resources, which Divine Providence has placed within its grasp, constitute for it a valuable source of economic progress, which, after first satisfying its internal needs, will one day also benefit the entire family of peoples. Its peaceful, orderly, and industrious nature, a fruit of the integration of such diverse ethnicities into a single national community, and its constant aspiration for social progress that is in harmony with the profound demands of humanity, represent for it the prerequisites for considerable development in all sectors of life, a development that, accompanied by appropriate initiatives, will undoubtedly lead it, by significant steps, along the paths of that prosperity which today science and technology seem to offer to men. All this spiritual and material progress, the Brazilian people today have the satisfaction of seeing in a stage of gradual realization, and, with the tenacity that is its own, it strives to intensify it even further, thus honorably securing the place that is due to it in the peaceful fellowship of sister nations. These are the thoughts that spontaneously come to our mind as we direct our warm greetings to you, Lord Minister.

[*Latin ed. p. 805*]

To the Most Excellent, personally, to the government which Your Excellency so worthily represents, and to the people of your noble homeland, concerning whom, with all our esteem and affection, we implore Almighty God for the most abundant graces of prosperity and peace, with our Apostolic Blessing.

IV. To the Most Excellent *Virum*, EI Hadj Ahmadou Ahidjo, President of the Republic of Cameroon.

*Monsieur le Président,*

When Your Excellency expressed the desire to come to visit Us, We readily acceded to your request, and it is with joy that We receive you today in our home, along with the distinguished individuals who accompany you. In your person, Monsieur le Président, We welcome all of Cameroon, and it is very pleasing to Us to express to you Our heartfelt satisfaction. Indeed, close ties have long been forged between your country and the Catholic Church. Our missionaries, as you know, have never had any ambition other than to serve those whom they came to evangelize, and their most legitimate pride is to see the Church in Cameroon today led to its



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highest levels by authentic sons of this noble nation. We can assure you of this: the Catholics of Cameroon are eager to work with all their strength for the economic, social, cultural, and moral development of your country, in mutual concord and with respect for all their fellow citizens.

Many advancements have marked Cameroon since its entry into the community of nations as a free and independent nation. And We know how much you are committed, in friendship with your neighbors, to working for the constant improvement of the living conditions of these populations whose trust has brought you to the leadership of the State. There is no doubt that, beyond the differences of races, languages, customs, and religions, this common will to promote the entire country is a powerful factor of success on the path of development on which you have embarked with such zeal.

*September 15th, in the year of Our Lord 1966.*

[*Latin ed. p. 806*]

Acta Apostolicae Sedis - Official Commentary 806. We, for Our part, see in your visit a solemn tribute to the spiritual values upon which all civilization is founded. Moreover, We have already appreciated the sympathy with which you have followed the course of the ecumenical Council, by having yourselves officially represented at both its opening and its conclusion, from which "a stream of affection and admiration flowed forth upon the modern human world."* And it is with joy that We have recently given Our approval to the establishment of diplomatic relations between the Federal Republic of Cameroon and the Holy See. We are pleased to see in this a new factor of concord and understanding between nations, and therefore an additional milestone on the path to peace among all men. May Cameroon remain faithful to this peaceful vocation and continue, in the place that is its due within the great family of peoples, to walk in the ways of progress and fraternity for the greatest good of all its sons. It is with this hope that We earnestly invoke upon Your Excellency, upon the Honorable Minister of Foreign Affairs, and upon the distinguished personalities who accompany you, as well as upon the entire noble Cameroonian nation which is so dear to Us, the abundance of the Blessings of Almighty God.

1. Speech of December 7, 1965, A. A. S. 58 (1966) p. 56.

[*Latin ed. p. 807*]

Sacred Congregational Acts 807. SACRED CONGREGATION CONSISTORIAL. I. OF BARCELONA. DECREE. Concerning the erection of the dignity of Custodian of the Treasury in the cathedral chapter of Barcelona, raised to the archiepiscopal level, the Most Reverend Lord Gregory Modrego and Casáus, Archbishop of Barcelona, requested from the Apostolic See that a capitular dignity, to be called "Custodian of the Treasury," be erected in the cathedral chapter of Barcelona, according to the custom of



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canonical colleges under the archdiocese in the Spanish jurisdiction. The Sacred Congregation Consistorial, after mature deliberation, and with the favorable opinion of the Most Reverend Lord Anthony Riberi, titular Archbishop of Dara and Apostolic Nuncio in Spain, considering the urgent nature of the matter, and by virtue of the special faculties granted to it by the Most Holy Lord our Pope Paul VI, by Divine Providence, deemed it fitting to accept the presented petition. Therefore, with the consent of those who have or are presumed to have an interest in the matter, and by the present Consistorial Decree, which shall have the same validity as if it were issued by Apostolic Letters bearing the seal, the dignity of Custodian of the Treasury is permanently erected and established in the cathedral chapter of Barcelona. Thus constituted, the Custodian of the Treasury is endowed with all the rights and privileges with which such dignities are commonly endowed and enjoy. To carry out these matters, the aforementioned Sacred Congregation Consistorial appoints the Most Reverend Lord Anthony Riberi, granting him the necessary and appropriate faculties, including the power to delegate, to any man established in ecclesiastical dignity, for the purpose in question.

[*Latin ed. p. 808*]

Acts of the Apostolic See - Official Commentary 808, imposing this obligation upon him, to return, as soon as it is permissible, the authentic copy of the executed act to the aforementioned Sacred Congregation. All contrary opinions notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 6th of August, in the year 1966. CHARLES Cardinal CONFALONIERI, Pro-Prefect. L. © S. © Franciscus Carpino, Archbishop titular of Serdica, from the Second Secretariat.

## SACRAMENTO - STOCKTON

DECREE

Concerning the alteration of the boundaries of the Dioceses of Sacramento and Stockton. A county exists, generally known as Alpine County, which is entirely surrounded by the territory of the Diocese of Sacramento, and which appears to be destined to experience a significant increase in population in the near future. Considering the greater spiritual good for the Christians residing there, the Most Reverend John Bell, Bishop of Sacramento, expressing the sentiments of the entire group of diocesan Consultors, with the consent of the Most Reverend Hugh Aloysius Donohoe, Bishop of Stockton, requested from the Apostolic See that the entire territory of the aforementioned Alpine County be separated from the Diocese of Sacramento and attached to the Diocese of Stockton.

This Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Giles Vagnozzi, Archbishop titular of Myra,



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and Apostolic Delegate in the United States of America, having approved the requested alteration for the eternal salvation of souls, and by virtue of the special faculties granted to it by His Holiness, our Most Holy Father Paul VI, by Divine Providence, Pope, deemed it fitting to grant the request. Therefore, with the consent, as far as necessary, of those who have or are presumed to have an interest, by the present Consistorial Decree, the entire territory of the aforementioned county is detached from the Diocese of Sacramento.

[*Latin ed. p. 809*]

The Sacred Congregation for the Propagation of the Faith, in its 809th session, has permanently attached the territory of Alpine County and that which belongs to the diocese of Stockton to it, thereby altering the boundaries of both ecclesiastical jurisdictions. Furthermore, the Sacred Congregation instructs the Consistory to ensure that documents and records pertaining to the clergy, faithful, and temporal goods of the aforementioned territory are, if any exist, promptly transmitted from the archives of the diocese of Sacramento to the archives of the diocese of Stockton. To accomplish all of this, the Sacred Congregation appoints the Most Reverend Father Giles Vagnozzi, granting him the necessary and appropriate powers, including the authority to delegate to any man holding an ecclesiastical office, the task of submitting to the aforementioned Sacred Congregation, as soon as it is permissible, an authentic copy of the completed execution. Concerning these matters, the present Consistorial Decree shall be valid as if it were issued under the Apostolic seal. Given in Rome, from the halls of the Sacred Congregation, on the 15th day of September, in the year 1966.

CAROLUS Card. CONFALONIERI, Pro-Prefect.

L. © S.

83 Franciscus Carpino, Archbishop titular of Serdica, Secretary.

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

### KISUMU - KISII

DECREE

Concerning the alteration of diocesan boundaries.

Since the ecclesiastical boundaries between the dioceses of Kisumu and Kisii in Kenya no longer corresponded to the needs of the missionary apostolate, it has been deemed appropriate to proceed with a partial alteration of the boundaries between the aforementioned ecclesiastical jurisdictions. Therefore, this Sacred Council, for the propagation of the Christian Name,



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decrees:

[*Latin ed. p. 810*]

The Acts of the Apostolic Congregation – Official Commentary 810, carefully considered, with the consent of the Ordinaries concerned, and after a favorable opinion was heard from the Most Reverend and Venerable Lord Vidon, God's Minister, titular Archbishop of Tuscamia and Apostolic Pro-Nuncio in Kenya, exercising the powers granted to him by the Most Holy Pope, Our Lord Paul VI, by Divine Providence, has decided to amend the boundaries between the aforementioned ecclesiastical divisions in such a way that the civil districts of Borabu North and Borabu West, which until now entirely belonged to the Diocese of Kisumu, should be separated from that same Diocese of Kisumu and attached to the Diocese of Kisiian. The same Sacred Congregation, being present, ordered that this Decree be issued. Notwithstanding any objections whatsoever. Given at Rome, from the offices of the Sacred Dicastery for the Propagation of the Faith, on the 5th day of May, in the year of Our Lord 1966. G. P. Card. AGAGIANIAN, Prefect. L. © S. Edward Pecoraio, Under-Secretary.

[*Latin ed. p. 811*]

The Roman Curia Diary, 811. DIARIUM ROMANAE CURIAE. Tuesday, September 13, 1966. The Holy Father, Pope Paul VI, received in an Official Visit His Excellency, the Honorable JTJRACY M. A. GALHIES, Minister of Foreign Affairs of Brazil. Thursday, September 15, 1966, the Holy Father, Pope Paul VI, received His Excellency, the Honorable EL HADJ AHMADOU AHIDJO, President of the Federal Republic of Cameroon.

SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father, Pope Paul VI, happily reigning, deigned to appoint:

Assistant at the Papal Throne: February 10, 1966. His Excellency, Reverend Monsignor Borja do Amarai Francesco, Bishop of Taubaté.

Apostolic Protonotaries, as if participating: December 7, 1965. Monsignor Bernardini Mario (Pisa). June 6, 1966. Monsignor Oonway Giacomo Giuseppe (Kildare). September 28, 1966. Monsignor Bergamo Giuseppe (Salerno). July 2, 1966. Monsignor Benetti Antonio (Milan). September 16, 1966. Monsignor Maggiolini Carlo (Milan).

By Letters from the Secretary of State, the Holy Father, Pope Paul VI, happily reigning, deigned to appoint:

August 4, 1966. His Excellency, Reverend Monsignor Hnilica Paolo, titular Bishop of Rusado, Consultor of the Sacred Congregation for the Oriental Church. September 30, 1966. Reverend Fathers Said Marco, of the Order of the Preachers, and Crescenzio from Jesi, of the Order of Friars Minor Capuchin, Consultors of the Sacred Congregation of the Discipline of the Sacraments. September 16, 1966. Monsignor Zabkar Giuseppe, Permanent



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Observer of the Holy See at the U.N.E.S.C.O.

[*Latin ed. p. 812*]

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HONORS

With tickets from the Secretariat of State, the Most Holy Father Paul VI, happily reigning, deigned to bestow:

The Insignia of the Order of Saint Gregory the Great: May 21, 1966. Upon Mr. Tiberghien Eugenio (Lille).

The Knighthood of the Order of Saint Gregory the Great: June 1, 1966. Upon Mr. Orecchia Rinaldo (Rome).

The Commander's Cross with Insignia of the Order of Saint Gregory the Great, civil class: April 19, 1966. Upon Mr. Stoppani Zenobio Augusto (Rome).

May 26: Upon Mr. Magliari Galante Luigi (Italy).

May 26: Upon Mr. Maresca Adolfo (Italy).

May 26: Upon Mr. Pirrami Traversari Silvio (Italy).

May 26: Upon Mr. Speranza Vincenzo (Italy).

June 17: Upon Mr. Aguiar Orazio Domenico (Strasbourg).

The Commander's Cross with Insignia of the Order of Saint Gregory the Great, military class: April 27, 1966. Upon Mr. Caccavale Raffaele (Italy).

The Insignia of the Order of Saint Gregory the Great, civil class: April 19, 1966. Upon Mr. Cinque Aurelio (Albano).

April 19: Upon Mr. Ferretto Ferdinando (Rome).

April 19: Upon Mr. Ferretto Filippo (Rome).

May 30: Upon Mr. Amici Enrico (Rome).

May 30: Upon Mr. Ladelci Francesco (Rome).

May 30: Upon Mr. Poscetti Saverio F. (Rome).

June 6: Upon Mr. Carra Giusto (Trieste).

The Commander's Cross of the Order of Saint Gregory the Great, civil class: February 1966. Upon Mr. Bourgeois Giorgio (Strasbourg).

February: Upon Mr. Meck Enrico (Strasbourg).

March 3: Upon Mr. Sabatucci Francesco (Rome).

March 9: Upon Mr. Ungari Camillo (Rome).

March 9: Upon Mr. Taborelli Angelo (Milan).

March 22: Upon Mr. Trabattoni Carlo (Milan).

April 12: Upon Mr. Agostini Gerardo (Rome).

April 12: Upon Mr. Bertucci Lamberto (Rome).

April 12: Upon Mr. Bubbico Mauro (Rome).

April 12: Upon Mr. Crescenzi Carlo (Rome).



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April 12: Upon Mr. Crocco Alfredo (Rome).
April 12: Upon Mr. Della Torre Giovanni (Rome).
April 12: Upon Mr. Di Segni Alberto (Rome).
April 12: Upon Mr. L'Ettore Giovanni (Rome).

[*Latin ed. p. 813*]

Diarium Romanae Curiae, April 12.
(Numbers: 14, 19, 5, 6, 10, 16, 21, 23, 26, May, 30, 8, 13, 21, 1966, June, 813)
To Mr. Loriedo Renato (Rome).
To Mr. Mammì Oscar (Rome).
To Mr. Marazza Ercole (Rome).
To Mr. Pala Antonio (Rome).
To Mr. Sapio Luigi (Rome).
To Mr. Tabacchi Attilio (Rome).
To Mr. Arrigoni Angelo Giacomo (Lugano).
To Mr. Hulpiau Raffaele (Malines-Bruxelles).
To Mr. Tait Aldo (Rome).
To Mr. Nuvoloni Ludovico (Italy).
To Mr. Delarbre Enrico (France).
To Mr. Moustafà el Diwani (Arab Republic of Egypt).
To Mr. Fournier Pietro (Annecy).
To Mr. Martone Carlo (Boiano-Campobasso).
To Mr. Filippi Nicola (Rome).
To Mr. Panella Pericle (Rome).
To Mr. Ventura Antonio (Rome).
To Mr. von Hassel Henning-Leopold (Germany).
To Mr. Veillet-Lavalleè Marco (Meaux).
To Mr. Balestrieri Pasquale (Italy).
To Mr. Carini Tommaso (Italy).
To Mr. Cavaglieri Alberto (Italy).
To Mr. Cavajoni Eugenio (Italy).
To Mr. Cottafavi Luigi (Italy).
To Mr. Gardini Walter (Italy).
To Mr. Grossi Luigi (Italy).
To Mr. Jannelli Francesco (Italy).
To Mr. Nevóla Saturno (Italy).
To Mr. Santacatterina Giovanni (Italy).
To Mr. Troisi Fiorenzo (Italy).
To Mr. Viola Giovanni (Italy).



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To Mr. Cecconi Giovanni (Rome).

To Mr. Alati Mario (Rome).

To Mr. Guacci Antonio (Trieste).

To Mr. Pagnini Giulio (Trieste).

To Mr. Silvestri Virgilio (Trieste).

To Mr. González De Mesa Omaro (Spain).

To Mr. Ventura Antonio (Rome).

To Mr. Palinaro Marcello (New York).

The Commandery of the Order of Saint Gregory the Great, military class: March 9, May 26, 1966.

To Mr. Keung Wang Gastone (Ambatondrazaka).

To Mr. Mino Enrico (Italy).

The Knighthood of the Order of Saint Gregory the Great, civil class: November 17, 1965.

To Mr. Jaubert Enrico (Bordeaux).

February 14, 1966.

To Mr. Andalauer Pietro (Strasbourg).

To Mr. Balestreri Giuseppe (Strasbourg).

To Mr. Bouché Leone (Strasbourg).

[*Latin ed. p. 814*]

814 Acta Apostolicae Sedis - Official Commentary, February 1966. To Mr. Olry, John (Strasbourg). To Mr. Tony, Peter (Strasbourg). To Mr. Welsch, Charles (Strasbourg). March 9. To Mr. Antoine, Paul (Rheims). March 18. To Mr. Ellis, William (Boston). To Mr. Sacchetti, James (Boston). March 22. To Mr. Cappelletti, Aristide (Milan). To Mr. Carletto, Alexander, Felix (Milan). April 1. To Mr. de Saint Chamas, Roger (Paris). To Mr. Hurel, Maximilian, M. (Chartres). To Mr. Maillier, Charles, Julius (Chartres). April 19. To Mr. Desportes, Charles (Angers). To Mr. Guepin, James (Angers). April 25. To Mr. Zuiverloom, Lewis (Paramaribo). May 10. To Mr. Bormè, Anthony (Rome). To Mr. Maggi, Joseph (Tortona). May 13. To Mr. Ensinck, Joseph, E. (Roermond). May 16. To Mr. Andrus, Alexander, L. (Lafayette). To Mr. Baker, Elzey (Lafayette). To Mr. Berken, Hermann (Lafayette). To Mr. Boudreaux, Nelson, C. (Lafayette). To Mr. Broussard, Stephen, A. (Lafayette). To Mr. Broussard, Robert, F. (Lafayette). To Mr. Bulber, Francis, G. (Lafayette). To Mr. Dejean, Alcide, M. (Lafayette). To Mr. Freyou, Leonardo (Lafayette). To Mr. Guillory, Robert, Elias (Lafayette). To Mr. Laperouse, Valery, Edmond (Lafayette). To Mr. Oliver, James, Russell (Lafayette). To Mr. Richard, John, M. (Lafayette). To Mr. Theriot, Hewitt, P. (Lafayette). To Mr. Young, J., Nilas (Lafayette). May 26. To Mr. Pignatelli della Leonessa, Richard (Italy). To Mr. Romita, Ernest (Italy). May 30. To Mr. De Pascale, Vincent (Rome). To Mr. De Sanctis,



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Camillus (Rome). To Mr. Ponti, Charles (Rome). To Mr. Porretti, George (Rome). To Mr. Pozzi, Julius (Rome). To Mr. Puddu, Louis (Rome). June 6. To Mr. Abatino, Marian (Sorrento). To Mr. Attardi, Oreste (Sorrento). To Mr. D'Aquila, Raphael (Sorrento). To Mr. Fasulo, Louis (Sorrento). To Mr. Gargiulo, Corrado (Sorrento). To Mr. Maresca, Franco (Sorrento). To Mr. Nasca, Alfred (Sorrento). June 13. To Mr. Manfredi, Manfred (Albenga).

[*Latin ed. p. 815*]

Diarium Romanae Curiae:

Knighthood of the Order of Saint Gregory the Great, military class: May 6, 1966. To Mr. Volken Gregory (Vatican City). May 13. To Mr. Maroni Anthony (Amalfi). May 26. To Mr. Farnffini of Sezzadio Peter Victor (Italy). June 14. To Mr. Borletti Sergio (Rome). To Mr. Cantamessa Vittorio (Rome).

Knighthood of the Order of Pope Saint Sylvester: February 19, 1965. To Mr. Scheuvens Henry (Cologne). To Mr. Schumacher Michael (Cologne). July 7. To Mr. Schulte Joseph (Münster). August 7. To Mr. De Eitz James (Limburg). August 19. To Mr. Sommeling Adrian O. (Utrecht). August 23. To Mr. Oosgrove James (Shrewsbury). August 30. To Mr. Van Dijck John (Antwerp). To Mr. Yoors Eugene (Antwerp). August 31. To Mr. Van Liebergen Adolph Henry (Roermond). September 25. To Mr. Ohidiae Elias (Beirut of the Maronites). To Mr. Schulz Otto (Trier). September 29. To Mr. Wiltink Hermann (Breda). To Mr. Bots Gerard (Rotterdam). To Mr. Vlek Goverinus William (Rotterdam). To Mr. Van Hagen Henry G. (Utrecht). October 6. To Mr. Kalo Fouad (Antioch). October 12. To Mr. Schiloo Peter B. G. (Haarlem). To Mr. Lenglet Peter G. A. (s-Hertogenbosch). October 13. To Mr. Ventre Francis (Boston). November 4. To Mr. Vroonen Albert (Liège). November 26. To Mr. Boone Tryphon (Malines-Brussels). To Mr. Vandeput Gilbert (Malines-Brussels). December 15. To Mr. D'Amore Boniface (Avellino). To Mr. Leonardi Mario (Tivoli). To Mr. Libertucci Loreto (Tivoli). December 17. To Mr. Bianchi Lewis William (Roermond). To Mr. Hillen Joseph M. A. (Roermond). December 20. To Mr. Campbell James (Minna). December 21. To Mr. Lagura Charles Oliver (Guatemala). To Mr. Nelson Charles Oliver (Guatemala). To Mr. Novella Alfred E. (Guatemala). To Mr. Novella Comacho Henry (Guatemala). To Mr. Pinol Batres Raphael (Guatemala). To Mr. Melchart John (Vienna). January 4, 1966. To Mr. Mercati Ermido (Reggio Emilia). To Mr. Mingiardi James (Reggio Emilia). To Mr. Paterlini Gino Louis (Reggio Emilia). To Mr. Ruggerini Vespasian (Reggio Emilia). To Mr. Tondelli Joseph Dante (Reggio Emilia). January 7. To Mr. Choucri Noujaim Elias (Akka).

[*Latin ed. p. 816*]

816 Acta Apostolicae Sedis - Official Commentary, January 7, 1966.

To Mr. Sousa Egipsy Eduardo (Goa and Damâo).



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To Mr. Morroni Giorgio (Rome).
To Mr. Orlandi Antonio (Rome).
To Mr. Kuitems Giuseppe Enrico (Roermond).
To Mr. Rovigatti Paolo (Ferrara).
To Mr. Martens Giovanni (Breda).
To Mr. Swig Beniamino (San Francisco).
To Mr. Giansanti Aldo (Rome).
To Mr. Maccazzola Emilio (Rome).
To Mr. Soressi Severino (Rome).
To Mr. Stefanori Emilio (Rome).
To Mr. Scheiber Angelo (Innsbruck-Feldkirch).
February 8:
To Mr. Castellini Emilio Sabino (Principality of Monaco).
To Mr. Michel Renato Enrico (Principality of Monaco).
February 14:
To Mr. Evangelisti Amilcare (Rome).
To Mr. Travers Ignazio Stefano (Port Pirie).
To Mr. Cappelloni Carlo (Rome).
To Mr. Galimberti Giuseppe (Rome).
To Mr. Merolli Alfredo (Rome).
To Mr. Santi Fernando (Rome).
To Mr. de Graauw Giuseppe F. P. (Utrecht).
To Mr. Van den Bosch Enrico G. A. (Utrecht).
February 21:
To Mr. Vergari Lodovico (Orvieto).
February 24:
To Mr. Berardi Franco (Marsi).
February 25:
To Mr. Ceresa Mario (Rome).
To Mr. Ghislandi Bruno (Rome).
March 1:
To Mr. Barbi-Cinti Bruno (Rome).
March 18:
To Mr. de Monti Uberto (Rennes).
To Mr. de Pluvie Enrico (Rennes).
March 24:
To Mr. Del Tinto Mario (Rome).
NECROLOGY:



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August 31, 1966:

Most Reverend Alfredo Cutberto Gumbinger, Archbishop of Izmir and Apostolic Administrator of the Apostolic Vicariate of Asia Minor.

September 19:

Most Reverend Emmanuel Mabathoana, Archbishop of Maseru.

Most Reverend José de Jesús Angulo del Valle y Navarro, Bishop of Tabasco.

September 21:

Most Reverend Agostino D'Arco, Bishop of Castellammare di Stabia.

September 22:

Most Reverend Edward Francis Hoban, Archbishop-Bishop of Cleveland.

September 23:

Most Reverend Joseph Alfred Langlois, Bishop of Valleyfield.

October 3:

Most Reverend Lionel Scheffer, Titular Bishop of Isba, Apostolic Vicar of Labrador.

[*Latin ed. p. 817*]

5th of November, 1966, Year and Volume LVI, No. 12. ACTA APOSTOLICAE SEDIS, COMMENTARY. Direction: Apostolic Palace, Vatican City. – OFFICIAL. Administration: Libreria Editrice Vaticana.

THE HOLY ECUMENICAL COUNCIL VATICAN II. DOGMATIC CONSTITUTION ON DIVINE REVELATION.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, TOGETHER WITH THE FATHERS OF THE HOLY COUNCIL, FOR PERPETUAL REMEMBRANCE, ISSUES THIS DECLARATION:

1. Listening attentively to the word of God and proclaiming it with confidence, the Holy Synod follows the words of St. John: "That which we have seen and heard, we declare also to you, that you also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:2-3). Therefore, adhering to the footsteps of the Councils of Trent and Vatican I, it intends to propose the true doctrine concerning divine revelation and its transmission, so that the whole world, by hearing it, may believe, by believing, may hope, and by hoping, may love.

1. Cf. St. Augustine, *De catechizandis rudibus*, 4, 8: PL 40, 316. 53 - A. A. S.

[*Latin ed. p. 818*]

Acta Apostolicae Sedis - Official Commentary 818 CHAPTER I ON REVELATION ITSELF 2. It pleased God, in His goodness and wisdom, to reveal Himself and to make known the sacrament of His will (cf. Eph. 1, 9),



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through which men, through Christ, the Word made flesh, have access to the Father in the Holy Spirit and are made partakers of the divine nature (cf. Eph. 2, 18; 2 Pet. 1, 4). Thus, through this revelation, the invisible God (cf. Col. 1, 15; 1 Tim. 1, 17) speaks to men as to friends (cf. Ex. 33, 11; John 15, 14-15) and converses with them (cf. Bar. 3, 38), so that He may invite them to communion with Himself and receive them into it. This economy of revelation is accomplished through acts and words intrinsically connected with each other, so that the works, which God has performed in the history of salvation, manifest and confirm the doctrine and things signified by words, and the words proclaim the works and elucidate the mystery contained in them. Furthermore, through this revelation, the truth concerning both God and the salvation of man shines forth in Christ, who is both the mediator and the fullness of all revelation. 1 3. God, who created all things through the Word (cf. John 1, 3) and preserves them, offers to men a perpetual testimony of Himself in the created things (cf. Rom. 1, 19-20), and, intending to open the way to heavenly salvation, He manifested Himself to our first parents from the beginning. After their fall, however, He raised them up with the hope of salvation through the promised redemption (cf. Gen. 3, 15), and He diligently cared for the human race, so that He might give eternal life to all who seek salvation through patient good works (cf. Rom. 2, 6-7). In His own time, He called Abraham, so that He might make him a great nation (cf. Gen. 12, 2-3), whom, after the Patriarchs, He instructed through Moses and the Prophets to recognize Him alone as the living and true God, the provident Father and just Judge, and to await the promised Savior, and thus He prepared the way for the Gospel through the ages. 4. After God had spoken in many ways and in various measures through the Prophets, « In these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world. » (Hebrews 1:2). For He sent His Son, who is the eternal Word, to all. 1 Cf. Matthew 11, 27; John 1, 14 and 17; 14, 6; 17, 1-3; 2 Corinthians 3, 16 and 4, 6; Ephesians 1, 3-14.

[*Latin ed. p. 819*]

The Second Vatican Council illuminates 819 men, so that He might dwell among men and reveal the mysteries of God to them (cf. Jn. 1:1-18). Jesus Christ, therefore, the Word made flesh, is sent "from God to men" (Jn. 3:16), and He completes the work of salvation which the Father gave Him to do (cf. Jn. 5:36; 17:4). Consequently, He Himself, whom if anyone sees, sees also the Father (cf. Jn. 14:9), through the fullness of His presence and manifestation, through words and deeds, through signs and miracles, and especially through His death and glorious resurrection from the dead, finally perfects and confirms with divine testimony the revelation, namely, that God is with us to deliver us from the darkness of sin and death and to raise us up to eternal life.



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Therefore, the Christian economy, being a new and definitive covenant, will never pass away, and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ (cf. 1 Tim. 6:14 and Titus 2:13).

To the God who reveals, obedience of faith is to be rendered (cf. Rom. 16:26; Col. 1:5; 2 Cor. 10:5-6), whereby man freely commits himself entirely to God, "giving obedience of both intellect and will to the God who reveals," and voluntarily assenting to the revelation given by Him. For that faith to be given, it is necessary that the preceding and assisting grace of God and the internal helps of the Holy Spirit be present, which move the heart and convert it to God, open the eyes of the mind, and give "to all a sweetness in consenting and believing the truth." Moreover, that the understanding of the revelation may become ever deeper, the same Holy Spirit continually perfects faith through His gifts.

Through divine revelation, God willed to manifest and communicate Himself and His eternal decrees concerning the salvation of men, "that they might share in the divine goods which utterly surpass human understanding."

The Holy Synod affirms, "That God, the beginning and end of all things, can certainly be known by the natural light of human reason from the things created" (cf. Rom. 1:20); and it teaches that this revelation is to be attributed to Him.

[*Latin ed. p. 820*]

Acta Apostolicae Sedis - Official Commentary 820 « so that those things which, in divine matters, are not accessible to human reason by themselves, may also, in the present condition of the human race, be known by all with prompt certainty and without any admixture of error)). 6 CHAPTER II ON THE TRANSMISSION OF DIVINE REVELATION 7. That which God had revealed for the salvation of all nations, He most benignly arranged so that it might remain complete throughout the ages and be transmitted to all generations. Therefore, Christ the Lord, in whom the entire revelation of God is consummated (cf. 2 Corinthians 1:20 and 3:16 - 4:6), gave a command to the Apostles that they should preach the Gospel, which He Himself had promised beforehand through the Prophets and proclaimed with His own mouth, as the source of all truth and of the discipline of morals, to all men, communicating to them divine gifts. This, indeed, was faithfully done, first by the Apostles, who transmitted these things through oral preaching, examples, and institutions, whether they had received them from the mouth, conversation, and works of Christ, or whether they had learned them by the prompting of the Holy Spirit, and then by those Apostles and men of apostolic spirit, who, under the inspiration of the same Holy Spirit, committed the message of salvation to writing. 1 2 In order that the entire and living Gospel might be perpetually preserved in the Church, the Apostles left



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behind successors, to whom they "handed over their own place of teaching." Therefore, Holy Tradition and Holy Scripture of both Testaments are like a mirror in which the Church, a pilgrim on earth, contemplates God, from whom she receives all things, until she is led to see Him face to face (cf. 1 John 3:2). 3 8. Therefore, the apostolic preaching, which is especially expressed in the inspired books, must be preserved in continuous succession until the consummation of time. Wherefore, the Apostles, handing on what they themselves had received, exhort the faithful to hold fast to the traditions which they have learned, whether through word or through letter (cf. 2 Thessalonians 2:15), and to contend for the faith which has been delivered once for all (cf. 6 Ibid.: Denz. 1785 and 1786 (3004 and 3005). Cf. Matthew 28:19-20 and Mark 16:15. Council of Trent, Decree on the Canonical Scriptures: Denz. 783 (1501). Cf. Council of Trent, Session IV; Council of Vatican I, Dogmatic Constitution on the Catholic Faith, *Dei Filius*, chapter 2: Denz. 1787 (3006). St. Irenaeus, *Against Heresies*, III, 3, 1: PG 7, 848; Harvey, 2, p. 9. 1 2 3

[*Latin ed. p. 821*]

The Second Vatican Council (11, 821, 4 July). That which was handed down by the Apostles encompasses all those things which contribute to leading the People of God in a holy life and to increasing faith, so that the Church, in its doctrine, life, and worship, perpetuates and transmits to all generations everything that it is, everything that it believes. This Tradition, which proceeds from the Apostles with the assistance of the Holy Spirit, flourishes in the Church: indeed, the understanding of both things and words transmitted grows, both through the contemplation and study of the faithful, who reflect upon them in their hearts (cf. Lk. 2:19 and 51), both through the intimate understanding of spiritual realities which they experience, and both through the preaching of those who, with the succession of the episcopate, have received the certain charism of truth. The Church, indeed, constantly strives towards the fullness of divine truth, until the words of God are fulfilled in it. The sayings of the Holy Fathers testify to the vivifying presence of this Tradition, whose riches are poured forth into the life and prayer of the believing and praying Church. Through this same Tradition, the integral canon of the Sacred Books of the Church is made known; and the Sacred Scriptures themselves are more profoundly understood and constantly made efficacious in it; thus, God, who spoke of old, continues to converse without interruption with His beloved children, the Bride, and the Holy Spirit, through whom the living voice of the Gospel resounds in the Church, and through it in the world, leads the faithful into all truth, and makes the word of Christ abundantly dwell in them (cf. Col. 3:16).

9. Therefore, Sacred Tradition and Sacred Scripture are closely connected and communicate with each other. For both, flowing from the same divine



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source, coalesce in a certain way and tend towards the same end. Indeed, Sacred Scripture is the word of God to the extent that it is written down under the influence of the divine Spirit; Sacred Tradition, on the other hand, transmits the word of God, entrusted by Christ the Lord and by the Holy Spirit to the Apostles, faithfully to their successors, so that, illuminated by the Spirit of Truth, they may faithfully observe, explain, and spread it; by which means the Church draws its certainty about all that has been revealed not from Sacred Scripture alone. Therefore, both must be received and venerated with equal piety and reverence.

[*Latin ed. p. 822*]

822 Acta Apostolicae Sedis - Official Commentary 10. Holy Tradition and Holy Scripture constitute one sacred deposit of the Word of God entrusted to the Church, to which the entire holy people, joined to its pastors in doctrine and communion, perseveres constantly in the breaking of bread and in prayers (cf. Acts 2:42). Thus, there is a singular cooperation between pastors and the faithful in maintaining, practicing, and professing the faith that has been handed down, so that the authentic interpretation of the written or transmitted Word of God is entrusted solely to the living Magisterium of the Church, whose authority is exercised in the name of Jesus Christ. This Magisterium is not above the Word of God, but ministers to it, teaching only what has been handed down, insofar as it piously hears, holily safeguards, and faithfully expounds that which, by divine mandate and with the assistance of the Holy Spirit, it presents as that which is to be believed as divinely revealed.

7 Cf. Pius XII, Apostolic Constitution *Munificentissimus Deus*, November 1, 1950: *A. A. S.* 42 (1950) p. 756, with the following words of St. Cyprian, *Epistle* 66, 8: *CSEL* 3, 2, 733: « The Church is the people joined to the priest and the flock adhering to its pastor. » Cf. Vatican Council I, Dogmatic Constitution *Dei Filius*, chapter 3: Denz. 1792 (3011). Cf. Pius XII, Encyclical Letter *Humani Generis*, August 12, 1950: *A. A. S.* 42 (1950) pp. 568-569: Denz. 2314 (3886).

8

9

It is clear, therefore, that Holy Tradition, Holy Scripture, and the Magisterium of the Church, according to the most wise plan of God, are so connected and associated with each other that they cannot exist without each other; and that all of them, in their own way, under the action of one Holy Spirit, effectively contribute to the salvation of souls.

CHAPTER III ON THE DIVINE INSPIRATION OF HOLY SCRIPTURE AND ON ITS INTERPRETATION

11. The divinely revealed truths contained in Holy Scripture are recorded under the inspiration of the Holy Spirit. The entire Church,



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from the apostolic faith, considers the entire books of both the Old and New Testaments, with all their parts, to be sacred and canonical, because they were written under the inspiration of the Holy Spirit (cf. John 20:31; 2 Timothy 3:16; 2 Peter 1:19-21; 3:15-16), and have God as their author.

[*Latin ed. p. 823*]

823 The Second Vatican Council transmitted these traditions to the Church. In the composition of the sacred books, God chose men, whom He employed, using their faculties and abilities, so that, through them and by them, He might accomplish all things and only those things which He Himself willed, so that they might present themselves as the true authors. Therefore, since everything asserted by the inspired or hagiographic authors must be held as asserted by the Holy Spirit, the books of Scripture faithfully and without error teach the truth which God willed to consign in the sacred writings for the sake of our salvation. Thus, "all Scripture is divinely inspired and useful for teaching, for reproof, for correction, and for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (2 Timothy 3:16-17, Greek). 12. Since God spoke in the Sacred Scripture through men, in a manner proper to men, the interpreter of the Sacred Scripture must diligently investigate what the hagiographers truly intended to signify, and what their words have manifested to please God. In order to discover the intention of the hagiographers, literary genres must also be considered. For the truth is presented and expressed in different ways in texts, whether historical, prophetic, poetic, or in other forms of expression. Furthermore, the interpreter must seek the meaning that the hagiographer, according to the conditions of his time and culture, intended to express in specific contexts, using the literary genres employed at that time.

[*Latin ed. p. 824*]

Acts of the Apostolic See - Official Commentary 824 7, it derives and expresses. For in order to rightly understand what the sacred author intended to assert in writing, it is necessary to carefully consider both those particular modes of feeling, speaking, and narrating that were prevalent in the times of the hagiographers, and also those that were commonly used in human intercourse during that age. But, since Holy Scripture is to be read and interpreted by the same Spirit by which it was written, in order to discover the true meaning of the sacred texts, it is no less necessary to carefully consider the content and unity of the entire Scripture, taking into account the living Tradition of the whole Church and the analogy of faith. It is the task of exegetes to strive, according to these rules, to understand and explain the meaning of Holy Scripture more deeply, so that, as it were, the judgment of the Church may mature with careful study. For all these things, concerning the manner of interpreting Scripture, are ultimately sub-



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ject to the judgment of the Church, which is divinely charged and ministers to the preservation and interpretation of the Word of God. 8 9 10 13. Therefore, in Holy Scripture, the admirable condescension of eternal Wisdom is manifested, preserving always the truth and sanctity of God: "that we may learn the unspeakable goodness of God, and how much care He has shown for our nature, having regard for our provision and care"). For the words of God, expressed in human languages, have been made similar to human speech, just as the Word of the Eternal Father, having taken on the flesh of human weakness, became similar to men. X1 CHAPTER IV ON THE OLD TESTAMENT 14. The most loving God, diligently attending to and preparing for the salvation of the entire human race, by a singular dispensation, chose a people to whom He would make promises. Having entered into a covenant with Abraham (cf. Gen. 15, 18) and with the people of Israel through Moses (cf. Ex. 24, 8), He acquired the people to Himself. 7 Cf. St. Augustine, De Doctr. Christ., III, 18, 26: PL 34, 75-76; CSEL 80, 95. Cf. Pius XII, ibid.: Denz. 2294 (3829-3830); EB 557-562. Cf. Benedict XV, Encycl. Litt. Spiritus Paraclitus, September 15, 1920: EB 469. — St. Jerome, In Gal. 5,19-21: PL 26, 417 A. Cf. Council of Trent, Dogmatic Constitution on the Catholic Faith, Chapter 2: Denz. 1788 (3007). St. John Chrysostom, In Gen. 3, 8 (hom. 17, 1): PG 53, 134. "Condescension" in Greek, *syrikatdbasis*. 8 9 10 11

[*Latin ed. p. 825*]

The Second Vatican Council, in the year 825, revealed itself as the one true and living God, both through words and deeds, so that Israel, which was to experience the divine ways with men, might understand them more deeply and clearly each day, and might reveal them more widely to the nations (cf. Psalm 21, 28-29; Psalm 95, 1-3; Isaiah 2, 1-4; Jeremiah 3, 17). The economy of salvation, announced, explained, and elucidated by sacred authors, is found in the books of the Old Testament; therefore, these books, divinely inspired, retain their eternal value: "For whatever was written before was written for our instruction, that through the patience and consolation of the Scriptures we might have hope" (Romans 15, 4).

The economy of the Old Testament was primarily designed to prepare for the coming of Christ, the Redeemer of all, and of the Messianic Kingdom, to foretell it prophetically (cf. Luke 24, 44; John 5, 39; 1 Peter 1, 10), and to signify it through various types (cf. 1 Corinthians 10, 11). The books of the Old Testament, in accordance with the condition of the human race before the restoration of salvation by Christ, reveal the knowledge of God and of man, and the ways in which God acts with men, being just and merciful. These books, although they contain imperfections and are temporary, nevertheless demonstrate true divine pedagogy. Therefore, these books, which express the living sense of God, in which are found sublime doctrines about God and a wonderful wisdom concerning the salvation of



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human life, and in which, finally, lies the mystery of our salvation, are to be received devoutly by the faithful.

Therefore, God, the Inspirer and Author of the books of both Testaments, has wisely arranged that the New Testament be hidden in the Old, and that the Old Testament be revealed in the New. For, although Christ established the New Covenant in His blood (cf. Luke 22, 20; 1 Corinthians 11, 25), the books of the Old Testament, taken up into the proclamation of the Gospel, acquire their full meaning in the New Testament and reveal it (cf. Matthew 5, 17; Luke 24, 27; Romans 16, 25-26; 2 Corinthians 3, 14-16), and, in turn, illuminate and explain it.

[*Latin ed. p. 826*]

Acts of the Apostolic See - Commentary, Official 826 CHAPTER V ON THE NEW TESTAMENT 17. The Word of God, which is the power of God unto salvation to every believer (cf. Rom. 1:16), is presented in an excellent manner in the writings of the New Testament and manifests its power. For when the fullness of time was come (cf. Gal. 4:4), the Word was made flesh and dwelt among us, full of grace and truth (cf. John 1:14). Christ established the Kingdom of God on earth, manifested His Father through His deeds and words, and completed His work through His death, resurrection, and glorious ascension and the sending of the Holy Spirit. He, who was lifted up from the earth, draws all to Himself (cf. John 12:32, Greek), He who alone has the words of eternal life (cf. John 6:68). This mystery was not made known to other generations, but now it has been revealed to His holy Apostles and Prophets in the Holy Spirit (cf. Eph. 3:4-6, Greek), that they might preach the Gospel, stir up faith in Jesus Christ and the Lord, and gather the Church. The writings of the New Testament are a lasting and divine testimony to these things. 18. It is not unknown to anyone, even among the Scriptures of the New Testament, that the Gospels deserve special praise, since they are the principal testimony concerning the life and doctrine of the Incarnate Word, our Savior. The Church has always and everywhere held, and holds, that the four Gospels have an apostolic origin. For the Apostles, by the command of Christ, preached, and afterwards, with the divine power of the Holy Spirit, they themselves, and those men who were apostolic, handed down to us in writing the foundation of faith, namely, the fourfold Gospel, according to Matthew, Mark, Luke, and John. 19. The Holy Mother Church firmly and constantly holds and maintains the four aforementioned Gospels, of whose historicity she unhesitatingly affirms, faithfully transmitting what Jesus, the Son of God, truly did and taught while living among men for their eternal salvation, until the day in which He was taken up (cf. Acts 1:1-2). Indeed, after the ascension of the Lord, the Apostles handed down to those who heard, with a fuller understanding of those things which He Himself had said and done, having been instructed by the glorious events of Christ and



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enlightened. 1 Cf. St. Irenaeus, Adv. Haer., III, 11, 8: PG 7, 885; ed. Sagnard, p. 194.

[*Latin ed. p. 827*]

The Council of Vaticanum II, in its wisdom, taught that the authors of the four Gospels wrote, selecting from many things either orally or already in writing, some things they reduced to a synthesis, or they explained, attending to the decisions of the churches, always retaining the form of the proclamation, so that they might always communicate to us true and sincere things about Jesus. For this was their intention, whether from their own memory and recollection, or from the testimony of those "According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word," that we might know the truth of their words, concerning which we have been instructed (cf. Luke 1:2-4).

The canon of the New Testament, besides the four Gospels, also contains the epistles of Saint Paul and other scriptural writings inspired by the Holy Spirit, by which, according to the wise plan of God, those things which concern Christ the Lord are confirmed, His genuine doctrine is declared more and more, the salutary power of the divine work of Christ is proclaimed, the beginnings and admirable spread of the Church are recounted, and its glorious consummation is foretold. For the Lord Jesus assisted His Apostles, as He had promised (cf. Matthew 28:20), and He sent them the Paraclete, the Holy Spirit, who would lead them to the fullness of truth (cf. John 16:13).

## CHAPTER VI: ON HOLY SCRIPTURE IN THE LIFE OF THE CHURCH

21. The Church has always venerated the Divine Scriptures, as also the Lord's Body, since, especially in the sacred Liturgy, she never ceases to partake of the bread of life, both of the Word of God and of the Body of Christ, and to offer it to the faithful. She has always held and holds, together with Holy Tradition, that these are the supreme rule of her faith, since they are inspired by God and once for all consigned to writing, impart immutably the very Word of God, and in the words of the Prophets and Apostles, make the voice of the Holy Spirit resound. Therefore, all ecclesiastical preaching, as well as the Christian religion itself, ought to be nourished and governed by Holy Scripture. For in the sacred books, the Father who is in heaven lovingly meets His children and with them.

[*Latin ed. p. 828*]

828 Acta Apostolicae Sedis provides an official commentary; however, the power and virtue inherent in the Word of God are such that it constitutes the support and strength of the Church, the fortitude of faith for the



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children of the Church, and the nourishment of souls, a pure and perennial source of spiritual life. Hence, the following excellent words are found in Holy Scripture: "For the word of God is living and effectual and more piercing than any two edged sword" (Hebrews 4:12), "which is able to build and to give an inheritance among all that are sanctified" (Acts 20:32; cf. 1 Thessalonians 2:13).

22. Access to the Holy Scriptures must be widely open to the faithful. For this reason, the Church, from the beginning, has adopted as its own that most ancient Greek version of the Old Testament, known as the Septuagint, translated by seventy men; and it always holds in honor other Eastern versions and Latin versions, especially that which is called the Vulgate. Since the Word of God must be available to all at all times, the Church, with maternal solicitude, takes care that suitable and accurate translations be prepared into various languages, especially from the original texts of the Holy Books. If, with due opportunity and with the approval of the Church's authority, these translations are prepared with the common effort even of separated brethren, they can be used by all Christians.

23. The Bride of the Incarnate Word, that is, the Church, guided by the Holy Spirit, strives daily to attain a deeper understanding of the Holy Scriptures, so that she may continually nourish her children with divine words; therefore, she also fosters the study of the holy Fathers, both of the East and of the West, and of the sacred Liturgies. Catholic exegetes, and others devoted to Sacred Theology, must diligently apply their efforts, so that, under the watchful guidance of the Sacred Magisterium, they may investigate and present the divine Scriptures with suitable aids, so that as many ministers of the divine word as possible may be able to provide the people of God with the fruit of the Scriptures, which illuminates the mind, strengthens the will, and kindles the hearts of men with love for God. The Holy Synod encourages the children of the Church, those devoted to the study of biblical matters, to continue to carry out this happily undertaken work with renewed effort each day, with all diligence, according to the mind of the Church.

24. Sacred Theology, resting on the written Word of God, together with Holy Tradition, as on a perennial foundation, is firmly established therein.

[*Latin ed. p. 829*]

829 The Vatican Council II is constantly strengthened and renewed, diligently examining all truth founded in the mystery of Christ under the light of faith. For the Sacred Scriptures contain the Word of God, and because they are inspired, they are truly the Word of God; therefore, the study of the Sacred Pages should be considered the very soul of Sacred Theology. Moreover, the ministry of the Word, that is, pastoral preaching, catechesis, and all Christian instruction, in which the liturgical homily should have a prominent place, is healthily nourished and grows with holy vigor through



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the same Word of Scripture. 3 25. Therefore, all clerics, especially priests of Christ and others who legitimately engage in the ministry of the Word as deacons or catechists, must adhere diligently to the Sacred Scriptures through constant reading and careful study, lest any of them become "a preacher of the word of God who is himself not a listener" (1 Corinthians 13:5), while they ought to communicate the richest treasures of the divine Word, especially in the Holy Liturgy, to the faithful entrusted to them. Likewise, the Holy Synod earnestly and particularly exhorts all the faithful, especially members of religious orders, to learn "the eminent knowledge of Jesus Christ" (Philippians 3:8) through frequent reading of the divine Scriptures. For "ignorance of the Scriptures is ignorance of Christ." Therefore, let them turn, then, to the sacred text itself, whether through the Holy Liturgy, enriched with divine discourses, or through pious reading, or through suitable instructions and other aids, which are laudably spread throughout our time by pastors of the Church who approve and care for them. Let them remember that prayer should accompany the reading of the Sacred Scriptures, so that it may be a dialogue between God and man; for "we speak to Him when we pray; we hear Him when we read the divine oracles." 4 5 6 7 To the Holy Pastors, "with whom is the apostolic doctrine," it pertains to suitably instruct those entrusted to them in the correct use of the divine books, especially the New Testament and, above all, the Gospels, through versions of the sacred texts that are necessary and truly sufficient.

[*Latin ed. p. 830*]

830 The acts of the Apostolic See – an official commentary – should be provided with explanations, so that the children of the Church may safely and usefully converse with the Sacred Scriptures and be imbued with their spirit. Furthermore, editions of the Sacred Scriptures, suitably provided with notes, should be prepared for use even by non-Christians, and adapted to their conditions, which pastors of souls and Christians of all states should diligently strive to spread in every way. 26. Thus, through the reading and study of the Sacred Books, "For the rest, brethren, pray for us that the word of God may run and may be glorified, even as among you." (2 Thess. 3:1), and the treasure of revelation, entrusted to the Church, may more and more fill the hearts of men. Just as the life of the Church receives an increase through frequent attendance at the mystery of the Eucharist, so too, a new impulse of spiritual life may be hoped for from increased veneration of the word of God, which "abideth for ever" (Is. 40:8; 1 Pt. 1:23-25). These decrees and all that have been enacted in this dogmatic constitution pleased the Fathers of the Holy Council. And We, with the power entrusted to Us by Christ, together with the Venerable Fathers, approve, decree, and establish them in the Holy Spirit, and command that those things which have been so decreed by the synod be promulgated for the glory of God. In Romae, at St. Peter's, on the fifteenth day of the month of November in



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the year 1965. I, PAUL, Bishop of the Catholic Church.

83 I, EUGENIUS, Bishop of Ostia and Portuensis, and Cardinal TISSERANT, Dean of the Sacred College.

83 I, JOSEPH, Bishop of Albano, Cardinal PIZZARDO.

83 I, BENEDICT, Bishop of Praenestinus, Cardinal ALOISI MASELLA.

83 I, FERDINAND, Bishop titular of Veliternus, Cardinal CENTO.

83 I, HAMLET JOHN, Bishop titular of Tusculanus, Cardinal CICOGNANI.

83 I, JOSEPH, Bishop titular of Sabinensis and Mandelensis, Cardinal FERRETTO.

83 I, IGNATIUS GABRIEL, Cardinal TAPPOUNI, Patriarch of Antioch of the Syrians.

83 I, MAXIMUS I, Cardinal SAIGH, Patriarch of Antioch of the Melkites.

[*Latin ed. p. 831*]

The Second Vatican Ecumenical Council, 831 ©. I, EMMANUEL, Presbyter Cardinal GONÇALVES CEREJEIRA, holding the titular see of the Saints Marcellinus and Peter, Patriarch of Lisbon. B. I, ACHILLES, Presbyter Cardinal LIÉNART, holding the titular see of Saint Sixtus, Bishop of Isola. 83. I, JAMES ALOISIUS, Presbyter Cardinal COPELLO, holding the titular see of Saint Lawrence in Damasus, Secretary of the Holy Roman Church. I, GREGORY PETER, Presbyter Cardinal AGAGIANIAN, holding the titular see of Saint Bartholomew in the Island. 83. I, FRANCIS, Presbyter Cardinal SPELLMAN, holding the titular see of Saints John and Paul, Archbishop of New York. 89. I, JAMES, Presbyter Cardinal DE BARROS CÁMARA, holding the titular see of Saints Boniface and Alexis, Archbishop of Saint Sebastian of Rio de Janeiro. 83. I, JOSEPH, Presbyter Cardinal FRINGS, holding the titular see of Saint John before the Latin Gate, Archbishop of Cologne. 83. I, ERNEST, Presbyter Cardinal RUFPINI, holding the titular see of Saint Sabina, Archbishop of Palermo. 83. I, ANTHONY, Presbyter Cardinal CAGGIANO, holding the titular see of Saint Lawrence in Panisperna, Archbishop of Buenos Aires. I, PETER, Presbyter Cardinal CIRIACI, holding the titular see of Saint Lawrence in Lucina. 83. I, MAURITIUS, Presbyter Cardinal FELTIN, holding the titular see of Saint Mary of Peace, Archbishop of Paris. 65. I, JOSEPH, Presbyter Cardinal SIRI, holding the titular see of Saint Mary of Victory, Archbishop of Genoa. 63. I, JAMES, Presbyter Cardinal LERCARO, holding the titular see of Saint Mary in Transpontina, Archbishop of Bologna. 83. I, STEPHEN, Presbyter Cardinal WYSZYSSKI, holding the titular see of Saint Mary across the Tiber, Archbishop of Gnesen and Warsaw, Primate of Poland. 63. I, BENJAMIN, Presbyter Cardinal DE ARRIBA Y CASTRO, holding the titular see of Saint Vitalis, Archbishop of Tarragona. 63. I, FERDINAND, Presbyter Cardinal QUIROGA Y PALACIOS, holding the



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titular see of Saint Augustine, Archbishop of Santiago de Compostela. 63. I, PAUL AEMILIUS, Presbyter Cardinal LÉGER, holding the titular see of Saint Mary of the Angels in the Baths, Archbishop of Montreal. 63. I, VALERIAN, Presbyter Cardinal GRACIAS, holding the titular see of Saint Mary in the Wide Street, Archbishop of Bombay. 63. I, JOHN, Presbyter Cardinal URBANI, holding the titular see of Saint Mark, Patriarch of Venice.

[*Latin ed. p. 832*]

Acta Apostolicae Sedis - Official Commentary 832. I, PAUL, holding the title of Presbyter Cardinal of Saint Mary in Vallicella, GIOBBE, Secretary of the Most Holy Roman Church. 63. I, JOSEPH, holding the title of Presbyter Cardinal of Saint Honuphrius on the Janiculum, GAMBI Y RIVERA, Archbishop of Guadalajara. 69. I, ANTHONY MARY, holding the title of Presbyter Cardinal of Saint Chrysogonus, BARBIERI, Archbishop of Montevideo. I, CHARLES, holding the title of Presbyter Cardinal of Saint Agnes outside the walls, CONPALONIERI. 83. I, PAUL, holding the title of Presbyter Cardinal of the Saints Quiricus and Julitta, RICHAUD, Archbishop of Bordeaux. 69. I, JOSEPH M., holding the title of Presbyter Cardinal of Saints Vitus, Modestus, and Crescentia, BUENO Y MONREAL, Archbishop of Seville. 69. I, FRANCIS, holding the title of Presbyter Cardinal of Saint Eusebius, KÖNIG, Archbishop of Vienna. 69. I, JULIUS, holding the title of Presbyter Cardinal of Saint Mary Scalaris, DÖPFNER, Archbishop of Munich and Freising. I, PAUL, holding the title of Presbyter Cardinal of Saint Andrew the Apostle of the Gardens, MARELLA. I, GUSTAVUS, holding the title of Presbyter Cardinal of Saint Jerome of Illyria, TESTA. I, ALOISIUS, holding the title of Presbyter Cardinal of Saint Andrew of the Valley, TRAGLIA. 63. I, PETER TATSUO, holding the title of Presbyter Cardinal of Saint Anthony of Padua of the City, Doi, Archbishop of Tokyo. 63. I, JOSEPH, holding the title of Presbyter Cardinal of Saint John the Baptist of the Florentines, LEFEBVRE, Archbishop of Bourges. 83. I, BERNARD, holding the title of Presbyter Cardinal of Saint Joachim, ALFRINK, Archbishop of Utrecht. 69. I, RUFINUS I., holding the title of Presbyter Cardinal of Mary of the Mountains, SANTOS, Archbishop of Manila. 69. I, LAUREAN, holding the title of Presbyter Cardinal of Saint Francis of Assisi at the Great River, RUGAMBWA, Bishop of Bukoba. 69. I, JOSEPH, holding the title of Presbyter Cardinal of the Most Holy Redeemer and Saint Alphonsus in the Exquiliis, RITTER, Archbishop of Saint Louis. 69. I, JOSEPH HUMBERT, holding the title of Presbyter Cardinal of Saints Andrew and Gregory at Clivum Scauri, QUINTERO, Archbishop of Caracas. I, JOSEPH, holding the title of Presbyter Cardinal of Saint Prisca, DA COSTA NUNES. I, HILDEBRAND, holding the title of Presbyter Cardinal of Saint Sebastian



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at the Catacombs, ANTONIUTTI.

[*Latin ed. p. 833*]

The Second Vatican Council, 833. I, EPHREM, holding the title of Saint Cross in Jerusalem, Presbyter, Cardinal FORNI. I, JOHN, holding the title of Saint Mary of Aracoeli, Presbyter, Cardinal LANDÁZTJRI RICKETTS, Archbishop of Limoges, Primate of Peru. 83. I, RALPH, holding the title of Saint Bernard at the Baths, Presbyter, Cardinal SILVA HENRÍQUEZ, Archbishop of Saint James in Chile. 83. I, LEO JOSEPH, holding the title of Saint Peter in Chains, Presbyter, Cardinal SUENENS, Archbishop of Mechelen-Brussels. 83. I, JOSEPH, holding the title of Saint Athanasius, Presbyter, Cardinal SLIPYJ, Major Archbishop of Ukrainians. 83. I, LAWRENCE, holding the title of Saint Leo I, Presbyter, Cardinal JAEGER, Archbishop of Paderborn. 83. I, JOSEPH, holding the title of Saint Cross in the Via Flaminia, Presbyter, Cardinal BERAN, Archbishop of Prague. 83. I, MAURITIUS, holding the title of Our Lady of the Most Holy Sacrament and of the Canadian Martyrs, Presbyter, Cardinal ROY, Archbishop of Quebec, Primate of Canada. 83. I, JOSEPH, holding the title of Saint Theresa, Presbyter, Cardinal MARTIN, Archbishop of Rouen. 83. I, AUDOËNUS, holding the title of Saint Praxedis, Presbyter, Cardinal ME CANN, Archbishop of Cape Town. 83. I, LEO STEPHEN, holding the title of Saint Balbina, Presbyter, Cardinal DUVAL, Archbishop of Algiers. 83. I, ERMENEGILDUS, holding the title of Queen of the Apostles, Presbyter, Cardinal FLORIT, Archbishop of Florence. 83. I, FRANCIS, holding the title of Saints Peter and Paul in the Via Ostiensis, Presbyter, Cardinal SEPER, Archbishop of Agram. 83. I, JOHN, holding the title of Saint Sylvester in the Capitol, Presbyter, Cardinal HEENAN, Archbishop of Westminster, Primate of England. 83. I, JOHN, holding the title of the Most Holy Trinity on the Pincian Hill, Presbyter, Cardinal VILLOT, Archbishop of Lyons and Vienna, Primate of France. 83. I, PAUL, holding the title of Saint Camillus de Lellis at the Sallustian Gardens, Presbyter, Cardinal ZOUNGRANA, Archbishop of Ouagadougou. 83. I, LAWRENCE I, holding the title of Saint Clement, Presbyter, Cardinal SHEHAN, Archbishop of Baltimore. 83. I, HENRY, holding the title of Saint Agatha in the City, Presbyter, Cardinal DANTE. I, CAESAR, holding the title of Our Lady of the Most Holy Heart in the Circus Agonalis, Presbyter, Cardinal ZERBA. 54 - A. A. S.

[*Latin ed. p. 834*]

Acta Apostolicae Sedis - Official Commentary 834 © I, AGNALLUS, holding the title of Cardinal Priest of the Most Holy Mother of God, Archbishop of São Paulo in Brazil.

9? I, JOHN, holding the title of Cardinal Priest of Saint Martin in the Mountains, Archbishop of Milan.



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83 I, WILLIAM, holding the title of Cardinal Priest of Saint Patrick at Villanova, Archbishop of Armagh, Primate of all Ireland.

83 I, ANGEL, holding the title of Cardinal Priest of the Sacred Heart of the Blessed Virgin Mary at the Forum of Euclid, Bishop of Málaga.

I, ALAPHRID, Cardinal Deacon of Saint Mary in Domnica, OTTAVIANI.

I, ALBERT, Cardinal Deacon of Saint Pudens, DI JORIO.

I, FRANCIS, Cardinal Deacon of Saint Mary in Cosmedin, ROBERTI.

I, ARCADIUS, Cardinal Deacon of the Two Saints Blaise and Charles at the Catini, LARRAONA.

I, FRANCIS, Cardinal Deacon of Saints Cosmos and Damian, MORANO.

I, WILLIAM THEODORE, Cardinal Deacon of Saint Theodore in the Palace, HEARD.

I, AUGUSTINE, Cardinal Deacon of Saint Saba, BEA.

I, Brother MICHAEL, Cardinal Deacon of Saint Paul the Apostle in the Arena, BROWNE.

I, JOACHIM ANSELM, Cardinal Deacon of Saint Apollinaris, ALBAREDA.

I, FREDERICK, Cardinal Deacon of Saint John Bosco on the Via Tuscolana, CALLORI DI VIGNALE.

I, JOSEPH, Cardinal Deacon of Saint Michael the Archangel, CARDIJN.

I, CHARLES, Cardinal Deacon of Saint Mary in Portico, JOURNET.

83 I, ALBERT GORI, Patriarch of Jerusalem of the Latins.

83 I, PAUL II CHEIKHO, Patriarch of Babylon of the Chaldeans.

83 I, IGNATIUS PETER XVI B ATAÑÍAN, Patriarch of Cilicia of the Armenians.

83 I, JOSEPH VIEIRA ALVERNAZ, Patriarch of the Orient of India.

83 I, JOHN CHARLES Me QUAID, Archbishop of Dublin, Primate of Ireland.

83 I, ANDREAS ROHRACHER, Archbishop of Salzburg, Primate of Germany.

83 I, DEMETRIUS MOSCATO, Archbishop Primate of Salerno and Perpetual Administrator of Acerno.

83 I, HUGO CAMOZZO, Archbishop of Pisa and Primate of Sardinia and Corsica.

[*Latin ed. p. 835*]

The Second Vatican Ecumenical Council.

83. I, ALEXANDER TOKIC, Archbishop of Antibarensis and Primate of Serbia.

83. I, MICHAEL DARIUS MIRANDA, Archbishop of Mexici, Primate of Mexico City.



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83. I, FRANCISCUS MARIA DA SILVA, Archbishop of Bracharensis, Primate of the Spanish kingdoms.

83. I, PAULUS GOUYON, Archbishop of Rhedonensis, Primate of Britain.

83. I, ANDREAS CESARANO, Archbishop of Sipontinus. The following are further signatures. Thus it is.

83. I, PERICLES FELICI, titular Archbishop of Samosata, General Secretary of the Holy Council.

83. I, JOSEPH ROSSI, titular Bishop of Palmyrenus, Notary of the Holy Council.

83. I, FRANCISCUS HANNIBAL FERRETTI, Notary of the Holy Council.

[*Latin ed. p. 836*]

836 Acta Apostolicae Sedis - Official Commentary FROM THE ACTS OF THE HOLY ECUMENICAL COUNCIL OF VATICAN II. Notification made by the Most Reverend General Secretary of the Holy Council in the General Congregation on the 15th day of November, 1965. It was inquired what theological qualification should be given to the doctrine which is expounded and submitted for consideration in the Schema of the Dogmatic Constitution on Divine Revelation. To this inquiry, the Commission for Doctrine and Morals gave the following response, according to its Declaration of March 6, 1964: "Considering the manner of the conciliar proceedings and the pastoral purpose of this Council, this Holy Synod defines only those matters which pertain to faith or morals, and which the Church holds to be such, openly declaring them as such. All other matters which this Holy Synod proposes, as the doctrine of the Supreme Magisterium of the Church, all and each of the faithful ought to receive and embrace, according to the intention of this Holy Synod itself, which is evident either from the subject matter or from the manner of speaking, according to the norms of theological interpretation."

83 PERICLES FELICI, Archbishop titular of Samosata, General Secretary of the Holy Council.

[*Latin ed. p. 837*]

The Second Vatican Council, 837, DECREE ON THE APOSTOLATE OF THE LAITY. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, TOGETHER WITH THE FATHERS OF THE HOLY COUNCIL, FOR PERPETUAL REMEMBRANCE, ISSUE THIS PROEMIUM.

1. Desiring to make the apostolic activity of the people of God more vigorous, the Holy Synod earnestly turns its attention to the lay faithful, whose proper and wholly necessary roles in the mission of the Church have already been mentioned in other places. For the apostolate of the



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laity, flowing from their very Christian vocation, can never be lacking in the Church. How spontaneous and fruitful such activity was in the early days of the Church, the Sacred Scriptures clearly demonstrate (cf. Acts 11:19-21; 18:26; Romans 16:1-16; Philippians 4:3). But our times demand no less zeal from the laity, indeed, the present conditions require their apostolate to be even more vigorous and widespread. For the increasing number of people, the progress of the sciences, and the closer relationships among men have not only greatly extended the scope of the lay apostolate, which was formerly largely open only to them, but have also created new problems that demand their prudent care and study. This apostolate is all the more urgent because the autonomy of many areas of human life has, as is fitting, greatly increased.

2. Cf. John XXIII, Apostolic Constitution *Humanae salutis*, December 25, 1961: *A.A.S.* 54 (1962), pp. 7-10. Cf. Vatican Council II, Dogmatic Constitution on the Church, *Lumen Gentium*, nos. 33 and following: *A.A.S.* 57 (1965), pp. 39 and following; cf. also the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nos. 26-40: *A.A.S.* 56 (1964), pp. 107-111; cf. the Decree on the Means of Social Communication, *Inter Mirifica*: *A.A.S.* 56 (1964), pp. 145-153; cf. the Decree on Ecumenism, *Unitatis Redintegratio*: *A.A.S.* 57 (1965), pp. 90-107; cf. the Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, nos. 16, 17, 18; cf. the Declaration on Christian Education, *Gravissimum Educationis*, nos. 3, 5.

[*Latin ed. p. 838*]

Acta Apostolicae Sedis - Official Commentary 838, sometimes accompanied by a certain alienation from the ethical and religious order and a grave detriment to Christian life. Furthermore, in many regions where priests are very few, or, as sometimes happens, are deprived of the due freedom of ministry, the Church could scarcely be present and active without the cooperation of the laity. This manifold and urgent necessity is a sign that the Holy Spirit is operating, making lay people increasingly aware of their own responsibilities, and urging them to serve Christ and (I 3) the Church everywhere. This document intends to illustrate the nature, character, and variety of the apostolate of the laity, as well as to state fundamental principles and provide pastoral instructions for its more effective exercise; all of which should be considered as norms in recognizing the canon law pertaining to the apostolate of the laity.

## CHAPTER I ON THE VOCATION OF THE LAITY TO THE APOSTOLATE

2. The Church exists to expand the Kingdom of Christ throughout the earth, so that all people may share in the saving redemption, and through them, the entire world may truly be ordered to Christ, to the glory of God



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the Father. Every activity of the Body Mystical is directed to this end, and is called the apostolate, which the Church exercises through all its members, in various ways; for the Christian vocation is, by its very nature, also a vocation to the apostolate. Just as in the structure of a living body, no member acts passively, but participates in the activity of the body along with its life, so in the Body of Christ, which is the Church, the whole body (( according to the operation, to the measure of each member, makes the growth of the body )) (Eph. 4, 16). Indeed, there is such a connection and cohesion among the members in this body (cf. Eph. 4, 16), that a member which does not work for the growth of the body, according to its measure, should not be said to be benefiting either the Church or itself. There is a diversity of ministry in the Church, but a unity of mission. To the Apostles and their successors, Christ entrusted the task of teaching, sanctifying, and governing in His name and power. But the laity, having become participants in the priestly, prophetic, and royal office of Christ, fulfill their part in the mission of the whole.

[*Latin ed. p. 839*]

The Vatican Council II, in its decree, states that the people of God are present both in the Church and in the world. The apostolate, in truth, is exercised by their activity, directed towards the evangelization and sanctification of men, and towards the ordering of temporal affairs with a spirit of the Gospel, so that their activity in this order may manifestly bear with witness to Christ and serve the salvation of men. Since it is the proper characteristic of the lay state to live in the midst of the world and of secular affairs, the laity are called by God to exercise their apostolate as leaven in the world, burning with Christian zeal.

3. The lay faithful receive their office and right to the apostolate from their very union with Christ, the Head. For, through Baptism, they are inserted into the body of Christ; through Confirmation, they are strengthened with the power of the Holy Spirit, and are appointed by the Lord Himself for the apostolate. They are consecrated a royal priesthood and a holy nation (cf. 1 Peter 2, 4-10), so that through all their works they may offer spiritual sacrifices and everywhere on earth bear witness to Christ. Moreover, through the sacraments, especially the Most Holy Eucharist, that charity is communicated and nourished which is the very soul of the whole apostolate.

3. The apostolate is exercised in faith, hope, and charity, which the Holy Spirit pours forth into the hearts of all the members of the Church. Indeed, by the precept of charity, which is the greatest commandment of the Lord, all the faithful are urged to strive for the glory of God through the coming of His kingdom, and for eternal life for all men, so that they may come to know the one true God and Jesus Christ whom He has sent (cf. John 17, 3). Therefore, a most excellent duty is imposed upon all the faithful to labor



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so that the divine message of salvation may be known and received by all men everywhere on earth. To exercise this apostolate, the Holy Spirit, who works the sanctification of the people of God through the ministry and the sacraments, also grants to the faithful particular gifts (cf. 1 Corinthians 12, 7), "But all these things, one and the same Spirit worketh, dividing to every one according as he will." (1 Corinthians 12, 11), so that « each one, as he has received a gift, may administer it to another as good stewards of the manifold grace of God » (1 Peter 4, 10), for the edification of the whole body in charity (cf. Ephesians 4, 16). From the reception of these charisms, even the simpler ones, arises for each believer the right and the duty to exercise them for the good of others and for the edification of the Church, both within and without.

[*Latin ed. p. 840*]

Acta Apostolicae Sedis - Official Commentary 840, in freedom of the Spiritus Sancti, who "blows where it willeth" (John 3:8), and simultaneously in communion with brothers in Christ, especially with their pastors, whose it is to judge, according to their own nature and ordained exercise, not so that they extinguish the Spirit, but so that they may examine all things and hold fast to that which is good (cf. 1 Thessalonians 5:12; 19; 21).

Since Christ, sent by the Father, is the source and origin of the entire apostolate of the Church, it is clear that the fruitfulness of the apostolate of the laity depends on their vital union with Christ, as the Lord says: "I am the vine: you the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing." (John 15:5). This intimate life of union with Christ in the Church is nourished by spiritual aids, which are common to all the faithful, especially through active participation in the Holy Liturgy, to be employed by the laity in such a way that, while they properly fulfill their duties in the ordinary conditions of life, they do not separate themselves from their union with Christ, but rather, while exercising their work according to the will of God, may grow in it. In this way, the laity must progress with a cheerful and joyful spirit in holiness, striving to overcome difficulties with prudence and patience. Neither family concerns nor other secular affairs should be foreign to the spiritual life, according to the Apostle: "Whatsoever you do, in word or in him, do all in the name of our Lord Jesus Christ, giving thanks to God and the Father through him" (Colossians 3:17).

Such a life demands a continuous exercise of faith, hope, and charity. With the light of faith and meditation on the word of God, one can always and everywhere recognize God in whom "For in him we live and move and are" (Acts 17:28), seek his will in every event, behold Christ in all men, whether they be near or strangers, and form correct judgments concerning the true meaning and value of temporal things in themselves and in relation to the end of man. Those who have this faith live in the



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hope of the revelation of the sons of God, remembering the cross and the resurrection of the Lord. In this pilgrimage of life, hidden with Christ in God, and free from the servitude of riches, they strive for those goods which remain forever.

[*Latin ed. p. 841*]

The Second Vatican Council intends that, with generous hearts, all dedicate themselves to the expansion of the Kingdom of God, and to informing and perfecting temporal affairs with the Christian spirit. Amid the adversities of this life, they find strength in hope, believing that "For I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us" (Rom. 8:18). Moved by the charity that comes from God, they work for the good of all, especially for those within the faith, laying aside "all wickedness and all deceit and simulations and envies and all detractions" (1 Pt. 2:1), and thus drawing men to Christ. Furthermore, the charity of God, "which is shed abroad in our hearts by the Holy Spirit, who is given to us" (Rom. 5:5), makes the laity capable of truly expressing the spirit of the Beatitudes in their lives. Following the poor Jesus, they are neither cast down by a lack of temporal goods, nor are they puffed up by an abundance; imitating the humble Christ, they do not become empty pursuers of glory (cf. Gal. 5:26), but strive to please God more than men, always ready to give up everything for Christ's sake (cf. Lk. 14:26) and to suffer persecution for righteousness' sake (cf. Matth. 5:10), remembering the words of the Lord: "Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Cultivating Christian friendship among themselves, they offer help to one another in every need. This spiritual life of the laity must take on a particular character derived from the state of marriage and family, celibacy or widowhood, from the condition of infirmity, from professional and social activity. Therefore, let them never cease to cultivate the qualities and gifts that are appropriate to these conditions, and to use the gifts received from the Holy Spirit. Furthermore, the laity who have followed their vocation and have given themselves to one of the associations or institutes approved by the Church, likewise strive faithfully to embody a particular character in their spiritual life. Let them also cultivate professional expertise, a sense of family and civic duty, and those virtues that belong to social customs, namely, integrity, a spirit of justice, sincerity, humanity, fortitude of mind, without which true Christian life cannot exist. The perfect example of this spiritual and apostolic life is the Most Blessed Virgin Mary, Queen of the Apostles, who, while living among men, fully engaged in common family cares and labors, was always intimately united with her Son and cooperated in a most singular way with the work of the



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Savior; now, however, having been taken up into heaven, "materna sua..."

[*Latin ed. p. 842*]

842 Acta Apostolicae Sedis - The official commentary states that the care for brothers and sisters who are still pilgrims, as well as those in dangers and difficulties, is undertaken with charity, until they are led to the blessed homeland. All devoutly venerate it, and commend their lives and their apostolate to its maternal care.

## 7. CHAPTER II ON THE AIMS TO BE ACHIEVED

5. The work of the redemption of Christ, insofar as it concerns the salvation of men, also encompasses the restoration of the entire temporal order. Therefore, the mission of the Church is not only to bring the message of Christ and His grace to men, but also to permeate and perfect the order of temporal affairs with the spirit of the Gospel. Therefore, the laity, carrying out this mission of the Church, exercise their apostolate both within the Church and in the world, both in the spiritual order and in the temporal order: these orders, although distinct, are so connected in the single plan of God as He intends, in Christ, to reunite the entire world into a new creation, beginning here on earth, and fully on the last day. In both orders, the laity, who are both faithful and citizens, must be continuously guided by a single Christian conscience.

6. The mission of the Church concerns the salvation of men, the attainment of faith in Christ and His grace. Therefore, the apostolate of the Church, and of all its members, especially, is directed towards making known to the world the message of Christ through words and deeds, and communicating His grace. This is primarily accomplished through the ministry of the word and the sacraments, which is especially entrusted to the clergy, in which the laity also have important parts to fulfill, so that they may be "co-operators... of the truth" (3 John 8). This, in particular, is where the apostolate of the laity and the pastoral ministry mutually complement each other. Countless opportunities are open to the laity to exercise the apostolate of evangelization and sanctification. The very testimony of the Christian life and good works performed with supernatural grace have the power to attract people to faith and to God; for the Lord says: "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matthew 5:16).

7. Ibid., n. 62, p. 63; cf. also n. 65, pp. 64-65.

[*Latin ed. p. 843*]

The Second Vatican Council, 843. However, this apostolate does not consist solely in the witness of one's life; the true apostle seeks opportunities



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to proclaim Christ with words, either to bring unbelievers to faith, or to instruct, strengthen, and encourage those already faithful to live a more fervent life; "for the charity of Christ presseth us" (2 Corinthians 5:14), and those words of the Apostle should resound in the hearts of all: "Woe to me if I preach not the Gospel" (1 Corinthians 9:16).

1. Now, since new questions arise in this our age, and very grave errors spread which strive to utterly subvert religion, the moral order, and even human society itself, this Holy Synod earnestly exhorts the laity, according to the gifts and knowledge of each, to more diligently fulfill their roles, in accordance with the mind of the Church, in expounding, defending, and properly applying Christian principles to the problems of this age.

2. Concerning the world, the plan of God is that people should strive together to promote the order of temporal things and to constantly perfect them. All those things which contribute to the temporal order, namely the goods of life and the family, culture, economic affairs, arts and professions, political institutions, international relations, and other similar things, and their development and progress, are not only aids to the ultimate end of man, but also have their own value, inherent in them by God, whether considered in themselves, or as parts of the universal temporal order: "And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day." (Genesis 1:31). This natural goodness receives a special dignity from their relationship with the human person, for whom they were created.

Finally, it pleased God to gather together all things, both natural and supernatural, in Christ Jesus, "that in all things he himself might have the primacy" (Colossians 1:18). However, this ultimate end does not in any way deprive the temporal order of its own autonomy, its own proper ends, laws, and means, its importance for the good of men, but rather it perfects it in its own strength and excellence, and it makes it suitable for the complete vocation of man on earth.

Throughout history, the use of temporal things has been gravely burdened by vices, because men, affected by original sin, have often fallen into many sins.

[*Latin ed. p. 844*]

Acts of the Apostolic See - Official Commentary 844 errors concerning the true God, the nature of man, and the principles of moral law: hence, the morals and institutions of men are corrupted, and the very person of man is often trampled upon. Even in our own days, not a few, placing excessive trust in the progress of the natural sciences and technical arts, fall into a kind of idolatry of temporal things, becoming rather servants of these things than their masters. It is the duty of the whole Church to strive so that men may be made capable of rightly ordering the entire order of temporal things and of ordering them to God through Christ. It pertains to the Pas-



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tors to clearly enunciate the principles concerning the end of creation and the use of the world, to provide moral and spiritual assistance, so that the order of temporal things may be established in Christ. Lay people, on the other hand, ought to assume the restoration of the temporal order as their own task, and in this, guided by the light of the Gospel and the mind of the Church, and acting with Christian charity, to act directly and in a defined manner; to cooperate with fellow citizens, with specific expertise and with their own responsibility; to seek everywhere and in all things the justice of the Kingdom of God. Thus, the temporal order must be restored so that, by faithfully observing its own laws, it may be made conformable to the higher principles of Christian life, and adapted to the various conditions of places, times, and peoples. Among such works of this apostolate, the social action of Christians stands out, which today the Holy Synod desires to extend to the entire temporal sphere, even to culture.

2. While every exercise of the apostolate must derive its origin and force from charity, some works are, by their very nature, suited to be transformed into a vivid expression of that charity itself; which Christ the Lord willed to be signs of His messianic mission (cf. Matthew 11, 4-5). The greatest commandment in the law is to love God with all your heart and your neighbor as yourself (cf. Matthew 22, 37-40). This commandment of charity towards one's neighbor, Christ made His own and enriched with a new meaning, when He willed Himself and His brothers to be the object of charity, saying: "As long as you did it to one of the least of my brothers, you did it to Me" (Matthew 25, 40). For He, by assuming human nature, united the entire human race in a certain supernatural solidarity.

2 Cf. Leo XIII, Letter Encyclical *Berum novarum*: A. S. S. 23 (1890-91) p. 647; Pius XI, Letter Encyclical *Quadragesimo anno*: A. A. S. 23 (1931) p. 190; Pius XII, Radio Address, June 1, 1941: A. A. S. 33 (1941) p. 207.

[*Latin ed. p. 845*]

The Second Vatican Council gathered 845 bishops and established charity as the sign of its disciples, saying: "By this shall all men know that you are my disciples, if you have love one for another" (John 13:35). But the Holy Church, as in its earliest days, manifests its unity around Christ through the Eucharist, uniting itself entirely in the bond of charity; thus, at all times, it is recognized by this sign of love, and, while rejoicing in the endeavors of others, it claims works of charity as its duty and right, which cannot be alienated. Therefore, mercy towards the poor and the sick, and those works of charity and mutual aid for alleviating all human needs, are held in the highest regard by the Church.

These actions and works are now, in this present time, made much more urgent and universal, having become more expedient through the instruments of communication, and with the distance between people somehow overcome, rendering the inhabitants of the entire world as members of one



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family. The work of charity today can and should encompass all people and all needs. Wherever there are those who lack food, drink, clothing, shelter, medicine, work, education, or the means necessary for a truly human life, wherever they suffer from distress or infirmity, wherever they endure exile or imprisonment, there Christian charity must seek them out and find them, alleviating their suffering and providing assistance. This obligation is especially imposed upon individuals and upon prosperous peoples.

In order that the exercise of such charity may be greater and more fitting in every respect: in the needy, let the image of God in which he was created be considered; and let Christ the Lord be truly offered whatever is given to the needy; the freedom and dignity of the person receiving assistance must be respected with the utmost humanity; the intention must not be tainted by any pursuit of personal gain or desire to dominate; the demands of justice must be met first, so that gifts of charity are not offered when they are already due by right; the causes of suffering must be removed, not just the effects; and assistance must be organized in such a way that those receiving it are gradually freed from external dependence and become self-sufficient.

Therefore, let the laity strive greatly and, according to their abilities, support works of charity.

[*Latin ed. p. 846*]

Acts of the Apostolic See - Official Commentary 846: Initiatives of social assistance, whether private or public, even international, which provide effective aid to individuals and peoples in need, cooperating in this with all men of good will.

### 6. CHAPTER III: ON VARIOUS FIELDS OF APOSTOLATE.

9. The laity exercise a manifold apostolate, both within the Church and in the world. In both of these spheres, various fields of apostolic activity are evident, of which we wish to mention the principal ones: these are: the communities of the Church, the family, the young, the social environment, and national and international organizations. Moreover, since women today have an increasingly active role in all aspects of society, it is of great importance to broaden their participation also in the various fields of the Church's apostolate.

10. As participants in the priestly, prophetic, and royal office of Christ, the laity have an active role in the life and activity of the Church. Within the communities of the Church, their action is so necessary that, without it, the full effect of the pastors' apostolate is often not achieved. True of apostolic spirit, the laity, like those men and women who assisted Paul in the Gospel (cf. Acts 18:18; Romans 16:3), make up for what is lacking in their brothers and sisters, and reject the spirit of both pastors and the rest of the faithful



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(cf. 1 Corinthians 16:17-18). Nourished by their active participation in the liturgical life of their community, they diligently carry out their roles in the same community's apostolic works; they bring in those who are far away to the Church; they cooperate generously in the transmission of the Word of God, especially through catechetical instruction; and they make the care of souls and even the administration of the Church's goods more effective through their offered expertise. The parish provides a clear example of communal apostolate, bringing together all those present there, regardless of their human differences, into one body.

[*Latin ed. p. 847*]

The Second Vatican Ecumenical Council, 847, 1. Let the laity become intimately united with their priests in the parish, working together; let them examine and resolve problems specific to their own lives and the world, and those pertaining to the salvation of people, after receiving counsel; let them contribute, as far as their strength allows, to every apostolic and missionary endeavor of their ecclesiastical family. Let them constantly foster a sense of belonging to the diocese, of which the parish is but a cell, and be always ready, at the invitation of their pastor, to add their own efforts to diocesan undertakings. Indeed, in order to respond to the needs of cities and rural regions, they should not confine their cooperation within the boundaries of the parish or diocese, but should strive to extend it to interparochial, interdiocesan, national, or international spheres, especially since the ever-increasing migration of peoples, the growing interdependence, and the ease of communication no longer allow any part of society to remain closed in on itself. Thus, let them be concerned about the needs of the people of God dispersed throughout the world. Above all, let them offer their missionary services, providing material assistance or even personnel. For it is the duty and honor of Christians to return to God a portion of the goods they receive from Him.

2. Since the Creator of all established the conjugal union as the beginning and foundation of human society, and has made it a great sacrament through His grace in Christ and in the Church (cf. Eph. 5:32), the apostolate of spouses and families has a singular importance, both for the Church and for civil society. Christian spouses are cooperators with grace and witnesses of faith for each other, for their children, and for other members of their family. They themselves are the first heralds and educators of faith for their children; through word and example, they form them for the Christian and apostolic life, and they prudently assist them in choosing their vocation, fostering the sacred vocation, if it should be discovered in them, with all care.

[*Latin ed. p. 848*]

Acts of the Apostolic See - Official Commentary 848. It has always been



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the duty of spouses, and today it is the greatest part of their apostolate: to manifest and prove the indissolubility and sanctity of the matrimonial bond in their lives; to vigorously affirm the right and duty of educating children in the Christian faith, a right and duty granted to parents and guardians; to defend the dignity and legitimate autonomy of the family. Therefore, let spouses and other faithful, together with men of good will, strive to ensure that these rights are respected in civil legislation; that in social policy, due consideration is given to the needs of families with regard to housing, the education of children, working conditions, social security, and taxes; and that in the organization of migrations, the stability of the family is fully safeguarded.

4. The family itself has received this mission from God, to be the first and vital cell of society. It will fulfill this mission if, through the piety and prayer of its members, offered to God in common, it presents itself as a domestic sanctuary of the Church; if the entire family participates in the liturgical worship of the Church; and if, finally, the family provides active hospitality, promotes justice, and other good works in service to all brothers and sisters in need. Among the various works of family apostolate, the following may be enumerated: adopting abandoned children, welcoming immigrants with kindness, providing assistance to schools, offering counsel and support to young people, helping engaged couples to better prepare themselves for marriage, contributing to catechesis, supporting spouses and families facing material or moral difficulties, providing not only for the necessities of the elderly, but also ensuring fair economic progress. Always and everywhere, but in a special way in regions where the seeds of the Gospel are first sown, or where the Church is in its beginnings, or where it is experiencing some grave difficulty, Christian families, living their entire lives in accordance with the Gospel and offering an example of Christian marriage, provide the most precious witness of Christ to the world.

5. See Pius XI, Encyclical Letter *Casti Connubii*, A.A.S. 22 (1930) p. 554; Pius XII, Radio Message, June 1, 1941: A.A.S. 33 (1941) p. 203; Ibid., Address to Delegates to the Convention of the International Union of Family Associations, September 20, 1949: A.A.S. 41 (1949) p. 552; Ibid., Address to Families from France visiting Rome, September 18, 1951: A.A.S. 43 (1951) p. 731; Ibid., Radio Message on Christmas Day 1952: A.A.S. 45 (1953) p. 41; John XXIII, Encyclical Letter *Mater et Magistra*, May 15, 1961: A.A.S. 53 (1961) pp. 429, 439.

5. See Pius XII, Encyclical Letter *Evangelii Praecones*, June 2, 1951: A.A.S. 43 (1951) p. 514.

[*Latin ed. p. 849*]

The Second Vatican Ecumenical Council, 849: In order that families may more easily attain the goals of their apostolate, it may be fitting that families be gathered into certain groups.



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6, 7, 12. Young people exert a great influence in modern society. The circumstances of their lives, their state of mind, and even their relationships with their own families have changed considerably. They often transition too quickly to a new social and economic condition. While their social and even political importance grows from day to day, they seem ill-equipped to properly bear the burdens of new responsibilities. This increased importance in society demands an apostolic activity from them, but their own natural disposition also prepares them for it. As their awareness of their own personality grows, with their zeal for life and the abundance of youthful energy, they assume their own responsibilities, desiring to play their part in social and cultural life. If this zeal is imbued with the spirit of Christ and animated by obedience and love for the pastors of the Church, abundant fruits may be expected. They themselves must be the first and most immediate apostles among their peers, exercising their apostolate among themselves.

8. Adults should strive to establish a friendly dialogue with young people, allowing both parties, overcoming the differences of age, to know each other and to share the riches that are unique to each. By example first, and, when the opportunity arises, with sound and effective advice, adults should encourage young people to engage in apostolate. Young people, in turn, should cultivate reverence and trust for adults, and, although naturally inclined towards novelty, they should properly esteem worthy traditions. Children also have their own apostolic activity. According to their abilities, they are living witnesses of Christ among their peers.

13. The apostolate in the social sphere, that is, the endeavor to form minds and morals with the Christian spirit, to influence laws and the structures of the community in which one lives, is a task and a duty of the laity that can never be adequately fulfilled by others. In this field, the laity can exercise a similar apostolate:

6. Cf. Pius XII, to the Delegates to the Convention of the International Union of Associations for the Protection of the Family, September 20, 1949: A.A. 8. 41 (1949) p. 552. Cf. St. Pius X, Allocution to the Catholic Association of Youth of France on piety, science, and action, September 25, 1904: A.S. 8. 37 (1904-1905) pp. 296-300. Cf. Pius XII, Letter, "Dans quelques semaines," to the Archbishop of Marianopolis, regarding meetings organized by Christian young workers in Canada, May 24, 1947: A.A. 8. 39 (1947) p. 257; Radio Broadcast to J.O.C. Brussels, September 3, 1950: A.A., 8. 42 (1950) pp. 640-641.

7, 8, 55 - A.A.S.

[*Latin ed. p. 850*]

850 Acta Apostolicae Sedis - An Official Commentary. There, they fulfill the testimony of life through the testimony of words. There, in the field, or in labor, or in profession, or in study, or in dwelling, or in leisure, or in asso-



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ciation, they are more apt to assist their brothers. They fulfill this mission of the Church in the world, above all, through that coherence of life with faith, by which they become a light to the world; through their integrity in every undertaking, by which they draw all to the love of truth and goodness, and finally, to Christ and the Church; through fraternal charity, by which they become sharers in the conditions of life, the labors, the sorrows, and the aspirations of their brothers, thus gradually preparing all hearts for the operation of saving grace; through that full awareness of their role in building society, by which they strive to fulfill their domestic, social, and professional life with Christian magnanimity. Thus, their manner of acting gradually permeates the sphere of life and labor. This apostolate should embrace all who are found there, and exclude none from the spiritual or material good that they are able to provide. But true apostles, not content with this action alone, turn their minds to proclaiming Christ also with words to those nearby. For many people can hear the Gospel and recognize Christ only through nearby laypeople.

9 14. A vast field of apostolate is open in the national and international order, where laypeople are primarily the administrators of Christian wisdom. Catholics feel obligated to promote the true common good and to make the weight of their opinion effective so that civil power may be justly exercised and laws may correspond to moral precepts and the common good, in their piety towards the nation and in the faithful fulfillment of their civic duties. Catholics, experienced in public affairs and, as is fitting, firmly grounded in Christian faith and doctrine, should not refuse to undertake public duties, if through them they can worthily serve the common good and at the same time pave the way for the Gospel. Let Catholics strive to cooperate with all people of good will to promote whatever is true, whatever is just, whatever is holy, whatever is lovable (cf. Phil. 4, 8). Let them converse with them, preceding them with prudence and humanity, and let them investigate social and public institutions in order to perfect them according to the spirit of the Gospel. Among the signs of our time, a growing and inexorable sense of solidarity among all peoples is particularly noteworthy, which...

[*Latin ed. p. 851*]

The Second Vatican Council, 851, rightly promotes and directs the apostolate of the laity towards a sincere and true fraternal spirit. Furthermore, the laity must be aware of international affairs and the issues and solutions, whether doctrinal or practical, that arise within them, especially concerning peoples striving for progress. All those who labor in foreign nations or provide assistance to them, must remember that relations between peoples should be a true fraternal exchange, in which both sides give and receive together. Those who travel for the sake of international endeavors, whether for business or pleasure, should remember that they are everywhere also itinerant heralds of Christ, and as such, they should conduct themselves



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truthfully.

## CHAPTER IV: ON VARIOUS FORMS OF THE APOSTOLATE

15. The laity can exercise their apostolic activity either individually or in various communities or associations.

16. The apostolate undertaken by individuals, abundantly flowing from the true Christian life (cf. John 4:14), is the foundation and condition of all the apostolate of the laity, even when associated, and nothing can substitute for it. All lay people, of whatever condition, are called to and obligated to this kind of apostolate, always and everywhere, although they may lack the opportunity or possibility of cooperating in associations. There are many forms of apostolate by which the laity build up the Church and sanctify the world, and enliven it in Christ. A particular form of individual apostolate, and one that is particularly suited to our times, which manifests Christ living in the faithful, is the testimony of the entire lay life, emanating from faith, hope, and charity. Through the apostolate of the word, in certain circumstances absolutely necessary, the laity announce Christ, expound his doctrine, spread it according to their own condition and expertise, and profess it faithfully.

10. Cf. John XXIII, Encyclical Letter *Mater et Magistra*, May 15, 1961: *A. A.S.* 8. 53 (1961) pp. 448-450.

[*Latin ed. p. 852*]

852 Acta Apostolicae Sedis - Official Commentary. Furthermore, cooperating, as citizens of this world, in those matters pertaining to the building and maintaining of temporal order, the laity ought to seek higher principles of action in the light of faith, and, when the opportunity arises, make them manifest, conscious that they are thus made cooperators with God, the Creator, Redeemer, and Sanctifier, and ought to give Him praise. Finally, the laity should vivify their lives with charity and, according to their ability, express it through works. Let all remember that, through public worship and prayer, through penance and the free acceptance of the hardships of life, by which they are made conformed to the patient Christ (cf. 2 Corinthians 4:10; Colossians 1:24), they can reach all men and contribute to the salvation of the whole world. 17. Here, the necessity of the apostolate of each individual is urgently felt in those regions in which the freedom of the Church is gravely restricted. In these difficult circumstances, the laity, as far as possible, take the place of priests, sometimes putting their own freedom, and even their lives, in danger, instructing those around them in the Christian faith, instilling in them a religious spirit and a Catholic mindset, and encouraging them to frequently receive the sacraments, and especially to cultivate devotion to the Eucharist. The Sacred Synod, while offering heartfelt thanks to God, who does not cease to raise up laypeople



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of heroic fortitude even in our times, amidst persecution, embraces them with paternal affection and gratitude. 1. The apostolate of each individual has a special field in regions where Catholics are few and scattered. There, the laity, who exercise the apostolate as individuals, either for the reasons mentioned above, or for special reasons arising from their own professional lives, should nevertheless meet together in smaller groups, without any rigid form of institution or organization, so that the sign of the communion of the Church may always be apparent to others, as a true witness of love. In this way, by friendship and the sharing of experiences, they help each other spiritually, are strengthened to overcome the inconveniences of a life and activity that are too isolated, and are able to bring forth more abundant fruits of the apostolate. 18. Since the faithful are called to exercise the apostolate as individuals in the various circumstances of their lives, they should nevertheless remember that man, by his very nature, 1 Cf. Pius XII, Address to the First Convention of Lay People from All Nations for the Promotion of the Apostolate, October 14, 1951: A.A.S. 43 (1951) p. 788.

[*Latin ed. p. 853*]

The Second Vatican Council believes that the social apostolate is pleasing to God and that, through Christ, it unites people into the People of God (cf. 1 Peter 2:5-10) and into one body (cf. 1 Corinthians 12:12). Therefore, the social apostolate happily responds to the needs of the faithful, both human and Christian, and it bears witness to the communion and unity of the Church in Christ, who said: "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). Therefore, let the faithful exercise their apostolate, working together in unity. Let them be apostles both in their family communities, as well as in parishes and dioceses, which themselves express the communal nature of the apostolate, and in free associations to which they have decided to join.

The social apostolate is also of great importance because, whether in communities of the Church or in various environments, the apostolate often requires that it be carried out through common action. Associations established for common apostolic actions strengthen their members and form them for the apostolate, and they properly organize and direct their apostolic work, so that much more abundant fruits can be expected than if individuals acted separately. In the present circumstances, it is necessary that a social and organized form of apostolate be strengthened in the environment of the laity; for only a close union of forces is sufficient to fully achieve all the aims of modern apostolate and to validly defend its goods. In this regard, it is particularly important that the apostolate also reach the common minds and social conditions of those to whom it is directed; otherwise, it will often be powerless against public opinion or institutions.

There is a great variety in social apostolate associations; some propose a



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general apostolic aim for the Church; others pursue only particular aims of evangelization and sanctification; others pursue aims of Christian animation in the temporal order; others, in a special way, give witness to Christ through works of mercy and charity. Among these associations, those that are to be especially considered are those that foster a closer unity between the practical life of the members and their faith.

[*Latin ed. p. 854*]

854 The Acts of the Apostolic See – the official commentary – foster and extol these endeavors. Associations are not ends in themselves, but ought to serve the mission of the Church throughout the world; their apostolic power depends on their conformity with the aims of the Church, and on the Christian witness and evangelical spirit of each member and of the entire association. The universal mission of the Church, considering both the progress of institutions and the pressing demands of modern society, requires that the apostolic undertakings of the Catholics increasingly take on associated forms on the international level. International Catholic Organizations better fulfill their purpose if the groups that cooperate within them and their members are more closely united with them. 5, Maintaining due relations with ecclesiastical authority, it is permissible for laymen to found and manage associations, and to give them a name. However, the dispersion of forces that can occur must be avoided, if new associations and endeavors are promoted without sufficient reason, or if associations or methods that have become obsolete are maintained beyond their useful life; nor is it always appropriate to transfer forms of organization established in one nation to others without discrimination. 6 7 20. For several decades now, in many nations, laymen, increasingly devoted to the apostolate, have gathered into various forms of action and associations, which, maintaining a closer connection with the Hierarchy, have pursued and continue to pursue truly apostolic aims. Among these, and similar older institutions, those that are particularly worthy of mention are those that, although following different methods of operation, have brought abundant fruit to the Kingdom of Christ, and which have been deservedly commended and promoted by the Supreme Pontiffs and by many Bishops, and which have received the name of Catholic Action, and which are most often described as the cooperation of laymen in the hierarchical apostolate. 8 These forms of apostolate, whether they bear the name of Catholic Action or another name, which exercise a valuable apostolate in our times, are constituted and developed by the following principles, and with the accumulated acceptance: 6 Cf. infra, chap. V, n. 24. Cf. Sacred O. Conciliar, Resolution Corrienten., Nov. 13, 1920: A. A. S. 13 (1921) p. 139. Cf. John XXIII, Encycl. Litt. Princeps Pastorum, Dec. 10, 1959: A. A. S. 51 (1959) p. 856. Cf. Pius XI, Epist. Quae nobis, to Cardinal Bertram, Nov. 13, 1928: A. A. S. 20 (1928) p. 385. Cf. also Pius XII, Alloc, to the Italian Catholic Action, Sept. 4, 1940: A. A. S. 32 (1940)



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p. 362. 6 7 8

[*Latin ed. p. 855*]

The Second Vatican Ecumenical Council 855 a) The immediate purpose of such organizations is the apostolic service of the Church, namely, in order to evangelize and sanctify people, and to form their Christian conscience, so that they may be able to imbue various communities and various spheres with the spirit of the Gospel; 6) The laity, cooperating according to their own manner with the Hierarchy, contribute their experience and assume responsibility in managing these organizations, in determining the conditions in which the pastoral activity of the Church should be carried out, and in developing and implementing plans of action; c) The laity act united, like an organic body, so that the community of the Church may be better represented and the apostolate more effective; d) The laity, whether spontaneously offering themselves or invited to action and direct cooperation with the hierarchical apostolate, act under the higher guidance of the Hierarchy, which may also ratify this cooperation through an explicit mandate. Organizations in which these characteristics are found, according to the judgment of the Hierarchy, are to be considered as part of the Catholic Action, although, due to the needs of places and peoples, they may assume various forms and names. The Sacred Council strongly commends these institutions, which certainly respond to the needs of the Church's apostolate in many lands, and invites priests and lay people who work in them to strive ever more to bring about the aforementioned characteristics and to cooperate fraternally with all other forms of the apostolate in the Church. 21. All associations of the apostolate are to be properly valued; those, however, which the Hierarchy has praised or recommended, or has decreed to be urgently established, are to be highly esteemed by priests, religious, and lay people, and are to be promoted according to the ability of each. Among these, especially deserving of mention today are international Catholic associations or groups. 22. Lay people, whether celibate or married, who devote themselves permanently or temporarily to the service of these institutions and their works, with their professional expertise, are worthy of special honor and commendation in the Church. It is a great joy that the number of lay people is increasing daily who offer their service to associations and works of the apostolate, whether within the borders of their own nation or in the international field.

[*Latin ed. p. 856*]

856 Acta Apostolicae Sedis - Official Commentary, especially concerning missions and newly established churches in Catholic communities. Pastors of the Church should gladly and with a grateful spirit receive these laypersons, and they should take care that their condition fully satisfies the demands of justice, equity, and charity, especially with regard to the honest



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support of themselves and their families, and that they may enjoy the necessary instruction, spiritual consolation, and encouragement. CHAPTER V ON THE ORDER TO BE OBSERVED

23. The apostolate of the laity, whether exercised by individuals or by associated Christians, must be properly integrated into the apostolate of the entire Church; indeed, the association with those whom the Holy Spirit has placed to govern the Church of God (cf. Acts 20:28) is an essential element of the Christian apostolate. No less necessary is the cooperation between the various undertakings of the apostolate, suitably ordered by the Hierarchy. For, in order to promote the spirit of unity, so that the charity of fraternity may shine forth in the entire apostolate of the Church, common goals must be achieved and harmful rivalries avoided; therefore, mutual esteem and – while preserving the proper character of each – appropriate coordination of all forms of the apostolate within the Church are required. This is particularly important, since the specific activity within the Church requires harmony and apostolic cooperation between both the clergy, religious, and the laity.

1 24. It is the duty of the Hierarchy to foster the apostolate of the laity, to provide spiritual principles and support, to order the exercise of this apostolate for the common good of the Church, and to ensure that doctrine and order are maintained. Various modes of relationship to the Hierarchy are admitted for the apostolate of the laity, according to the various forms and objectives of this apostolate. Indeed, many apostolic undertakings are found in the Church which are freely chosen by laypersons and governed by their prudent judgment. Such undertakings can often better fulfill the mission of the Church in certain areas, and are therefore not infrequently praised or commended by the Hierarchy. However, no undertaking should assume a Catholic name.

1 Cf. Pius XI, Litterae Encyclicae, Quamvis Nostra, April 30, 1936: A.A.S. 28 (1936) pp. 160-161. Cf. Sacred Congregation of the Council, Decree Corrienten., November 13, 1920: A.A.S. 13 (1921) pp. 137-140.

2

[*Latin ed. p. 857*]

The Second Vatican Council, in its deliberations, states that, unless there is agreement, legitimate ecclesiastical authority is required. Certain forms of the apostolate of the laity, in various ways, are explicitly recognized by the Hierarchy. Furthermore, the ecclesiastical authority, due to the exigencies of the common good of the Church, may choose and promote in a particular way certain associations and apostolic endeavors that directly aim at a spiritual end, assuming a special responsibility for them. Thus, the Hierarchy, by arranging the apostolate in various ways, joins a certain form of it more closely to its own apostolic mission, while preserving the proper nature and distinction of both, and therefore not depriving the laity of the



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necessary freedom to act spontaneously. These actions of the Hierarchy are called a mandate in various ecclesiastical documents. Finally, the Hierarchy entrusts certain tasks to the laity, which are more closely connected with the offices of pastors, such as in the exposition of Christian doctrine, in certain liturgical acts, and in the care of souls. By virtue of this mission, the laity, with regard to the exercise of their duties, are fully subject to the superior ecclesiastical authority. As for temporal works and institutions, it is the duty of the ecclesiastical Hierarchy to teach and authentically interpret the moral principles to be followed in temporal matters; it is also permissible for them to judge, after due consideration and with the assistance of experts, about the conformity of such works and institutions with moral principles, and to decide about those which are necessary for safeguarding and promoting supernatural goods.

25. Bishops, pastors, and other priests of both orders should bear in mind that the right and duty of exercising the apostolate is common to all the faithful, whether clergy or laity, and that even lay people have their own proper roles in the building up of the Church. Therefore, let them work fraternally with the laity in the Church and for the Church, and let them take special care of the laity in their apostolic endeavors.

4. Priests should be carefully selected and properly trained to assist in the special forms of the apostolate of the laity. Those who dedicate themselves to this ministry:

3. Cf. Pius XII, Allocution to the Second Convention for Promoting the Apostolate of the Laity, October 5, 1957: A.A. 8. 49 (1957), p. 927.

* Cf. Vatican Council II, Dogmatic Constitution on the Church, Lumen Gentium, n. 37: A.A. 8. 57 (1965), pp. 42-43.

Cf. Pius XII, Apostolic Exhortation Menti Nostrae, September 23, 1950: A.A. 8. 42 (1950), p. 660.

5.

[*Latin ed. p. 858*]

The Acts of the Apostolic See – Official Commentary 858. Upon receiving a mission from the Hierarchy, [lay organizations] represent it in their pastoral activity; they foster suitable relationships with it, always faithfully adhering to the spirit and doctrine of the Church; they dedicate themselves to fostering spiritual life and an apostolic spirit within the Catholic associations entrusted to them; they offer wise counsel to their apostolic endeavors and promote their initiatives. Through continuous dialogue with the laity, they diligently inquire as to what forms are most effective for rendering apostolic action more fruitful; they promote the spirit of unity within the association itself and between it and others. Finally, religious, whether brothers or sisters, should appreciate the apostolic work of the laity; according to the spirit and norms of their institutes, they willingly



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dedicate themselves to promoting the works of the laity; they strive to sustain, assist, and complete priestly functions.

6. In dioceses, to the extent possible, there should be councils that assist the Church's apostolic work, whether in the field of evangelization and sanctification or in the field of charity, social action, and others, with clergy and religious cooperating appropriately with the laity. These councils can serve the mutual coordination of various lay associations and initiatives, while preserving the proper nature and autonomy of each.

7. Such councils should be established, if possible, also at the parish or interparish, interdiocesan, as well as national or international level. Furthermore, a special secretariat should be established at the Holy See, for the service and promotion of the apostolate of the laity, as a center that provides information through appropriate means about various apostolic initiatives of the laity, studies current issues in this field, and offers its counsel to the Hierarchy and the laity in their apostolic endeavors. Various movements and initiatives of the apostolate of the laity existing throughout the world should have a role in this secretariat, with clergy and religious cooperating with the laity.

8. The common Christian witness, stemming from a common evangelical heritage, often requires and recommends cooperation.

6. Cf. Second Vatican Council, Decree on the Adaptation of Religious Life, n. 8. Cf. Benedict XIV, De Synodo Dioecesana, Book III, Chapter IX, n. VII-VIII: Opera omnia distributed in 17 volumes, Volume XI (Prati, 1844), pp. 76-77. Cf. Pius XI, Encyclical Letter Quamvis Nostra, April 30, 1936: A. A. S. 28 (1936) pp. 160-161.

7.

8.

[*Latin ed. p. 859*]

The Second Vatican Council, 859, promotes the cooperation of Catholics with other Christians, to be exercised by individuals and by communities of the Church, either in actions or in associations, in the national or international sphere. Common values and a similar human nature also demand the cooperation of Christians, pursuing apostolic goals, and often require it from those who do not profess the name of Christian, but who recognize these values. 9 10 This dynamic and prudent cooperation, which is of great importance in temporal activities, allows the laity to bear witness to Christ, the Savior of the world, and to the unity of the human family.

## CHAPTER VI: ON FORMATION FOR THE APOSTOLATE

28. The apostolate can only achieve its full effectiveness through multifaceted and integrated formation; this is required not only by the con-



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tinuous spiritual and doctrinal progress of the layperson themselves, but also by the various circumstances, people, and offices to which their life is adapted. This formation for the apostolate must be based on the principles asserted and declared by this Holy Council in other places. In addition to the formation common to all Christians, due to the variety of people and circumstances, many forms of the apostolate also require specific and particular formation. 1 29. As the laity participate in the mission of the Church in their own way, their apostolic formation takes on a special character, marked by its secular nature and the specific nature of the lay state, and by the manner of their spiritual life. Formation for the apostolate presupposes an integrated formation, adapted in some way to the individual's talents and conditions. 9 Cf. John XXIII, Encyclical Letter *Mater et Magistra*, May 15, 1961: A.A. 8. 53 (1961) pp. 456-457. Cf. Vatican Council II, Decree on Ecumenism, *Unitatis Redintegratio*, n. 12: A.A. 8. 57 (1965) pp. 99-100. Cf. Vatican Council II, Decree on Ecumenism, *Unitatis Redintegratio*, n. 12: A.A. 8. 57 (1965) pp. 99-100. Cf. also, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 15: A.A. 8. 57 (1965) pp. 19-20. Cf. Vatican Council II, Dogmatic Constitution on the Church, *Lumen Gentium*, chapters II, IV, V: A.A. 8. 57 (1965) pp. 12-21, 37-49; cf. also, Decree on Ecumenism, *Unitatis Redintegratio*, nn. 4, 6, 7, 12: A.A. 8. 57 (1965) pp. 94, 96, 97, 99, 100; cf. also, above, n. 4. 10

[*Latin ed. p. 860*]

860 Acta Apostolicae Sedis - Official Commentary. — Indeed, a layperson, well acquainted with the affairs of this world, ought to be a member adapted to his own society and its culture. Above all, the layperson must learn to fulfill the mission of Christ and the Church, living according to the faith in the divine mystery of creation and redemption, moved by the Holy Spirit, who vivifies the people of God, urging all men to love God the Father and to love the world and men in Him. This formation ought to be considered as the foundation and condition of any fruitful apostolate. Besides spiritual formation, a solid doctrinal foundation is required, namely theological, ethical, and philosophical, according to the diversity of age, condition, and aptitude. The importance of general culture, along with practical and technical training, must also be carefully considered. In order to cultivate good human relationships, it is necessary to foster truly human values, especially the art of fraternal living and cooperation, as well as the ability to engage in dialogue. Since formation for the apostolate cannot consist solely of theoretical instruction, the layperson, from the very beginning of his formation, should gradually and prudently learn to view, judge, and act in all things under the light of faith, to shape and perfect himself through action, and thus to enter into diligent service for the Church. This formation, which must always be perfected due to the growing maturity of the human person and the evolution of problems,



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demands ever greater knowledge and effective action. In fulfilling all the requirements of formation, the unity and integrity of the human person must always be kept in mind, so that its harmony and balance may be preserved and increased. In this way, the layperson deeply and thoroughly integrates himself into the very reality of the temporal order, effectively embracing his role in its affairs, and, as a living member and witness of the Church, makes the Church present and active within the midst of temporal affairs.

3. Formation for the apostolate should begin with the earliest education of children. In a particular way, young people and adolescents should be initiated into the apostolate.

2 Cf. Pius XII, Allocution to the VI International Conference of "Boy Scouts," June 6, 1952: A. A. S. 44 (1952) pp. 579-580; John XXIII, Encyclical Letter Mater et Magistra, May 15, 1961: A. A. S. 58 (1961) p. 456. Cf. Second Vatican Council, Dogmatic Constitution on the Church, Lumen Gentium, n. 33: A. A. S. 57 (1965) p. 39.

[*Latin ed. p. 861*]

The Second Vatican Council 861 must imbue them with zeal and this spirit. Throughout their lives, this formation must be perfected, as new duties require it. Therefore, those to whom Christian education pertains are also bound by the duty of formation for the apostolate. Parents are to prepare their children in the family from early childhood to recognize the love of God for all people, and to gradually teach them, especially by example, to be concerned about the needs of their neighbor, both material and spiritual. Thus, the entire family and its common life should become a kind of apprenticeship for the apostolate. Furthermore, young people must be educated so that, going beyond the confines of the family, they may open themselves to both ecclesiastical and secular communities. They should become integrated into the local parish community so that they may acquire the awareness that they are living and active members of the people of God. Priests, in catechesis and the ministry of the word, in the care of souls, and in other pastoral ministries, must keep formation for the apostolate in mind. Schools, colleges, and other Catholic institutions that serve formation must foster a Catholic sense and apostolic action in young people. If this formation is lacking, either because young people do not attend these schools, or for some other reason, parents, pastors of souls, and apostolic associations must take greater care of it. Teachers and educators who, by their vocation and office, exercise an excellent form of lay apostolate, must be imbued with necessary doctrine and pedagogical skill, so that they may effectively impart this to those entrusted to them. Associations and groups of lay people, whether engaged in the apostolate or pursuing other supernatural goals, must diligently and constantly foster formation for the apostolate, according to their purpose and method. These



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are often the most suitable means for appropriate formation for the apostolate. Within them, there is doctrinal, spiritual, and practical formation. Members, with their companions or friends, examine the methods and results of their apostolic endeavors in small groups, and they compare their daily lives with the Gospel. This formation must be organized in such a way that account is taken of the entire apostolate of the laity, which must be exercised not only within the groups and associations themselves, but also in all aspects of life.

[*Latin ed. p. 862*]

Acta Apostolicae Sedis - Official Commentary 862 concerning professional and social matters. Indeed, each individual ought to prepare himself for the apostolate, which is all the more urgent in adult age. For as age advances, the mind becomes more enlightened, and thus each individual can more diligently discern the talents with which God has enriched his soul, and more effectively exercise those charisms which the Holy Spirit has bestowed upon him for the good of his brothers.

31. Various forms of the apostolate particularly demand suitable formation.

a) With regard to the apostolate for evangelizing and sanctifying people, the laity must be specially formed to establish dialogue with others, whether believers or not, to manifest the message of Christ to all.

5. Since, in our times, various forms of materialism are widely spread, even among Catholics, the laity must not only diligently learn Catholic doctrine, especially those points which are subject to controversy, but must also exhibit, in their lives, a witness to the evangelical life against any form of materialism.

b) With regard to the Christian ordering of temporal affairs, the laity should be instructed about the true meaning and value of temporal goods, both in themselves and with regard to all aspects of the human person; they should be trained in the proper use of things and the organization of institutions, always attending to the common good according to the principles of the moral and social doctrine of the Church. The principles of social doctrine, in particular, should be so taught to the laity that they may be made capable, both of contributing to the progress of doctrine for their part, and of rightly applying these principles in each individual case.

6. c) Since works of charity and mercy offer the most outstanding witness of Christian life, apostolic formation should also extend to these matters.

5. See Pius XII, Encyclical Letter *Sertum laetitiae*, November 1, 1939: A. A. S. 31 (1939) pp. 635-644; see also, Idem, Address to the graduates of the Catholic Action of Italy, May 24, 1953. See also, Pius XII, Address to the World Federation of Catholic Young Women, April 18, 1952: A. A. S. 44 (1952) pp. 414-419. See also, Idem, Address to the Christian Association of



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Italian Workers (A.C.L.I.), May 1, 1955: A. A. S. 47 (1955) pp. 403-404.

[*Latin ed. p. 863*]

863 The Second Vatican Ecumenical Council ought to strive to ensure that the faithful, from their very childhood, learn to feel compassion for their brothers and sisters and to generously assist those in need. 7 32. Many resources already exist for the lay apostolate, namely, sessions, congresses, retreats, spiritual exercises, frequent gatherings, conferences, books, and commentaries, all designed to promote a deeper understanding of Holy Scripture and Catholic doctrine, to foster spiritual life, and to enable the faithful to understand the conditions of the world and to discover and cultivate suitable methods. 8 These resources for formation are related to the various forms of apostolate practiced in different environments. To this end, centers or institutes of higher learning have also been established, which have already yielded excellent results. The Sacred Council rejoices at the flourishing of such initiatives in some areas and hopes that they will be promoted in other places as well, where they are needed. Furthermore, centers of documentation and study, not only in theology but also in anthropology, psychology, sociology, and methodology, should be established to better cultivate the talents of the laity, of men and women, young and old, for all fields of apostolate. Exhortation 33. Therefore, the Sacred Council earnestly exhorts all the laity, in the Lord, to respond readily, generously, and wholeheartedly to the voice of Christ, which is calling them more urgently at this hour, and to the impulse of the Holy Spirit. In particular, they should feel that this appeal is directed to them, and they should receive it with alacrity and magnanimity. For the Lord Himself, through this Holy Synod, repeatedly invites all the laity to join Him more intimately each day, and to share in His saving mission, considering what is His as their own (cf. Phil. 2, 5); 7 Cf. Pius XII, to the Delegates of the Congress of the Societies of Charity, April 27, 1952: A. A. 8. 44 (1952) pp. 470-471. Cf. John XXIII, Encyclical Letter Mater et Magistra, May 15, 1961: A. A. 8. 53 (1961) p. 454. 8

[*Latin ed. p. 864*]

864 Acta Apostolicae Sedis - The Official Commentary, which is again sent to every city and place where he himself will come (cf. Lk. 10, 1); so that, cooperating with him in the various forms and ways of the apostolate of the Church, constantly adapting to the new needs of the times, collaborators may present themselves to him, always abundant in the work of the Lord, knowing that their labor is not in vain in the Lord (cf. 1 Cor. 15, 58). These decrees and particulars contained in this Decree pleased the Fathers of the Holy Council. And We, with the power entrusted to Us by Christ, together with the Venerable Fathers, approve, decree, and establish them in the Holy Spirit, and We command that they be promulgated for the glory



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of God. * In Romae, at St. Peter's, on the eighteenth day of the month of November in the year 1965. I, PAUL, Bishop of the Catholic Church. The signatures of the Fathers follow, as on pages 830-885. * With regard to the date of its coming into effect, until the eleventh day of the month of June of the year 1966, initially established, cf. the Apostolic Letter, *motu proprio*, dated Apostolic Munus, June 10, 1966: A. A. S. LVIII (1966) pp. 465-466.

[*Latin ed. p. 865*]

Year and Volume LVI, November 24, 1966, No. 13.

**ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY.**

Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana.

## ACTA PAULI PP. VI. APOSTOLIC CONSTITUTIONS.

### I. CONSTITUTION CONCERNING LULUABURGensis-KABINDAENSIS (MBUJI-MAYENSIS).

Certain territories are detached from the Churches of Luluaburg and Kabinda, and a new diocese is established, named "Mbuji-Mayensis."

### PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

### FOR PERPETUAL REMEMBRANCE.

Since, by the most benevolent counsel and will of God, we have been placed in the highest position in our Church, for the sole purpose of caring for those who believe in Christ, we have always devoted as much study and effort as a father, for whom nothing is more precious than the well-being of his children, to the administration of our family. Therefore, when the Sacred Congregation for the Propagation of the Faith, having considered the opinion of the venerable Brother John Baptist Maury, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate in the Congo, has decided that certain territories should be detached from the Churches of Luluaburg and Kabinda, and a new diocese should be established, after having heard those whom it was necessary to hear, and having approved and deemed this decision to be sound, we decree and order the following:

From the territory of the archdiocese of Luluaburg, we separate the civil district, as they call it, of Bakwanga;

[*Latin ed. p. 866*]

866 Acta Apostolicae Sedis – Official Commentary, also from the diocese



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of Kabinda, concerning the districts of Gandajika and Mwene-Ditu; all of which we reduce to the form of a diocese, which shall be called Mbuji-Mayi, and which shall be entrusted to the care and governance of the secular clergy. Furthermore, we subject this [diocese] to the metropolitan see of Luluabourg as a suffragan. Regarding other matters: the governance, administration, and election of a Capitular Vicar, in the event of a vacancy, these shall be regulated by the laws of Canon Law. It is the intention that these matters be carried out by the venerable Brother John Baptist Maury, or by whomever he may delegate. The acts and documents pertaining to this matter shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. We will and desire that this Constitution be effective now and in the future; in such a way that those for whom these decrees are intended shall observe them religiously, and thus obtain their full effect. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since we hereby repeal all such prescriptions. Furthermore, it shall be permissible to no one to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were shown. Given at Rome, at St. Peter's, on the third day of the month of May, in the year of Our Lord nineteen hundred and sixty-six, in the third year of Our Pontificate. For the Holy Roman Church:

Cancellario

&

**HAMLETUS I. Card. CICOGNANI**

**GREGORIUS P. Card. AGAGIANIAN**

Prefect of the Sacred Congregation for the Propagation of the Faith

Francis Tinello, Apostolic Chancellor

Francis H. Ferretti, Protonotary Apostolic, Dean

Sylvius Romani, Protonotary Apostolic

© Plumbi In Ap. Cane, tab., vol. CXX, n. 8£.

[*Latin ed. p. 867*]

Acta Pauli PP. VI, 867, II. BATAENSIS (RIVI MUNIENSIS). The apostolic vicariate of Rivi Muniensis is elevated to the dignity of a diocese, and shall be called "Bata."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the fact that Christ commanded His apostles to go into the whole world to proclaim the most holy laws of the Gospel to the nations



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(Cf. Mt. 16:15), and if we consider also the words by which the Son of God is to be worshipped, and with which He is concerned for the flock of the elect whom He has redeemed, and He entrusted the sheep and lambs to the custody of Peter (Cf. Jn. 21:15-17), it is indeed clear that not only is the Christian society moved by a certain law and necessity of nature to spread its religions in every place, but also that the duty and office of proclaiming the Gospel belongs especially to Us, the successor of Peter. Therefore, since the Catholic faith has made great progress in the apostolic vicariate of Rivi Muniensis, and it is foreseen that it can make even greater progress if that territory is raised to the rank and dignity of a diocese, We have considered, after seeking the advice of those to whom it pertains, that the proposals made by the Sacred Congregation for the Propagation of the Christian Faith should be approved and carried out.

Therefore, We decree that the apostolic vicariate of Rivi Muniensis be raised to the dignity of a diocese, with the same boundaries, but with a changed name, which will be "Bata," from the name of the city of Bata, in which the Bishop will establish his residence, and the cathedral will be located in the church of the B.V.M., called "a Pilar," and We hereby grant it all due rights and honors. The new diocese will be subject to the Holy See and subject to the Sacred Congregation for the Propagation of the Faith. With regard to the chapter of canons, We permit that, in their place, diocesan consultants be chosen, according to the norms of law, due to the circumstances of the place. With regard to all other matters, everything shall be governed by the laws of canon law. Furthermore, those things which We have commanded shall be carried out by him who presides over the Apostolic Delegation in West-Central Africa, or by whom he may delegate. The facts having been carried out, documents shall be drawn up, and worthy examples thereof shall be promptly sent to the Sacred Congregation for the Propagation of the Faith.

We will and declare that this Constitution is now and forever effective; in such a way that those things which have been decreed by it are to be observed by those to whom it pertains.

[*Latin ed. p. 868*]

868 Acta Apostolicae Sedis - Official Commentary: It is necessary that these matters be religiously observed, and therefore that they obtain their full force. No prescriptions of any kind, contrary to this Constitution, will be able to take effect, since through it we abolish all others. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person holding a prominent position in the ecclesiastical hierarchy, and which have been signed by a public notary, shall have the same full faith as if the original were presented. Given in Rome, at St. Peter's, on the fourth day of the month of May, in the year



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of Our Lord nineteen hundred and sixty-six, the third year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Holy Roman Church. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. Franciscus H. Ferretti, Apostolic Protonotary, Dean. Sylvius Romani, Apostolic Protonotary. In Ap. Cane, tab., vol. CXX, n. 98. III KIMBERLIENSIS (BROOMENSIS) The Apostolic Vicariate of Kimberlise is raised to the rank and dignity of a diocese, and is named "Broomensis." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THE GOSPEL: It has been deemed best by the Sacred Congregation for the Propagation of the Faith that the Apostolic Vicariate of Kimberlise be raised to the rank of a diocese, so that the heralds of Christ may more suitably proclaim the Gospel, and so that the inhabitants of those places may more readily receive it. For such an elevation will not only bring just advancement to the vicariate itself, but will also bring deserved praise to the members of the Catholic Apostolic Society for their tireless labors. With regard to this, to our beloved Son, [name omitted], of the Holy Roman Church, Car-

[*Latin ed. p. 869*]

The Acts of Pope Paul VI, number 869, were presented to the Prefect of the Sacred Congregation for the Propagation of the Christian Faith, after having heard the venerable Brother Dominic Enrici, Archbishop with the title of Ancusa, and Apostolic Delegate to Australia, New Zealand, and Oceania, so that, with a most willing spirit, we might accomplish the desired elevation, we decree and command the following. We elevate the Apostolic Vicariate of Kimberleys to the rank and dignity of a diocese, adding the new designation of Broome, while maintaining the same boundaries, and we subject it to the Metropolitan See of Perth as a suffragan, under the authority of the Sacred Congregation of Propaganda Fide. The seat of the Bishop will be in the town commonly called Broome, and the chair of his governance will be in the sacred edifice dedicated to the Blessed Virgin Mary, Our Lady of Peace, which we raise to the rank of a cathedral, with the due formalities observed. Furthermore, we decree that the Bishop shall take care to establish a seminary, to receive and form those young men who are called by the instinct of God to the priesthood. Moreover, a college of Canons cannot be established; therefore, the Bishop shall appoint diocesan consultants, in accordance with the norms of canon law, who, if necessary, shall assist in the governance of the diocese, but shall relinquish their duties to the established Canons. We intend that this Constitution be effective now and in the future; in such a way that those things which are decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since by it we



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derogate from all such things. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and are signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the seventh day of the month of June, in the year of Our Lord nineteen hundred and sixty-six, in the third year of Our Pontificate.

JAMES A. Cardinal COPELLO, Secretary of R.E.

GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Joseph Del Ton, Apostolic Protonotary.

Eugenius Sevi, Apostolic Protonotary.

[Location and reference to a publication]

[*Latin ed. p. 870*]

870 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER concerning the title and privileges of the Minor Basilica, the church of the Blessed Virgin Mary of Perpetual Succor (Notre-Dame du Perpétuel Secours) in Paris. PAUL PP. VI. For the perpetual memory of the matter. — In Paris, near the eleventh urban district, a sacred edifice rises, which, distinguished by its magnificence and beauty, is dedicated to Our Lady of Perpetual Succor, proclaiming her name and praising her. Although, if one considers its origin, it reveals a relatively recent age, nevertheless, this work of construction has been completed with the heavenly protection of the Most Holy Virgin. In the preceding century, when several villages had been incorporated into the city, not far from the "Louisian Hill" – as it was called – which formerly belonged to the Society of Jesus and had recently been designated for the burial of bodies, Maurice d'Hulst, that illustrious writer on religious matters and sacred orator, after having founded a house for receiving poor boys, foresaw the salvation of souls and took care to build a small chapel to be dedicated to Saint Hippolytus. In the year 1864, with a paternal plan, the members of the Congregation of the Most Holy Redeemer were entrusted with the pastoral care of the place. Thus began the blessed beginning of the cult of the Blessed Virgin Mary of Perpetual Succor; whose depicted image, a gift sent by the General Prefect and consecrated with the blessing of Pope Pius IX, Our Predecessor, is placed there, while a primary sodality of the same name is publicly established for the purpose of piety. But it soon seemed opportune to the religious administrators to build a larger church, and consequently, considerable difficulties arose. For, although the new church was already open to the veneration of the faithful at the end of the same century, it was closed for



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several years, and the Alfonsian confreres were not invited. However, with the cult of the Virgin never ceasing, it was reopened, and then the religious life and the administration of the parish were restored to a certain splendor. And so, even in our days, there is a wonderful fervor of piety, so that the church is frequented by the faithful of Paris, and the beautiful image of the Virgin is greatly honored. Therefore, having considered and related all these things, the beloved son, William Gaudreau, the General Superior of the Congregation of the Most Holy Redeemer, has dedicated...

[*Latin ed. p. 871*]

Acta Pauli PP. VI 871. We write, so that, through these letters, this noble dwelling may obtain the title of a most excellent Basilica. This request, supported by the recommendation of our most esteemed son, Mauritius, Most Reverend Priest, Cardinal Feltin, Archbishop of Parisiensis, we have decided, with a most benevolent spirit, to grant and fulfill. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters, perpetually, we consecrate the church of Parisiensis, dedicated to God in honor of the Most Blessed Virgin Mary, Help of Perpetual Succor, which is commonly called "Notre-Dame du Perpétuel Secours," and we elevate it to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples of the same name. Notwithstanding any contrary provisions. We decree, we establish, we ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these should, by anyone, with any authority, knowingly or unknowingly, be attempted. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of June, in the year 1966, in the fourth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI concerning public affairs. Title and privileges of the Minor Basilica of the church of Saint Benedict, Abbot, Patron of Europe, are conferred. PAULUS PP. VI. For the perpetual memory of the matter. — Nursia, the pleasant homeland of Saint Benedict, is adorned with merits; indeed, it gains more renown by the very greatness of the name of him who originated from it. It is not unknown how much that most illustrious man excelled, "a herald of peace, an instrument of unity, a master of civil order, and above all, a herald and promoter of the Christian religion and the author of monastic life in the West" (A. A. S. LVI, 1964, p. 965). Therefore, on the twenty-fourth day of



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the month of October, in the year...

[*Latin ed. p. 872*]

872 Acta Apostolicae Sedis - Official Commentary 1964. Let us dedicate the temple of Monte Cassino, where his tomb is venerated, and we establish him as the Patron of Europe. A church has been built in Nursia in honor of this most excellent Father, a venerable structure adorned with works of art; it is said to have been founded in the place where he was born; and a crypt is situated above it, worthy of special celebration. It is known that this was an oratory in which, at least from the seventh century, Saint Benedict was first piously venerated. In the ninth or fourteenth century, the temple, which we have mentioned above, was built, and it has been restored and embellished several times. There, besides the structure itself, one finds a painting executed with elegant skill and a precious reliquary containing the relics of the Saints. Of these, one was generously donated by John XXIII, Our Predecessor, of blessed memory. It is also to be noted that many will visit this church, imploring Saint Benedict, especially now that he has been proclaimed the Patron of Europe. Wishing to increase the importance and honor of this noble temple, the Venerable Brother Albert Scola, Bishop of Nursia, requested that we graciously grant it the title and rights of a Minor Basilica. Having readily accepted these requests, We, after consulting with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in perpetuity, We elevate the church of Nursia, dedicated to God in honor of Saint Benedict, Abbot, Patron of Europe, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of June, in the fourth year of Our pontificate, 1966. © HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church.

[*Latin ed. p. 873*]

Acta Pauli PP. VI, 873, III. Saint Martin of Porres, Confessor, is chosen as the principal Patron of all Italian barbers and their apprentices, and those related to that art. PAUL VI. For the perpetual remembrance of this matter. It is known that Martin of Porres practiced the art of barbering with great skill, and with even greater devotion. Pope John XXIII, Our



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Predecessor of blessed memory, solemnly enrolled him among the ranks of the Saints. Indeed, he engaged in this profession both during his youth and after he entered the Order of the Friars Preachers. Therefore, those who practice this art should consider the examples of kindness and charity that he left behind, and the entire life that he led with virtue; that is to say, while attending to the honorable care of the body, they should also pursue spiritual beauty, and while earning a just reward for their work, they should strive for eternal riches. We have gladly heard the prayers in this regard, by which Our beloved Son, John, Cardinal of the Holy Roman Church, Patriarch of Venice, and President of the Assembly of Bishops of Italy, and also expressing the sentiments of all members of that Episcopal Council, and of many "Orders of Barbers and Apprentices," who are associated with the "Italian Society of Barbers," requested that we establish Saint Martin of Porres as the heavenly Patron of those who practice this art. Therefore, after consulting with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, in perpetuity, We declare Saint Martin of Porres, Confessor, to be the principal Patron before God of all Italian barbers and their apprentices, and those related to that art, granting him all the honors and liturgical privileges properly belonging to the principal Patrons of orders and persons. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully observe them now and in the future; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, shall be null and void from this moment.

[*Latin ed. p. 874*]

874 Acta Apostolicae Sedis – An official record, which may be examined by anyone, with any authority, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of July, in the year 1966, in the fourth year of Our pontificate. © HAMLETUS I. Card. CICOGNANI, Prefect of the Congregation for Public Affairs of the Church. The Apostolic Nunciature at the Turkish Republic is established by PAULUS PP. VI, for the perpetual memory of the matter. – With excellent counsel, by John PP. XXIII, who was Our immediate predecessor, and who was most zealous that, just as true peace should prevail throughout the entire world, so also friendly relations should exist between the Church and various nations, the seat of the Apostolic Legation at the Turkish Republic was established in 1960, and has since commendably fulfilled all its duties and functions. Now, after consultations with the highest officials of that same State, We deem it fitting and more advantageous to establish a new Institute for the ancient Nunciature there, so that Catholic and civil affairs



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and their growth may be more conveniently promoted. Wherefore, by Our own authority, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, We erect and establish the Apostolic Nunciature in the Turkish Republic, and We confirm its seat in the city of Ankara. Therefore, We grant to this Nunciature, thus established by Us, all and singular rights, privileges, honors, prerogatives, and indulgences, which are proper to such Legations, with the certain hope that this will be a means of promoting the faith. These things We decree, We establish, We determine, that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that the Apostolic Nunciature in the Turkish Republic, thus erected by Us, shall fully suffice now and in the future; and that it shall be duly judged and defined; and that whatever is contrary to these things, by anyone, with any authority, knowingly or unknowingly, shall be declared void from this moment. Notwithstanding any contrary things. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the thirtieth day of August, in the year 1966, in the fourth year of Our pontificate. © HAMLETUS I. Card. CICOGNANI, Prefect of the Congregation for Public Affairs of the Church.

[*Latin ed. p. 875*]

Acta Pauli PP. VI, 875. The Apostolic Nunciature in the Republic of Korea is established by PAUL PP. VI, for the perpetual memory of this event.

Not long after we were raised to the highest summit of the apostolate, by the favor of divine clemency, we took steps to establish a Pontifical Legation, that is, a Nunciature, in the city of Seoul, for the sake of public reasons of mutual relationship with the Korean state. Now, truly considering how much benefit arises from those things we have said, both for the bonds of friendship with the Church and for civil society, and fully knowing the sentiments of the leaders of that nation, we deem it fitting to increase our presence there with a higher rank and a more extensive name. Therefore, by our own authority, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the force of these letters, we erect and establish the Apostolic Nunciature in the Republic of Korea as an Apostolic Nunciature, and we confirm its seat in the city of Seoul. We grant to this Nunciature, thus established by us, all and each of the rights, privileges, honors, prerogatives, and indulgences which are proper to such Legations, with the certain hope that this will be a means of promoting the cause of religion. These things we decree, establish, and ordain, and we declare that these present letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and that the Apostolic Nunciature in the Republic of Korea, thus erected by us, shall fully support, now and in the future; and shall be duly judged and defined; and that whatever is contrary to these things, by anyone, knowingly



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or unknowingly, shall be null and void from now on, if anything should happen contrary to this. Notwithstanding any contrary things. Given in Rome, at St. Peter's, under the Fisherman's ring, on the fifth day of the month of September, in the year 1966, in the fourth year of our pontificate. © HAMLETUS I. Card. CICOGNANI, for public affairs of the Church.

[*Latin ed. p. 876*]

Acts of the Apostolic See - Official Commentary 876. LETTER I. To His Eminence, Father, Most Reverend Joseph Cardinal Slipyj, Major Archbishop of Lviv (Ukrainian), whose ten complete decades of priesthood are to be celebrated.

PAUL VI, Pope.

Beloved Son, greetings and the Apostolic Blessing.

We offer you, our Beloved Son, congratulations and wishes for many blessings upon the completion of ten decades since you received the priesthood, eager to express our sincere joy and to attest to the excellent reputation you have rightfully earned and which you justly deserve. We desire to be second to none in this act of human kindness. Therefore, our words are also festive and congratulatory, and we hope that, through the words of God, who is the supreme good and from whom all good things come, they will be beneficial to your people and contribute to your spiritual progress.

Indeed, it is fitting and proper to interject a proclamation of praise: for we consider that the long years of your life have already passed, and we see that you have greatly merited for the sacred ministry and for the Church. For you, the priestly shepherd of Lviv (Ukrainian), are astute in your actions, abundant in your teaching, and diligent in all things; you have devoted yourself entirely to the care and concern of your flock, thus establishing a model of virtue, as Saint Augustine said: "We are set as rulers, and we are servants; we rule, but if we are useful."

Prompt to die, either in body or in spirit, for your Church, you have endured great tribulations with invincible patience and fortitude, which add new praise to your virtues, illuminating you with a venerable light, and are highly commendable. After you came to Rome, and we adorned you with the Sacred Roman Purple, we wished to offer you our complete and unwavering trust. Therefore, we earnestly exhort you to remain steadfast and unwavering, abundant in the work of the Lord, always knowing that your labor is not in vain in the Lord; and with fervent wishes, we anticipate and hasten the fulfillment of that hope which sustains and comforts you.

1 2 *De Diversis*, sermon 9, 3; 35, 6. Cf. 1 Corinthians 15:58.

[*Latin ed. p. 877*]

Acts of Pope Paul VI, 1877. These things, indeed, are sincerely desired, and as a pledge of heavenly assistance, We impart the Apostolic Blessing to you, Our Beloved Son, and We wish that this may apply with joy and



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willingness to all those who participate in the proper commemoration of your priestly ordination. Given in Rome, at Saint Peter's, on the thirtieth day of the month of August, in the year 1966, the fourth of Our Pontificate. PAUL VI, POPE. To His Eminence, Most Reverend Father, Joseph Cardinal Pizzardo, Prefect of the Sacred Congregation for Seminaries and Universities. While the International Congress on the Theology of the Second Vatican Council was being held in Rome. PAUL VI, POPE. Venerable Brother, greetings and the Apostolic Blessing. — As the International Congress on the Theology of the Second Vatican Council, which will be held in this esteemed city in the coming days, approaches, it is certainly fitting that such an event, to which those devoted to sacred doctrine turn with such expectation, should receive encouragement, guidance, and blessing from the Supreme Pastor of the Church through these letters. We readily acknowledge that this Congress, due to its particular form, its excellent aims, the wise selection of topics, and finally, the number and diversity of speakers, who belong to various nations and to various theological schools, fully corresponds to Our hopes and desires. Moreover, We observe with paternal satisfaction that the dialogue that the Church seeks to enter into with this world is already being established in a commendable and fruitful manner, among Catholics themselves, and indeed, among the most prominent cultivators of sacred theology. In this regard, it is fitting to sincerely congratulate the Sacred Congregation for Seminaries and Universities, which has faithfully represented Our intentions in fostering this undertaking. Furthermore, We wish to honor the merits of the Rectors of Our Roman Universities with praise, to whom We owe the diligent and fraternal concord that has ensured that this Congress bears such a beautiful mark of Catholicity. Finally, We express Our special gratitude to all the speakers, many of whom We know to be already of great distinction.

[*Latin ed. p. 878*]

878 The Acts of the Apostolic See have contributed to the preparation of documents for the Ecumenical Council; and now, when they return to Rome to elucidate and interpret these same documents, they certainly enhance the authority of the Council itself and confirm the hope for its desired outcome. In this grave hour, when the Catholic Church is striving to implement the laws of the Council, it is clear to no one the importance and significance of this theological Congress. Indeed, after the promulgation of the decrees, the work of the Ecumenical Council is not yet complete and absolute, for, as history teaches, the decrees should be considered the beginning of a new path, rather than the attainment of a final goal. It is still necessary that the salutary influence and spirit of the Council permeate and renew the entire life of the Church; that the vital seeds, which have been sown in the Church through the Council, reach full maturity: all of which will not occur until the rich patrimony of doctrine, transmitted by the Council to



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the entire Church, is diligently investigated, understood, and embraced by the Christian people. Therefore, it is clear how much importance should be attached to the contributions of those who cultivate theology, for they, under the guidance of the Church's teaching authority, are particularly suited to properly carry out this work of investigation. Moreover, the fact that the Ecumenical Council of Vatican II primarily aimed to achieve pastoral goals in no way diminishes or lessens the importance of the contributions of theologians. On the contrary, especially today, the very nature of pastoral ministry requires that the spiritual life of the faithful be strengthened by the firm foundation of truth, and that a correct, safe path be shown to them to avoid the dangers of the errors of our time, the force of which is so great that it seeks to undermine even the very foundations of faith. Furthermore, no one can doubt that the norms of ecclesiastical discipline established by the Ecumenical Council will retain their force and strength all the more, to the extent that they flow from the principles of sacred theology and are closely connected with them. But it is not only the importance of this Congress that we wish to emphasize; we also want to propose some useful considerations, so that it may be clear how its work should be carried out, so that it may fully respond to the expectations of the Church. Since the Congress is entirely devoted to the theological doctrine of the Council, it is absolutely necessary that its celebration reflect the sacred spirit of the Council, and that it proceed in the manner and method that has already been adopted by the Ecumenical Synod. In this regard, it is important to note the great significance...

[*Latin ed. p. 879*]

The acts of Pope Paul VI, paragraph 879, state that the Council has always attributed to the Holy Scriptures a place of authority in theological exposition, even when dealing with the evangelical message adapted to the needs of the present time. Furthermore, when considering revealed truths, the Council adopts a thoroughly religious and pastoral approach; it speaks of the message of Christ in a way that serves mankind; it considers man as he is inserted into the history of salvation, and it proposes a fuller understanding of this; it prepares a path for restoring the unity of all Christians, without, however, allowing the doctrine of Christ, as transmitted by the Catholic Church, to suffer any detriment. In this manner of proceeding, the Council shows the way and the reason by which theologians, guided by the light of faith and reason, should already be engaged in sacred studies, so that, while always faithfully adhering to the word of God, they may also direct their attention to all voices, to all needs, to all the true goods of our age, which progresses so rapidly. Indeed, the Council encourages those who cultivate sacred doctrine to develop a theology that is no less pastoral than it is precise in its scientific rigor; a theology that maintains a close connection with the doctrine of the Church Fathers, with the sacred



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Liturgy, and especially with the Holy Scriptures; a theology that always holds the teaching of the Church, and especially that of the Vicar of Christ, in the highest honor; a theology that concerns itself with men as they live and exist in the circumstances of this life; and finally, a theology that is openly ecumenical, as well as openly and sincerely Catholic. Therefore, a vast and arduous task is proposed to the theologians; and in order to approach it properly, all those who participate in the upcoming Congress should always keep in mind that golden rule: In essentials, unity; in doubtful matters, liberty; in all things, charity. First of all, unity is necessary in the entire doctrine transmitted by the Council, and which must be religiously observed. Since this doctrine has been confirmed by the authority of the Ecumenical Council, it already belongs to the teaching of the Church, and therefore, with regard to faith and morals, it constitutes the proximate and universal norm of truth, from which it is never permissible for theologians to deviate in their studies. However, when evaluating and interpreting this doctrine, care must be taken that no one separates it from the rest of the Church's sacred heritage, as if there were any distinction or opposition between them. On the contrary, everything taught by the Second Vatican Council is closely connected with the teaching of the Church of previous ages, and is to be considered as a continuation, explanation, and development of that teaching. Indeed, this is also the reason for which the Council was convened, as Our Predecessor, John XXIII, may he rest in peace, affirmed in the inaugural address, namely "to renew the teaching of the Church."

[*Latin ed. p. 880*]

Acta Apostolicae Sedis - Official Commentary 880 1. The ecclesiastical [decree] affirms this. Therefore, let no one dare to distort the doctrine of the Council through private interpretations, setting aside the teaching of the Church. For, as Saint Leo the Great said, "Those who are teachers of error are those who have not been disciples of the truth." With these principles established – which the very dignity of the Word of God demands, that they remain univocal and perennial – a vast field of investigation lies open, in which "both clergy and laity are justly free to inquire, to think, and to open their minds with humility and fortitude, in those matters in which they possess expertise." It is in this legitimate freedom that the progress of theological doctrine truly resides. For, as the Council declares, "Diverse methods and approaches may be employed to attain divine knowledge... Therefore, it is not surprising that certain aspects of revealed mystery are sometimes better understood and brought to light by one person than by another, so that those diverse theological formulations are often more aptly said to complement each other than to oppose each other." From this, let theologians learn to be aware of the limits of their own abilities and to give due consideration to the opinions of others, especially those whom



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the Church recognizes as the principal witnesses and interpreters of the Christian doctrine, as the Council advises, when speaking of higher institutions of learning: "(...) Let each discipline be cultivated in such a way that... with careful consideration of the questions and investigations of a constantly progressing age, a deeper understanding may be attained of how faith and reason converge in one truth, following in the footsteps of the Doctors of the Church, especially Saint Thomas Aquinas." He who defends this freedom in himself and in others will never be overly confident, will not despise the opinions of other theologians, nor will he dare to present his conjectures as certain truth, but will humbly seek dialogue with others, and will always place the truth itself above all his thoughts and opinions. 2. 3. 5. 6. Whatever differences of opinion may exist among those participating in the Congress, let all be mindful that the ministry of truth must never be separated from the office of Christian charity. Therefore, let them strive to pursue the truth in charity. For charity is that which ensures that any discussion may be fruitful; it paves the way for new...

[*Latin ed. p. 881*]

Acts of Pope Paul VI, 881 – concerning the establishment of conferences; which inspire minds to readily and easily embrace the truth. How many regrettable divisions, how many fruitless controversies have arisen, due to a lack of charity in the transmission or investigation of truth. Therefore, let it be that the Roman Theological Congress shines not only with the light of truth, but also with the flame of charity. Only by adhering to these norms and principles can work be accomplished towards that spiritual renewal for which the Council at Vatican was convened. And we are confident that the next gathering of theologians will serve as an example to future gatherings of the same kind, not only in presenting a more appropriate interpretation of the decrees of the Council, but also in discovering useful insights derived from them, which respond to the needs of the people of our age, and so that the Church may remain "a bride worthy of her Lord, and, under the action of the Holy Spirit, may never cease to renew herself, until, through the Cross, she arrives at the light which knows no setting." Strengthened by this hope, we invoke with heartfelt prayer the richest graces of the Divine Redeemer upon the upcoming Congress, and may our Apostolic Blessing be a sign of good fortune for all those participating in the Congress.

Given at Rome, near Saint Peter, on the twenty-first day of the month of September, in the fourth year of Our Pontificate.

**PAUL PP. VI**

ALLOCUTIONS

I. To the Most Excellent Man, Tullio Franco Franco, entrusted with the authority of the Dominican Republic before the Apostolic See, presenting



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to the Supreme Pontiff the letters of his appointed office.

*Your Excellency:* The noble and devout expressions with which you wished to accompany the presentation of the Credentials that accredit you as Extraordinary and Plenipotentiary Ambassador of the Dominican Republic to the Holy See, are a reflection of the well-known devotion of...

*Const. dogm. de Ecclesia, Lumen Gentium, c. II, n. 9 : A. A. S. 57 (1965) p. 14.*

*On the twenty-third day of the month of September, in the year 1966.*

[*Latin ed. p. 882*]

882 Acta Apostolicae Sedis - Commentarium Officiale. Vuestra Excelencia, from the Chair of Saint Peter, finds itself in harmonious accord with the spirit of your beloved Nation, which prides itself on being the firstborn of Christianity in the New World. We thank you, Mr. Ambassador, for these sentiments, and we offer you our most cordial welcome, and we tell you that it is a source of satisfaction to us to see that to your worthy person – whom we had the pleasure of knowing many years ago – the high office of representing your Country near the Holy See has been entrusted for the third time. The experience that Your Excellency possesses of the mission that you are now resuming, your legal training and long diplomatic career, your fervent Catholicism and love for all that is truly good for your Fatherland, offer guarantees of success in the performance of your duties, and will undoubtedly contribute to strengthening the existing relations between the Government of the Dominican Republic and this Holy See. For this reason, we offer fervent prayers. Your Excellency has alluded to the recent events that took place in your Country, and to the constant concern with which, in those delicate moments, we accompanied the Dominican people, directing our exhortations and raising our prayers for the concord of its citizens, founded on justice, on truth, and on respect for legitimate rights. In this way, we satisfied an impulse of our heart, always so close to that noble Nation, and a duty of our ministry as Father and Universal Pastor. In this regard, you can be assured that the Church, which has striven throughout the centuries, with its teachings and works, for the moral elevation of peoples, continues to be interested with solicitude and maternal love in contributing effectively to the sound individual, familial, and social formation, upon which depend, with a decisive influence, the integrity of consciences, the authentic and ordered progress of institutions, and the stable well-being of men. We ask God that the Christian principles that the glorious Republic of the Dominican has incorporated into its history may guide the activities of all those who have the delicate responsibility and the well-founded hope of making a Fatherland that is ever more prosperous and secure in the realm of work, more sacred in its customs, and more united in the fraternal coexistence of its children. These are our wishes, which we know correspond to your sentiments as a faithful Catholic and



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a true Dominican. We confirm to you, Mr. Ambassador, our benevolence for...

[*Latin ed. p. 883*]

In fulfillment of his mission, we invoke abundant and chosen blessings upon Your Excellency, upon the Most Excellent President of the Republic – whose greeting we deeply appreciate – upon the Government and the most beloved Dominican people.

II. To those who attended the International Conference held in Rome by the "Fédération Mondiale des Sourds."

* Ladies and Gentlemen, we are pleased to welcome you, you who have come from almost all countries of the world to attend or participate in the international conference organized these days in Rome by the World Federation of the Deaf, and to welcome you to our home. The theme of your reflections and work was dedicated to the education of deaf adults. Thanks to the insights and advancements of many human sciences, such as psychology, pedagogy, medicine, and sociology, you have been able to study the various aspects of the problem concerning higher education for the deaf and the elevation of their intellectual and cultural level; you have also been eager to examine closely the situation of deaf people who are illiterate and the means suitable to hasten their progressive integration into the framework of a normal social life. We can only applaud your beautiful initiative, whose ultimate goal is the individual and collective promotion of a category of men and women who, due to their infirmities or physical deficiencies, were often relegated to a marginal existence within the great human family. Now – as you know – everything that contributes to making men more men, everything that helps them to become aware of their dignity as beings created in the image and likeness of God, everything that can elevate them socially, culturally, and spiritually: all of this finds from the Catholic Church recognition and approval. And this is not only in accordance with what has been solemnly affirmed in many texts and documents of the recent Ecumenical Council, but it is in a certain sense in the very line of the good news preached by Jesus Christ. Many, too many,

* September 24th, 1966.

[*Latin ed. p. 884*]

Acta Apostolicae Sedis - Commentarium Officiale 884 would be the passages of the Gospel that one might cite here. The Church, because it is Christ extended and continued, prolongs in time and space the very mission of its divine Founder. And He... went about doing good. Doing good: is that not your desire? Is that not what your efforts tend towards? Is that not the rallying cry that inspired your Congress? We do not wish to enumerate what the Catholic Church, as an institution, nor what its clergy and lay faithful, in a private capacity, have done and are still doing in favor of



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the deaf and the deaf-mute. Our intention is simply to encourage all that can contribute to the promotion of the human person, all that is capable of fulfilling the most legitimate and the most noble aspirations of each man. It is also for this reason that We are pleased to invoke upon your works and researches, which are part of the global literacy campaign launched by UNESCO, a particular abundance of heavenly favors, and to grant to you all, especially to the sons and daughters of the Catholic Church, as a testimony of Our benevolence and as a pledge of the best graces, Our Apostolic Blessing.

To the Most Reverend Abbots and Priors of all the Conventual Congregations of the Order of St. Benedict, gathered in Rome for common deliberations.

* Venerable Brothers and most beloved Sons. We are very pleased to be surrounded by this illustrious company. Behold, around Us are the Abbots of great, historical, and religious Families of St. Benedict, who have come from all nations to this beloved, mystical, and Roman home, which took its name from St. Anselm, in order to strengthen and tighten the bonds of their monastic fraternity, to invigorate and perfect their religious life according to the norms of the Second Vatican Ecumenical Council, and finally, to receive that solace which the Head of the Church and the Vicar of Christ on earth is accustomed to bestow upon His sons, who are the best, the most devoted, and the most exemplary, such as yourselves. Let us all rejoice in the Lord!

While greeting you,

Act. 10, 38.

* On the 30th day of the month of September, in the year 1866.

[*Latin ed. p. 885*]

The Acts of Pope Paul VI, number 885, state that We now confirm Our regard, Our esteem, and Our benevolence towards you. Then, to the Abbot Primate, who is certainly most dear to Us, and to all the Abbots and the entire group of you, We impart abundant blessings from Christ, Our Lord, with a paternal heart. We gladly welcome you before Us; but We would rather hear from you than speak to you. You are monks: that is to say, you are individuals who, in a certain way, separate yourselves from worldly pursuits, withdrawing into solitude, not only external, but also internal, that is, into contemplation of heavenly things. You are devoted to silence and prayer; and therefore, each of you, just as the Patriarch and your venerable Father, desires to please God alone, and has withdrawn into himself, content with the riches of the soul. You are investigators of the eternal God; and in accordance with this calling, your vocation has been approved, as your rule states: if you truly seek God. Therefore, you are all dedicated to knowing the divine presence, and to that unspeakable art of conversing



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with Christ and with God, so that you have become skilled in dealing with visible things, which are the truest and most present of all things. For this reason, We wish to hear from you: We say to you who watch in the twilight of this life, and announce the dawn that awaits all the faithful.

But if it cannot be that We remain silent at this moment, and you speak, let it suffice for you to know that We approve of your religious profession, which is proper to those who are devoted to the contemplative life, in order to testify to you of the grace, regard, and trust with which We follow you. For We gladly use these words, which the Council of Vatican II, especially, addresses to priests such as yourselves: "Their praise is in the Church of God." Praying and offering sacrifice for their people and for the whole People of God by their very office, acknowledging what they do and imitating what they treat, nourishing and fostering their actions with an abundance of contemplation, for the delight of the whole Church of God. And We transfer that praise to you, which the Decree on the renewal of religious life, for those who silently follow and hear Christ, bestows: "Institutions which are completely ordered to contemplation, so that their members, in solitude and silence, in constant prayer..."

[*Latin ed. p. 886*]

886 Acta Apostolicae Sedis - Commentarium Officiale. With prayer and fervent penance, let yourselves be wholly dedicated to God, in the Body of Christ, in which all members, while retaining their own distinguished role, constantly offer an outstanding sacrifice of praise to God, enrich the people of God with the most abundant fruits of holiness, and move others by example, and also expand the secrets of apostolic fecundity. Thus, you are the ornament of the Church and the splendor of heavenly graces. In this way, we wish to confirm the dignity, indeed the excellence, of your religious way of life, and also of the office that pertains to it, whether in the piety of individual Christians, or in the spiritual life of the Christian community, or in the varied and harmonious context of vital energy with which the Church of God is animated by the Holy Spirit.

5. To contemplate, that is, to turn towards God through thought and love, is a work that in some way belongs to all; for all who offer prayers to God should exercise the noblest faculties of the mind, namely, the faculties of meditating and loving. In no way can the divine act of worship be understood without the necessary effort of the praying person; and because of this effort, which, when directed towards contemplation, some wrongly consider to be exceptional for those who participate in the liturgical action, as if the liturgical action, being communal, could exempt the faithful from performing their own proper works, just as if the individual singers in a choir were exempt from the duty of joining their voices with those of others. Moreover, you know well how much the sacred Liturgy requires and fosters that concentration of the mind which leads the praying faithful



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to contemplation; and you remember well those words from the Encyclical Letter *Mediator Dei*, which should always be remembered: It is far from the case that the sacred Liturgy represses the innermost feelings of individual Christians, rather, it fosters and encourages them all the more. And that very duty, which is the proper office of every true Christian, you fully and exemplarily carry out; so that through you, the beauty of contemplative life shines forth more and more, inciting and urging the entire people of God to seek "those things which are above" and to experience that salutary and alluring power through your art of prayer.

6. In this way, your apostolic mission is rightly and deservedly recognized;

4, 5, 6 Cf. Rom. 12, 4. N. 7. A. A. S. 39 (1947) p. 567. 7 S. 8 Col. 3, 2. Th. IP-IIae, 180, 2, ad 3.

[*Latin ed. p. 887*]

Acts of Pope Paul VI, 887, which demonstrates not only from certain works consonant with your vocation, which pertain to pastoral ministry and the cultivation of the soul – and here it is particularly pleasing to recall the Benedictine monks' motto, "ora et labora," as well as the schools and sacred missions entrusted to your care – but also from the fact that you are uniquely and especially devoted to prayer and the ascetic life. Indeed, in this society – as is the case for many reasons – which ignores God, which is separated from God, which neglects God, which denies God, you, living a tranquil and almost sheltered life, austere yet full of humanity, reside in your monasteries, as if to attract men with a certain sacred fascination. Your rule serves as a foundation, which contains this: "Everywhere we believe in the divine presence." Your presence is like a sign and an indication of the presence of God among men. You sing; who hears you? You celebrate the sacred rites; who pays attention to you? You seem to be misunderstood and undervalued by others; solitude seems to depress your lives. But this is not the case. There are those who perceive that you have kindled a fire; there are those who understand that light and warmth radiate from your cloisters; there are those who pause, look, and meditate. You raise the minds of people of this age to higher things. You offer a kind of beginning to their meditation, which often leads them to salvation and to new sources of strength. However, this can only be achieved to the extent that your life, as established by the monastic order, is perfect in every respect. Perfect in the manner of living, as wisely described by the ancient law, founded by Saint Benedict; perfect in the virtues of character, especially in gravity (as in Father Herwegen) and in the goodness of spirit (as in Father Ryelandt), which seem to be the distinguishing marks of your austere and most humane Rule; perfect especially in the cultivation of religious piety (as in Marmion), which commands that the love of Christ be placed above all things: thus it is stated in your laws, "Nothing should be placed before



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the love of Christ"; and finally, perfect in your fidelity to the Holy Church (as in the most esteemed Cardinal Schuster). Therefore, as true sons and followers of Saint Benedict, persevere with confidence and constancy in your undertaking. You know very well what it aims for, what difficulties it entails, and with what beauty it shines. Your rule breathes wisdom, which no age can erase. Therefore, drawing light from the decrees of the Second Vatican Ecumenical Council, and from your own canons 9, 4, and 72.

[*Latin ed. p. 888*]

Considering the needs of the present times, revise the norms of your religious life to bring them into a new order; and, above all, confirm your awareness of your vocation, and imbue your spiritual life with its sacred inspiration. Do not be troubled that the established customs of your institutions remain inviolate in fidelity, but rather, while faithfully observing them, be certain that the Church will remain eternal through the passage of time, and that all things which draw life from its Spirit will flourish with inexhaustible fecundity. Devote your best efforts with a mystical and ardent zeal to the sacred Liturgy, and, after the celebrated Œcumenical Council, suitably harmonize all the first sacred rites with the established norms that must be equally observed; furthermore, let us remind you that the norms recently imparted by Our Letters concerning the use of the Latin language in the recitation of the Breviary also apply to monks; and let it not seem that We have imposed a new burden upon you, but rather, Our intention was to defend your ancient tradition and to safeguard your human and spiritual heritage. Cultivate the study of sacred disciplines, especially the Divine Scriptures and ecclesiastical history. Share the knowledge and experience of religious matters with others for their benefit, by publishing suitable books in which Catholic piety is truly and solidly fostered. Take care of the hospitality of your monasteries; for this is a most excellent and effective form of apostolate that is fitting for you. Strive to hold colloquies with monks who are separated [from your order], since you are best able to approach them and to show them the truth by which we live. We also add this: devote effort to the establishment of National Congregations, since perhaps a happy resolution of many of your concerns may arise from this; strive to help one another and to remain united in charity and obedience. Furthermore, if the authority of the Primabbot is somewhat increased, this will, in Our judgment, cause your great Benedictine family to burn with more and more domestic charity and to enjoy a greater capacity for undertaking new endeavors, whether in promoting sacred missions, in cultivating studies, or in providing assistance to the Church of God. The authority of the Abbots of individual monasteries must also be duly observed, since the spiritual progress of the monks is most closely connected with it through the bonds of love and obedience, and must be brought back to that former vigor which the Benedictine rules



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prescribe, albeit in very serious terms. To the Church of God, amen.

[*Latin ed. p. 889*]

Acts of Pope Paul VI, 889, 10: "And love ye, ye most valiant of the monastic orders; defend ye it, support ye it, adorn ye it with your sanctity. We also call this the Roman Church, which, like a most loving mother, cannot be unknown to you, and which has you as its sons, chosen and beloved above all others. With these sentiments of Our heart, with exhortations and wishes, in the name of Christ, whose office we humbly fulfill, we most gladly bestow Our blessing upon you all."

IV. To the Most Reverend Prelates and other cultivators of Sacred Theology, who were present at the assembly held in Rome from all nations, concerning the Theology of the Second Vatican Council.

"Venerable Brothers! Most beloved and most distinguished sons in Christ, and venerable Masters! We receive you with a most joyful heart, immediately after the Congress from all nations concerning the Theology of the Second Vatican Council; and, as We did at the beginning of your congress, so now, having completed it, We declare to you Our great joy and good hope concerning the assembly, which, with fraternal bonds of friendship, with subtle studies, and guided by new counsels, you have celebrated. We owe a grateful acknowledgment to the Pontifical Universities and to the flourishing ecclesiastical academies of Rome, which have brought together this important and momentous assembly, with willing hearts, in order that, with new bonds of friendship, they might cooperate with the superior institutes of the Church, those engaged in theological studies, and with those devoted to the sacred doctrines, Professors, Masters, Writers, and Researchers. Furthermore, thanks are due from Us to you all, who, whether by giving speeches or by participating in discussions, contributed to the happy and singular outcome of this congress. For this reason, we offer to you all greetings, and grace, and wishes, to those who, as it were, represent here the school and doctrine of Catholics. Already in the letter which We addressed to the Venerable Man, Joseph Pizzardo, Cardinal, We openly expressed how opportune is the study of Reg. i." * October 1, 1966.

[*Latin ed. p. 890*]

890 Acta Apostolicae Sedis – You will place in the forefront those matters for consideration, for understanding, for interpretation, and for dissemination, concerning the acts of the Council, and those ways and reasons, which are now known to you, to which your esteemed efforts should be directed. Now, indeed, we believe that a most excellent opportunity is offered to us, so that we may, with brevity, examine with you – as this greeting of yours seems to suggest – the relationship between our office and yours; the mandate entrusted to us, of safeguarding and interpreting



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divine Revelation, with the task delegated to you, of understanding and explaining the doctrine of the faith; finally, the Magisterium of the Church, which has been entrusted to us, although undeservedly, by divine providence, along with your dedication to sacred Theology. For these reasons, the relationship between the Magisterium and Theology appears to us, and are of the greatest importance, and should be considered even today. We affirm this primarily because, in this time, a tendency is spreading among certain circles of people, either to deny or to diminish the importance of the relationship between Theology and the Magisterium of the Church. For, when we consider the purpose and the mindset of learned men of our age, we find, as a peculiar characteristic, that they, relying too much on their own abilities, consider any authority to be rejectable, and believe that each person can proceed according to his own will in acquiring any kind of knowledge, and, according to the degree of knowledge, in ordering his life. It is certainly regrettable that this freedom, or rather, this license, is sometimes extended, to a greater or lesser degree, even to the understanding of the faith itself and to the very science of theology. This leads to the situation where no external or transcendent rule is accepted, as if either the entire scope of truth is contained within the limits of human reason, or even produced by it; or that nothing definite and absolute can be established, which cannot be further questioned and contradicted; or that any system is more valid the more it corresponds to subjective instincts and affections. Hence, the authoritative Magisterium is likewise rejected, or, at most, it is said to be useful only for avoiding errors. It is not difficult to see that with these opinions, not only is due reverence to the Church neglected, but the very nature and concept of theology are undermined. But it is of the utmost importance that the common root of the Magisterium and Theology is divine Revelation, which has been transmitted to the Catholic Church by the Holy Spirit, and is preserved within it. Indeed, you know well that the Church, having received from its Founder the mandate to preach the Gospel to all nations, has been constituted as the most faithful teacher of truth, and endowed with the charism –

[*Latin ed. p. 891*]

The Acts of Pope Paul VI, 891, speak of the capacity of truth to flourish. Always conscious of this, the Church has never ceased to proclaim that it is in the world a pillar and a foundation of truth. Moreover, by the divine will of Christ, the proximate and universal norm of this unwavering truth can only be found in the authentic Magisterium of the Church, which is charged with faithfully guarding and infallibly declaring the deposit of faith. For the Lord Christ promised the Apostles the gift of the Holy Spirit, that they might be witnesses to the truth of the Gospel, even to the ends of the earth, and He granted them the power to teach with authority: "And Jesus coming, spoke to them, saying: All power is given to me in heaven and



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in earth." "Go therefore and teach all nations..." "teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the end of the world." He also promised them the Spirit of Truth and His constant presence, by which they would be protected in their teaching against all errors. Furthermore, what also confirms the close and essential connection between the Magisterium and Theology is that the Magisterium and Theology pursue the same objective: namely, to safeguard the sacred deposit of Revelation, to delve deeper into it, to expound it, to teach it, to defend it: that is, to illuminate the life of the Church and of the human race with the light of divine truth, so that all men may be led to eternal salvation. This great work, of such supreme importance, is entrusted to us, the College of Bishops, and to you, our beloved sons and teachers.

However, the Magisterium and Theology differ from each other in their own offices and gifts. Indeed, sacred Theology, illuminated by faith, and without some light of the Divine Paraclete, to which the theologian must turn a docile mind, fulfills the office of more perfectly knowing and investigating the truths of divine Revelation; and the fruits of its labor are brought to the Christian community, and especially to the knowledge of the Magisterium itself, so that, through the doctrine transmitted by the ecclesiastical Hierarchy, it may be a light to the entire Christian people; finally, it provides a helping hand, so that the truth, which the Magisterium declares with authority, may be more widely disseminated, illuminated, substantiated, and defended.

[*Latin ed. p. 892*]

Acta Apostolicae Sedis - Official Commentary 892. The Magisterium, owing to the power received from Christ Jesus, and owing to the gift of the Holy Spirit, given to it, by which it teaches the people of God, fulfills its office primarily by transmitting and bearing witness to the doctrine received from the Apostles, so that it may be proper to the entire Church and the whole human family; then by preserving it intact from errors and falsehoods; then by the authority to judge, with the light of divine Revelation, concerning new doctrines, and concerning reasons proposed by Theology, so that new questions may be resolved; finally, by the authority to propose new and higher investigations of divine Revelation, and adaptations of that Revelation to our present times, which the Magisterium, aided by the light of the Holy Spirit, judges to be faithfully in accord with the doctrine of Jesus Christ.

8. Therefore, Sacred Theology has a twofold relationship with the Magisterium of the Church and with the entire community of Christians. For it primarily occupies a certain place between the faith of the Church and its Magisterium. Indeed, moved by concern to know how the Christian community translates its faith into practice, and to understand the truths



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perceived by it, the voices, questions, and inclinations that the Holy Spirit excites in the people of God, Sacred Theology must, by the proper methods and means of its science, bring this faith to action in life, and compare it with the Word of Good and with the heritage of doctrine faithfully transmitted by the Church, so that it may propose a solution to the questions that arise from its comparison with practice, with history, and with human investigation; and thus it provides assistance, so that the Magisterium may always be light and rule for the Church in the fulfillment of its office, not above the Word of God, but serving it.

9. Therefore, the Magisterium of the Church receives great benefit and utility from the fervent and diligent studies of theologians, and from their willing and generous cooperation; whether they themselves, by investigating the written or orally transmitted divine Revelation, reveal its hidden and subtle meanings, and its principal and concise notions; or whether, by carefully interpreting the entire culture of our age and the experience of men, they strive to understand and resolve their questions, with the light that flows from the history of salvation. Indeed, the Magisterium, without the aid of Sacred Theology, will be able to defend and teach the faith, but with great difficulty.

[*Latin ed. p. 893*]

The Acts of Pope Paul VI, VI, 893, state that in order to fully fulfill his office, a pastor requires knowledge, not endowed by the charism of revelation or inspiration, but only by the charism of assistance from the Holy Spirit. Furthermore, Sacred Theology fulfills another function, if its arguments are considered in relation to the Magisterium; indeed, it employs the Magisterium as a means to ensure that the Christian people are properly instructed in matters of faith and morals. For in transmitting theological disciplines, it is ensured that the Church's doctrine takes on a defined form in all its parts and is presented in a manner consistent with reason; thus, it can respond to questions posed by all the faithful. Moreover, Sacred Theology provides the Magisterium with arguments and aids to demonstrate that the doctrine of the faith is consonant with human reason; furthermore, Sacred Theology properly shapes the minds of sacred pastors, whether they are of high or low authority, and instructs them so that they may truly become teachers of the faith and of Christian morals. Without the work of Sacred Theology, the Magisterium would lack the necessary instruments to foster the spirit of action and reflection by which the entire Christian community should be guided, so that it may think and live according to the precepts and norms of Jesus Christ. From this double bond, by which Sacred Theology is connected with the Magisterium of the Church and with the society of Christian people, certain observations arise: these pertain to the mind and counsel that theologians, by more deeply scrutinizing divine matters through their own office, must follow in order that their work may be of



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wholesome benefit and bear fruitful results. The first observation pertains to that study with which theologians devote their efforts to others. For they are greatly pleased, and they should be greatly pleased, to know that they are dedicated to both the Christian community and the Magisterium. Their office is interwoven with the great office of the Church, which concerns itself with imparting salvation to the minds of men; therefore, their excellent contribution consists not so much in proposing new opinions or doctrines, as in a constant and diligent care for proclaiming the word of eternal life, so that it may penetrate deeply into the minds of men and lead them to the faith of Jesus Christ, the one and only Savior, or confirm them in it. In this regard, theologians will devote their efforts primarily to investigating matters and questions that more directly concern the salvation of souls, and they will share their concerns with the Magisterium, in the knowledge of the faithful.

[*Latin ed. p. 894*]

The Acts of the Apostolic See - Official Commentary 894. You will not find any method of teaching that is devised by yourselves, but rather the truth transmitted by one, Jesus Christ, namely, that which is held by all everywhere in the Holy Church, under the guidance of its sacred Magisterium. You also serve the truth; indeed, whenever you have undertaken the task of teaching within the Church, you also become, in a certain way, masters of the truth. Therefore, it will be of the highest importance for you to remain faithful to the supreme religion, to the truth of the faith, and to the doctrine of the Church; likewise, you must be careful not to be enticed by the easy applause and the desire for popular favor, by which the security of the doctrine, transmitted by the Magisterium, may be harmed; by Magisterium, we mean that by which the person of Christ's Teacher is exercised within the Church. Moreover, you will hold it in the highest honor to be discerning interpreters of the Magisterium, and to obey it, since you must believe that nothing is of equal benefit to the Christian people and to the entire human race as the knowledge of certain truths of salvation, and that these truths are preserved only by those to whom Christ Jesus said: "He that heareth you, heareth me." Luke 10:16.

Secondly, your attention should be directed to the study of communion, which should exist among you, whether with the entire people of God, or with the Sacred Hierarchy, or finally, among yourselves, as doctors of theology. The study of this communion pertains to the very essence of the Christian vocation, as the Apostle John teaches; but in a special way, it also pertains to the essence of the best theological method and reasoning. The divine truth is preserved in the entire Christian society by the Holy Spirit: therefore, you will find that truth more easily, the more closely you have lived in the intimate bond of communion with the entire society of the faithful, and by emulating humility of heart, like little children, to whom



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the Heavenly Father more openly reveals the mysteries of His nature and His counsels. The divine truth is preserved and illuminated in the Church, especially through the help of the sacred Magisterium; therefore, you will, above all, be more secure in possessing that truth, the more completely you are united with the entire Magisterium of the Church; if, in the pursuit of truth, you depart from it, and pursue singular paths according to your own judgment, there is a danger that you will become masters without disciples, separated from all, or that you will waste your labor, producing no fruit for the benefit of the faithful, or even that you will stray from the right path, your judgment, not the sense of the Church, guiding you.

[*Latin ed. p. 895*]

Acts of Pope Paul VI, 895, seeking to choose according to the norm of truth: it is certainly the case that if the choice were made carelessly, some error would result, or a path would be opened to heresy. Above all, we wish to emphasize the duty which binds you to maintain mutual communion among yourselves. Since you come from diverse regions and diverse traditions, and since, with regard to spiritual matters and human culture, you have progressed in different ways, and since you must assist those in different needs and difficulties, it is clear that you will devote your attention to different things, that there will be different institutions and methods of inquiry among you, and different judgments. In matters so difficult and separated from the common experience, namely, in theological questions, a certain diversity of opinions can be reconciled with the unity of faith and fidelity to the doctrines and norms of the Magisterium. Therefore, there is no cause for wonder, indeed it is to be welcomed, insofar as it encourages a deeper and more accurate investigation of arguments, with the aim that the fullness of truth may finally emerge through sincere and diligently elaborated discussions. These things, however, will only follow if they are supported and guided by the will to preserve and foster communion, in which mutual esteem and mutual respect are nurtured; by which we recognize in our colleagues a brother who is diligently and religiously seeking the same truth; and by which we strive first to understand his reasons and arguments before we pass judgment on him. In short, a spirit of charity must be cultivated, by which we are led to treat others as we would like them to treat us, and by which we earnestly desire to rejoice together in the fullness of the truth of Jesus Christ. The more earnestly you seek the truth, moved by sincere charity, the more you will progress in the knowledge of it and in the service of the Church. From the considerations which we have outlined together, it is easily understood that theology has its own methodology, different from that which prevails in secular disciplines, but which, for that reason, does not have a lesser character of investigation of doctrines and a certain reason and way of proceeding. This is because the instrument it uses is not merely the reasoning intellect, but the believing



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intellect, that is, reason illuminated and strengthened by faith. Theological thought is something participatory and analogous to divine thought, which, in its simplest truth, comprehends all the truths that the theologian, bound to Revelation, gradually and not without effort, discovers. Faith is necessary for the theologian more than keenness of mind: thus, a certain man, a Theo-

[*Latin ed. p. 896*]

Acts of the Apostolic See - Official Commentary 896. The learned man wrote: We say that faith must be held as that revealed by God; we say that faith must be given to the Church, which, assisted by the Holy Spirit, preserves the entire Revelation; we say that faith must be given to the teaching of the Church, which explains and interprets it with authority, representing Christ Jesus and acting as its instrument. May the Spirit of truth and charity, which illuminates and sanctifies the Church in all its orders, so that each one may properly perform the duty assigned to him, illuminate and sanctify your work, so that it may be fruitful for the entire community and for your souls. But before we bring this discourse of ours to a close, we also wish to ask something of you, most beloved sons in Christ. We implore you, do not hesitate to offer us your help in upholding and defending the Catholic truth, and in publicly testifying to that same truth. We pray that you be present with us and with our brothers in the episcopacy with a fraternal spirit in this matter. We have great confidence in your help, because we are convinced that, if you are present, this task divinely entrusted to us and to the entire College of Bishops will be less burdensome and more fruitful, whether it be in faithfully preserving the deposit of Catholic doctrine, or in openly testifying to the faith, or in spreading the name of Christ day by day. Finally, we wish that you, who have brought us so much joy and such great hope in this gathering, confirm your fidelity to us as sons, before you depart, and that you receive our paternal Apostolic Blessing, which may be a blessing to you and an aid.

To the Most Excellent Sir Peter Joseph Frias, Ambassador of the Republic of Argentina to the Apostolic See, who presented to the Supreme Pontiff the Letters of Credence attesting to the fulfillment of his mission.

* Señor Ambassador: We gratefully acknowledge the beautiful words that Your Excellency has addressed to us upon presenting to us the Letters of Credence that accredit you as Extraordinary and Plenipotentiary Ambassador of the Republic of Argentina to the Holy See. We see in them, above all, the vibrancy of Catholic sentiments.

* A. Stolz, Introduction to Sacred Theology.

* October 1, 1966.

[*Latin ed. p. 897*]

In the Acts of Pope Paul VI, number 897, which highly commend Your



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Excellency and which undoubtedly resonate with the soul of the noble Argentine people, who have woven their history in intimate connection with Christianity. These are also the words that, within the context of this event, direct Our gaze and Our thoughts towards the great nation that you represent. And it is impossible to think of it without recalling the great figures that preside over the milestones of its history, the incomparable beauties of its vast plains and abundant rivers, and, finally, the promise of so much wealth as the depths of its soil hold. In Our capacity as Vicar of He who came to bring mercy and love to the world, We incline with understanding and affection towards that noble land, desiring to instill in its children confidence and a spirit of increasing collaboration, and solidarity among all the forces that the present moment demands, even though it may impose personal sacrifices for the sake of a better and more secure future. The Church, placed by Her Divine Founder in the religious sphere, is therefore not indifferent to the promotion of human values and the development of material interests, for the sake of greater economic and social well-being, especially for the most humble. Since spiritual and moral values are the most solid foundation for the building of the earthly city and for the healthy development of public life, the conscious Christian contributes to the Community through the exemplary fulfillment of his civic duties, without the Church assuming responsibilities that do not belong to it, remaining outside its supernatural sphere. We ask you, Your Excellency, to convey to the entire country the testimony of Our most heartfelt affection, Our constant remembrance: for their peaceful coexistence, for their greater prosperity, Our prayers are now raised, and daily ascend to Heaven. In welcoming you cordially, We do not wish to conceal the hope that, through the wise work of Your Excellency, whose talents and abilities are well known, the happy relations already existing between the Holy See and the Republic of Strasbourg will be strengthened and consolidated day by day. Finally, we ask you to present to the Most Excellent President of the Republic, along with a respectful greeting, the Apostolic Blessing, which We bestow upon him, as well as upon his Government and the entire most beloved Argentine people, on this anniversary of their national independence, with a moved heart.

[*Latin ed. p. 898*]

898 Acta Apostolicae Sedis - Commentarium Officiale VI. In the Vatican square, with the Supreme Pontiff presiding, a ceremony was held on a day dedicated throughout the world to prayer, imploring God to grant peace among men.

* Brothers, children, and lords, who have accepted our invitation to pray for peace, meditate with us for a moment on the reasons that lead us to this spiritual act. We have explained them in our Encyclical Letter *Christi Matri*, but it is fitting here to recall them briefly, so as to give awareness



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and strength to the religious moment that we are celebrating together. We are still concerned with peace. We do not fear that the repetition of this theme will make us guilty of rhetorical or superfluous words. The theme of peace is a subject of inexhaustible reflection, because it refers to a human reality of the highest interest, and always exposed to the most serious and unpredictable changes. It is a theme that we must never tire of considering and discussing, because it concerns the tumultuous course of human affairs.

A great memory of the journey to Naila. Last year, on this very day, We had the honor of speaking a word of peace before the most authoritative and qualified institution in the world for promoting and safeguarding peace, the United Nations Organization, located in New York. We are still grateful for the invitation that provided us with the opportunity to bring our fraternal message to the representatives of the nations gathered there. We still think with joy and wonder at the wonderful correspondence, never before celebrated with such clarity and solemnity, between the supreme purpose of that sovereign assembly and the humble, joyful, and perennial voice of our Gospel, both singularly and mysteriously consonant in the identical word "peace"; we renew the memory of that historic and moving moment to renew the wish that was then shared by all – the world listened, thought, and applauded –: may peace reign in the world; no more war, no more! No more rivalries, disputes, oppressions, and selfishness; but universal brotherhood, in justice and in freedom.

* October 4, 1966.

[*Latin ed. p. 899*]

Acta Pauli Pp. VI 899 We renew, yes, Our wishes, indeed Our cry for peace, today, because we all know how great is the need for it, how ardent the desire, how difficult its attainment. We should renew this with sorrow: from last year to this, the conditions for peace in the world have not improved. This was also stated by a qualified witness, by reason of his high office, the Secretary General of the United Nations, in the introduction to his annual report: "The international political situation has not improved." We all know, indeed, how delicate it is, and how unfortunately well-founded are the fears of a subsequent worsening. We have said this in Our Encyclical. Certainty in the cause of peace; confidence in being able to achieve it. But We add that we must not be discouraged. Although human endeavors towards the heights of civilization have moments of uncertainty, of weariness, and of difficulty, this should not surprise us. We know the complexity of the problems of human coexistence. We know the weakness of man. And that man, at a certain point in his difficult journey, feels the temptation to stop and to retreat; to go forward with words and to go backward with deeds, this is painful, but not surprising. Thus is man; not only weak, but often inconsistent; more confident in a particular and empirical calculation



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than in one founded upon the goodness of great, human, true, and progressive ideas. And if thus proceeds the step of man towards peace, wavering and intermittent, we must not lose the certainty in the merit of the cause of peace, nor the courage to continue to defend and promote it, nor the confidence that it can, in any case, be achieved. We must always maintain that peace is possible. We must always make every effort to make it possible. What, therefore, are the thoughts that we bring forth in our minds at this moment, in these sacred expressions? The first thought, the first purpose, is that of perseverance in seeking peace. Humanity must remain faithful to the great idea conceived after the immense tragedy of war: we must all, we must always seek peace; peace for all. And if, at the beginning of this formidable resolution, there was the agonizing experience of war, it was fear, it was terror of its repetition and of its multiplied and apocalyptic proportions; today, it should rather be love that sustains such a resolution, love for all men; love of peace, we say, even more than fear of war. And love is fruitful in these principles and in

[*Latin ed. p. 900*]

Acta Apostolicae Sedis — Commentarium Officiale 900: those ideas which generate true peace: namely, brotherhood, justice, freedom, collaboration, generosity. To educate oneself in peace. This suggests another thought, another purpose: we must all educate ourselves in peace; we must cultivate those *cogitationes pacis*, those ideas which make it desirable and sincere, and which establish it, not only in politics and outward harmony, but in the depths of consciences, in the mindset of modern man, and in the customs of civilized peoples. In this regard, we must observe how the idea of peace, despite everything, progresses in the consciousness, if not always in the activity, of the contemporary world: thus, the misleading propaganda, which seeks to exploit it for purposes other than the order founded on respect for the rights of the human person and free peoples, is being undermined; and the firm conviction is spreading that true and lasting peace cannot be based on the power of devastating weapons, nor on the static tension of conflicting ideologies; and instead, the positive concept of peace is being formed: peace is not a superficial pacifism, nor a rejoicing selfishness, nor an indifferent disregard for the needs of others; but rather, it is the fruit of a practical, continuous, and concordant effort to build a local and universal society, founded on human solidarity in the pursuit of a common good for all. And looking at the greatest needs of humanity, and also at the greatest dangers to its precarious tranquility, peace, We have said, is today called development; the development of peoples who still need so many things necessary for life, and who still constitute a large part of the human race.

1. If this is so, another thought surprises us, another purpose arises in our hearts. Peace is difficult! A great thing, a necessary thing, a thing so



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sought after and desired; but a difficult thing, extremely difficult. However, We said just now: not impossible. Why not impossible? Are human forces sufficient to procure it, to maintain it? We prefer, at this moment, not to give a complete answer to this agonizing question, which involves the most difficult theses of thought and history, but simply to apply a word of Christ to the solution of this terrible problem: "For with God all things are possible." (Matthew 19:26)

[*Latin ed. p. 901*]

Acts, Paul VI, paragraph 901, 2: "Omnia sunt possibilia Deo." (All things are possible to God.) This sentence explains the action we are undertaking: prayer for peace. It finds its logic in faith; that is, in the faith that man is not alone in achieving his destiny, and that a powerful and paternal virtue can influence the course of his crucial events: Providence, the help of God, the love that descends from Heaven, the victorious goodness of the heavenly Father for the salvation of mankind. To God, the prayer of humanity, anxious for peace. Yes, we will pray with faith, for peace, especially in the Far East; a peace that ensures freedom and prosperity for those populations, and that honest and humane negotiation, not oppression through deceit or force, will make possible. And we will pray for all those other centers of conflict and hatred that disturb the civil harmony of the world. We will pray for those, both individuals and institutions, who, with patience, wisdom, and integrity, work to establish and promote concord and peace among men. We will pray with you who are present here, faithful and citizens of Rome, where civil peace has become universal and Christian, and with all those who have accepted our invitation to religious invocation and spiritual elevation, in favor of peace, confident that the chorus of voices of the Catholic Church and of other Christian and non-Christian confessions, indeed of all men of good will, a chorus united today in desiring a peace, a peace that is just, of which God is the avenger and guarantor, will stir the best moral energies that still reside in the heart of humanity, and will obtain from Heaven what men, with their own strength alone, cannot achieve. And we will pray with the purest, sweetest, and most powerful voice of She who brought the Savior to the world, the Prince of Peace; that is, we will associate with our afflicted and unworthy prayer the intercession of Mary, the woman of the highest love, the joyful and sorrowful mother of every human event, the Queen of Peace, Mary; and our hope will bloom, invincible. 2 Matthew 19, 26.

[*Latin ed. p. 903*]

Acts of Pope Paul VI, page 903, concerning an encounter with the Pope. How could We not have received this request with joy, despite the pressing obligations that harass Us? The representative of Christ on earth always rejoices when the opportunity is given to converse with men whose lives



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are dedicated to the service of their brethren, to help them maintain or regain their harmonious physical and spiritual balance, and thus to enable them to better respond to the demands of their human and divine life. We greet first the former and the present presidents of your society, Professors Welsch and Mac Menemey, as well as Professor Sanctis Monaldi, under whose authority this congress is held. We also greet all those who have contributed to the preparation and organization of these days. And finally, We greet the eminent specialists, of worldwide renown, whose works and discoveries have done so much for suffering humanity, and whose presentations at the congress attest to the value and importance of this international gathering. Indeed, a mere glance at your program, at the titles and functions of each of you, and at the themes of the round tables and specialized sections, is sufficient to highlight the importance of these days of study and the high qualifications of its participants. This, gentlemen, is to tell you how honored We are to receive you. This is also to tell you of the full awareness We have of all that We could learn from you. And yet, it is from Us that you expect a few words of encouragement this morning, as We were just expressing in terms of a high inspiration by your eminent interpreter. Therefore, We would simply like to tell you how much the Church is interested in your work, and to add that She encourages and blesses it. As the Ecumenical Council rightly recalled, "The joys and hopes, the sorrows and anxieties of men of this time, especially of the poor and of all those who suffer, are also the joys and hopes, the sorrows and anxieties of the disciples of Christ, and there is nothing truly human that does not find an echo in their heart." And it is precisely in the service of those who suffer that your entire life is dedicated. Man is for you a brother, and it is as such that you seek to serve him with all the qualities of your personality.

[*Latin ed. p. 904*]

904 Acta Apostolicae Sedis - Official Commentary: With your gifts of intelligence and heart, with the knowledge gained from your research, with the will to always do better and more. Your daily activity is an aid to the human person, in its mysterious union of soul and body, in its relationships of instinct and reason, in its physiological and emotional balance, constantly threatened. You strive tirelessly and without respite against evil, and for this great work you summon all the biological sciences, physics, chemistry, and even electronics. Indeed, you do not cease until all the inventive resources of the human mind are mobilized to exploit the ever-increasing possibilities offered by the development of modern sciences and techniques, in order to achieve the greatest possible precision in diagnosis, and therefore, the most appropriate and effective therapy. Thus, all the research of specialized laboratories is intended for this single purpose: to better understand the human person, in order to better treat and help him to be fully himself and to flourish in his personal life, as well as in society,



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where each person has an irreplaceable role to fulfill. Is this not an ideal worthy of supporting the efforts of your daily work, which is sometimes austere? Whatever sector your work is applied to, you, together with each other, and with the help of all, work for the sick, and your activity can only be blessed by God, because it bears the face of love. Moreover, the very progress of your work, by allowing you to better understand the contours of health and disease, reveals to you how intimately the organic and the psychic are linked, to the point that the slightest alteration of one or the other inevitably causes repercussions on the patient, introducing a disequilibrium into his life. And it is tirelessly the human balance that you strive to restore, by modifying, through the dynamism of your therapy, the condition of the patient entrusted to you. Ultimately, only a comprehensive understanding of the patient allows the practitioner to effectively assist him. By penetrating the secrets of creation, how could you not be naturally led to the Creator, who is also the Redeemer of men? Is not each of these suffering brothers and sisters that you relieve an image of He who willed to bear upon Himself the fruit of sin, suffering, and death, and to make pain an instrument of Redemption? Dear Gentlemen, these are the thoughts that your visit this morning suggested to Us. We have presented them to you in all simplicity.

[*Latin ed. p. 905*]

The Acts of Pope Paul VI, number 905, conclude: "We wish to reiterate the pleasure We felt in receiving you. And it is with great joy that We now bestow upon each and every one of you, as a pledge of the abundance of divine graces upon your persons, your works, and all those dear to you, and as a testimony of particular benevolence, Our Apostolic Blessing. IX To the Most Excellent Man, Chang-Huan Shen, Envoy of the Republic of China to the Apostolic See, bearing letters entrusted to him by the Supreme Pontiff. * Most Honorable Ambassador, We are honored to receive you, who has been your country's Foreign Minister, as Envoy Extraordinary and Ambassador Plenipotentiary of China to this Holy See. Be assured of Our warm gratitude for the kind words you have pronounced, and the cordial sentiments you have expressed, in your thoughtful discourse. The beloved Chinese people are always in Our heart and in Our prayers. Through the good offices of Your Excellency, We are confident that our relations will be ever more open, sincere, and friendly. On Our part, We assure you of Our desire to collaborate fully in every effort directed towards achieving world peace, in truth, justice, and brotherly love. While promising Your Excellency a heartfelt welcome whenever you deem it necessary to approach Us, concerning matters of importance to your mission, We request your kind services to convey to His Excellency the President of the Republic and to the members of the Government, Our affectionate greetings and paternal good wishes, which We extend also to all the dear Chinese people.



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To them, and in particular to Your Excellency, We express heartfelt hopes for prosperity and progress, and upon all We gladly invoke the choicest and most abundant favors of Heaven. * October 10th, in the year 1966."

[*Latin ed. p. 906*]

906 Acta Apostolicae Sedis - Commentarium Officiale NUNTII RADIOPHONICI I. Ad Clerum et Christifideles Lucemburgenses, cum sollemnia finem haberent, tertio exacto saeculo indicta postquam illa Diocesis B. Mariae Virgini dicata est.

* Venerabiles Fratres et carissimi Filii: Est enim Nobis, sicut scitis, magna et vera gaudia, praesentes esse per verba in medio vestro in hac sollemni celebratione clausurae tricentenae Nostrae Dominae Lucemburgensis. Et valde Nos agemus salutum Nostrum deferre primum ad authoritates granducales, de quibus scimus affectum traditionale ad Sanctum Sedem, et ad fratres Nostros in Episcopatu, incipiens a Cardinale König, qui praesidet hac celebratione, Monseigneur Oddi, qui Nos repraesentat apud vos, et Monseigneur Lommel, venerabilem Pastorem Granducatus. Ad omnes, presbyteros, animas consecratas et fideles, volumus ut hae celebrationes sint occasio, in hoc primo anno post Concilium, ad renovatio et ad amplificationem vitae vestrae fidei. Et quis, praeter Mariam, sciret vos ducere manu firma et amore in vias huius renovatio spiritualis?

Ecce iam tres saecula a voto sollemni beatissima Virgo Maria electa est Patronae Civitatis sub vocabulo "Consolatrix Afflictorum," electio approbata a Praedecessore Nostro Clemente IX, dum successor eius Innocentius XI actum illum confirmavit, per quem totum territorium ad urbem se coniungebat, ut totum sub protectionem Matris Salvatoris poneretur.

Venerabiles Fratres et carissimi Filii: Maneate fideles cultui antiquo qui animam populi vestri impressit indelibiliter. Ut cras sicut heri Virgo Maria sit via quae vos ad Filium divinum ducat, et ut custodiat familias vestras et civitates vestras, et in eis suscitaret efflorescentiam vitae spiritualis quam Concilium oecumenicum exagit. Hoc est in die gaudii votum fervens quod pro vobis formamus. Et de animo invocamus super authoritates granducales, "* Die 9 mensis Octobris anno 1966."

[*Latin ed. p. 907*]

Acts of Pope Paul VI, 907, Concerning Our Brothers in the Episcopate, their collaborators in the priesthood, the consecrated souls, and the entire people of God, the abundance of divine graces. It is with these sentiments, and as a pledge of Our particular benevolence towards the noble people of Luxembourg, who are so dear to Us, that We impart to all Our paternal Apostolic Blessing.

To All Sacred Prelates and Faithful, on the day dedicated to promoting the missionary cause throughout the entire Catholic world.

* To Our Venerable Brother and beloved children, the still vivid memory



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of the unanimous participation in Our heartfelt prayer for peace, which We addressed to God on October 4th with unlimited trust through the intercession of the Blessed Virgin of the Rosary, encourages Us once again to address you on a matter intimately connected with that of peace: the proclamation of the Gospel, that is, the love and fatherhood of God, to all creatures. The imminent World Mission Day offers Us this opportunity. As is customary, it is an invitation to prayer, study, and contribution for the needs of the Catholic missions; an invitation that receives even greater significance and efficacy from today's feast of the Most Holy Mother of God, to whom We entrust, with filial devotion, Our words.

One cannot remain indifferent to the extent, the problems, and the difficulties of the missionary Church in the world, and to those, priests, religious, and lay people, the immense phalanx on the front lines of the apostolate, who dedicate themselves with true daily heroism to the spread of the Good News, and to the spiritual, and also material, civil, and social upliftment of brothers and sisters of another language and another culture. Their example must spur the entire Catholic family to become increasingly aware of their duty of missionary collaboration. The Ecumenical Council has effectively brought this to light: indeed, every child of the Church – it said – is a missionary by baptismal vocation, and could not shirk this duty without failing to meet the requirements of their supernatural life; moreover, no one in the Church is so small and poor that they cannot, according to their condition, contribute to the building of the Kingdom of God on earth.

* October 11th, in the year 1966 (on the feast of the Divine Motherhood of the Blessed Virgin Mary).

[*Latin ed. p. 908*]

Acts of the Apostolic See - Official Commentary 908. For this reason, we have also desired this year to draw your attention to the upcoming Day, and to address all of you, most beloved Brothers and sons, with our customary appeal. It springs from our heart, which is burdened by the responsibilities arising from the impressive magnitude of the missionary problem, and which finds comfort, in addition to knowing the concerns you share with us, in the promises of the Divine Word of Christ, who says: "Have faith in God, and also in Me" (John 14:1). "Behold, I am with you all days, even to the end of the world" (Matthew 28:20). Aware, therefore, of our own limited capabilities, but strengthened by faith in God and by the presence of Christ in His Church, we desire, above all, to unite Christendom in a single, unanimous, and simultaneous prayer for the coming of the Kingdom of God. Never before has the Missionary Day presented to our minds such a spectacle of anxiety, of concern, and of difficulties, but it also provides us with reasons for hope and for joy. On the one hand, the universal saving will of God, "who wills that all men be saved and come



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to the knowledge of the truth" (1 Timothy 2:4), makes us understand the gravity of the problem, which the dogmatic Constitution *Lumen Gentium* recalled with the following words: "The Council, drawing upon the Sacred Scripture and the Tradition, teaches that this Church, which is still on pilgrimage, is necessary for salvation" (No. 14: *A.A.S.* 57 (1965) p. 18). Yet, the number of those who have no knowledge of the paternal love of God and of the redeeming work of Christ is constantly increasing, even though for them there remains the hope of salvation "in the sincere search for God" (Const. dogm. de Ecclesia, *Lumen Gentium*, n. 1). They, too, were created to attain, even from this earth, "intimate union with God" (Ibid., n. 1).

Another cause of sadness for our paternal heart are the increasing divisions, hatreds, and conflicts that separate people from people, as a result of harmful racial doctrines, nationalism, and segregation, which fuel incessant resentments. There is also the increasingly urgent need – if we truly want all of humankind to soon constitute the one people of God – to bring men and peoples closer together, directing towards the common good...

[*Latin ed. p. 909*]

909 The Acts of Pope Paul VI show that each [culture] has produced that which is good, noble, just, and wise, on the natural plane, in the formation of its respective cultures. The Catholic Church not only desires to know these cultures in order to respect them, but also to enrich them with the supernatural values of Grace, by entering into them, by living their own characteristics, and by expanding the example of the Apostle Paul, who made himself "a debtor to Greeks and barbarians, to the wise and to the ignorant" (Romans 1:14).

7 Furthermore, the Missionary Day offers us more serene perspectives of light and charity; it makes us certain of the definitive victory of the Love of God, which desires to manifest itself to men through the charity of brothers. In truth, the program of the Missionary Day is nothing more than a summary of the "mission" itself of the Church: to make visible, through fraternal charity, the invisible Love of the Father who is in Heaven. Thus, the Missionary Day transforms into an immense and simultaneous presentation of the infinite Love of God to the whole world, reminding the "children of God," who are in His house, of the duty of collaboration with the Father for the salvation of brothers who are outside of Him.

8 Here is the confirmation of a mysterious, providential, and merciful order of God, who freely willed to use men for the work of the salvation of the world. Here is the spectacle of material charity, which throughout the world, through dioceses, parishes, organizations, and various initiatives, unites Christians to the daily sacrifice, the apostolic labors, and the merits of the Missionaries. Here, the necessary aid to the material hunger of the peoples, which We ourselves have so often recommended, is illuminated by a more noble light in the construction of churches, schools, and training



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centers, as a contribution to the hunger for truth, for love, and for education that afflicts them. The World Missionary Day, thus understood, is the continuation of the missionary spirit of the first Christians, who, united "with one heart and one soul" (Acts 4:32) around the Apostles, vivified the pagan world with faith and charity. Let it truly be the Day of prayer, of light,

[*Latin ed. p. 910*]

910 Acta Apostolicae Sedis - Official Commentary on Charity; may numerous missionary, religious, and lay vocations arise within it, for a complete self-offering to the Kingdom of God. We paternally invoke the Blessing of the Lord, first and foremost, and with particular affection, upon the local clergy of the particular Churches, upon the Missionaries and Missionaries, and upon the new vocations, a living hope of the Church; we invoke it upon you, Venerable Brothers, gathered in the National Episcopal Conferences; upon your clergy and your faithful, and upon all activities of missionary assistance that they will wish to promote. We are certain that Our appeal will find a fervent echo in the hearts of those who hear us. We repeat, it is impossible to remain indifferent to the problems of the missionary Church; it is impossible to sleep soundly, knowing that many souls will remain far from God simply because the Missionaries lack those material aids that even our slightest sacrifice would suffice to provide; it is impossible to enjoy the truly wonderful progress of economic and social life, knowing that thousands of suffering people, lepers, the malnourished, the hungry, among whom innocent children predominate, are condemned to death for lack of the most basic resources, which, instead, abound for others. The Council has called all men of good will to missionary cooperation: fathers, mothers, young people, children, all have been called to this duty, which comes to them from being Christians, and for which they will one day be judged. Our voice today repeats that cry to you: do not remain insensitive! Offer your prayer, your help, your concern, demonstrating the vitality of your faith. It is the very voice of Christ, reminding us that whatever is done in favor of the least among our brothers is done unto Him. And, repeating it, Our voice, as His humble Vicar on earth, trembles with emotion at the thought of such grave needs, but also rejoices at the response that it will find in so many good and generous hearts. The Lord Himself will reward you; the Holy Virgin, Mother of the Church and Queen of the Missions, will obtain for you every desired gift of grace. May she strengthen and support Our Apostolic Blessing, which we impart to all with all our heart, in the name of the Father, and of the Son, and of the Holy Spirit.

[*Latin ed. p. 911*]

Acts of Pope Paul VI, 911. WRITTEN NOTICES.

I. To the Most Reverend Prelates of Vietnam, gathered in plenary session



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in Saigon.

Venerable Brothers, The gathering of the Vietnamese Episcopal Conference, which will soon bring you together, offers further evidence of your zeal and your dedication to the service of the Catholic community in your country, to which, Venerable Brothers in the episcopate, you devote yourselves with an exemplary spirit of generosity and sacrifice, which is for Us a source of comfort and admiration. We are aware of your anxieties in the present time, and of your concerns in the face of a future filled with uncertainties and problems, which are even more serious for the consolidation and progress of the Church in your homeland. You know, and We have assured you of this on several occasions: We are close to you in your trials, and We desire to better understand your sufferings and to share more intimately your apostolic concerns. Thus, We believe, We can respond to the profound devotion that you profess towards the humble Vicar of Christ, and of which the messages of Our Venerable Brothers, the Archbishop of Saigon and the Bishop of Dalat – which We could not read without deep emotion – are a new and eloquent proof.

To express to you the special affection that We feel for each of you, for the faithful entrusted to your care, and for your nation, which is so sorely tried, We have wished to give you a tangible sign – and which, We hope, will be pleasing to you – of Our presence among you during the meeting of your Episcopal Conference, by having Our Venerable Brother, Monsignor Sergio Pignedoli, titular Archbishop of Iconium and Apostolic Delegate to Canada, represent Us there. We have entrusted him with the mission of conveying to you Our affectionate and fraternal greetings, of expressing Our satisfaction for the zeal that you display in the exercise of the holy ministry, of reiterating Our encouragement to you, of gathering from your lips an account of the most urgent needs of your dioceses, and of discussing with you the initiatives that would seem most suitable to ensure the implementation of the conciliar decisions. Despite difficulties and obstacles of every kind and from every source...

[*Latin ed. p. 912*]

912 The Acts of the Apostolic See – Official Commentary further complicate your apostolate in this country, so abundantly blessed by the Lord, both by the abundance of natural resources and by the generosity of a population that retains such a strong sense of the spiritual and manifests it through a collection of traditions, rites, and beliefs, which find their center of expression in the family. The difficulties of which We speak, far from halting your apostolic zeal, have further sharpened your sense of responsibility as pastors of souls, making you more sensitive and more active in the face of the pressing needs of the present time. It is, as you can imagine, Venerable Brothers, a source of deep satisfaction for Us, as is also the thought of the respect and deference with which you surround the one who rep-



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resents Us permanently among you, Our Venerable Brother the Apostolic Delegate, Monsignor Angelo Palmas, whose qualities of intelligence and heart, prudence, and serenity of spirit you know well. He has come among you with the sole purpose of serving the Church with you. And you, by welcoming his fraternal suggestions, have offered the comforting spectacle of a decisive renewal of Catholic life, a solid reason for hope for the future. Indeed, the numerous initiatives that you have undertaken in recent years will undoubtedly bear abundant fruit, even in other sectors of the nation. We would like, to your praise, to mention a few of them. The foundation of the grand seminary, placed under the protection of St. Pius X, and which We wished to adorn with the title of pontifical, is a sure indication of your desire to ensure an ever more appropriate preparation for those destined to be "wise collaborators of the Episcopal Order, its aid and instrument."* The erection of a Faculty of Theology at the pontifical institute "St. Pius X" in Dalat, will stimulate, in this decisive post-conciliar period, all men of good will to work for the realization of the Pauline motto: *veritatem facientes in caritate*; it will be a meeting point to highlight, in the light of the Gospel, the rich philosophical and religious heritage of the nation; and it will certainly contribute to uniting, in the pursuit of the common good, heterogeneous and hitherto divided groups. 2 In the organization of "Caritas-Vietnam" – already so flourishing and so effective in its first year of life – We see a testimony of your eagerness to alleviate so much suffering, to...

*Const. dogm. de Ecclesia, Lumen Gentium, n. 2

*S. Eph. 4, 15.

[*Latin ed. p. 913*]

Acts of Pope Paul VI, 913 ter: Comfort and assistance to those who have more closely suffered the sad consequences of the present situation. Here, spontaneously and affectionately, We address a grateful and respectful thought to your esteemed priests, both diocesan and religious, whose ardent zeal and selflessness We appreciate. We desire to exhort them paternally to listen attentively to what the Second Vatican Council proposes for their consideration in the Decree on the Ministry and Life of Priests. May they maintain close bonds with their Bishops, of whom they are the representatives in each local community; may they cooperate fraternally among themselves, so that they may always and everywhere be apostles of the truth. Following this course of action, We are certain that they will be able to fulfill the various ministries that the special circumstances of their country demand today. It is your merit, Venerable Brothers, and that of your collaborators, that the Catholics of Vietnam continue to offer – and this amidst so many trials and difficulties – a wonderful example of attachment to the faith of their ancestors. Because of their fervor, their obedience to the directives of the Hierarchy, their unconditional surrender,



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and their unlimited trust in divine assistance, they have acquired a special right to the esteem, love, and spiritual and material aid of the entire Church. In these dear sons, We also admire the generous collaboration in all initiatives of social apostolate, especially those intended to alleviate the miseries of those who have been afflicted by misfortune and wounded by suffering. Conscious of their responsibilities as members of civil society to which they belong, they actively participate in the life of the nation and contribute to social progress as well as to the consolidation of institutions. And here, We would like to warmly recommend to them that they always adhere, in their actions, to the norms of enlightened prudence and common discipline, as the present situation requires. We consider it superfluous to repeat that We make Our own the concerns of this noble nation, and that We will not cease to earnestly invite all citizens, even those to whom the destiny of the people has been entrusted, to work towards the concord of souls and the harmony of minds: these are indispensable factors for the return to peaceful and tranquil work in the fields, and for the realization of the social and political reforms so desired. 59 - A. A. S.

[*Latin ed. p. 914*]

914 Acta Apostolicae Sedis - Commentarium Officiale. Our interest in you and in your Fatherland has led us to undertake new initiatives with the aim of hastening the day when, the noise of arms having ceased, minds may once again draw closer, and to seize every opportunity, however small, to arrive at a just and peaceful solution to the crisis. We believe that it is the duty of Our Apostolic ministry to continue this task until the wish and the salvation of the risen Christ: "Peace be with you," becomes a reality for the beloved Vietnamese people. May this peace reign in the hearts of all; may it manifest itself in deeds for the benefit of all members of the community; may it take root in order, social progress, and justice. For the coming of this peace – and without having in view the slightest temporal interest – We are prepared for unlimited collaboration, but at the same time recalling the principles upon which it must necessarily be based, if it is to be just and lasting. May the Most High, in His merciful goodness, receive these wishes and desires that We express in a prayer full of humility and confidence. May the very special Apostolic Blessing that We grant to you, Venerable Brothers, to the secular and regular clergy, to the religious women, and to the faithful, accompany and support you in the constructive work to which you are called: the building up of the Mystical Body of Christ and the return to the peace so ardently desired, for the prosperity of your beloved Fatherland. Given at Rome, on the 15th of September, 1966, on the feast of Our Lady of Sorrows, in the fourth year of Our pontificate. PAULUS PP. VI.

II. Honoratissimi Viri Delegati e Vietnamiensi Religionum Consilio. It was a source of comfort and satisfaction for Us to learn that qualified representatives of various Religious Communities in this country had estab-



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lished an organization – the Council of Religions – with the aim of promoting ever more effective collaboration among all citizens. The Catholic Church could not fail to...

[*Latin ed. p. 915*]

The Acts of Pope Paul VI, page 915, state: "Do not reject, she who, by divine mandate, fosters and promotes the unity and charity of all men and all peoples, because they have in common the same origin and the same end." The Catholic Church rejects nothing that is true and good in the various religions. She respects the ways of life and action, the doctrines and teachings that indicate the path by which men, recognizing their radical insufficiency, seek, with a confident and obedient heart, to reach the stage of perfect enlightenment, through their own efforts and with the help that comes from above. Therefore, We desire to offer our congratulations to the delegations of the Council of Religions for the happy success of their arduous undertaking, and to express to them that sympathy which, in virtue of the principles of universal brotherhood, We feel towards all, and especially towards the generous people of this country in this difficult and decisive hour of their homeland. We are pleased to think that the Council of Religions will be able, in the spirit inspired by the Second Vatican Council – convened by Our predecessor, John XXIII, and successfully concluded by Ourselves – to prolong the dialogue that has begun under such promising auspices. It will undoubtedly contribute to dispelling misunderstandings, to preventing unjust barriers from separating children of the same homeland, to promoting mutual respect, and to uniting everyone in the defense of the spiritual, moral, social, and cultural values that constitute the solid foundations upon which human society rests. To these words of encouragement, We add the hope that your noble country may find in concord and in the pacification of minds its greatness, its freedom, and its prosperity. And while We raise Our prayer with confidence to the Author of all good, We invoke divine assistance and the gift of peace upon those who compose the Council of Religions and upon the various religious communities of Vietnam, upon the Nation and its leaders. Given in Rome, on the 15th of September, 1966, in the fourth year of Our pontificate. PAULUS PP. VI. 1 Cf. Declaration *Nostra aetate* on the relations of the Church with non-Christian religions, n. 2, throughout: *A. A. S.* 58 (1966) p. 740-741.

[*Latin ed. p. 916*]

916 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS SACRED CONSISTORY CONGREGATION I PROVISIONS REGARDING CHURCHES. The Most Holy Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Consistory Congregation, provided for the following churches with new pastors, namely:

1. On July 19, 1966. — To the titular episcopal Church of Sinnipsa, he



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appointed the Reverend Monsignor Michael Mincuzzi, Urban, Canon of the metropolitan Chapter and General Vicar of the archdiocese of Bari, whom he designated as Auxiliary to the Most Reverend Henry Nicodemo, Archbishop of Bari.

2. On July 20. — To the titular episcopal Church of Tigimma, he appointed the Reverend Monsignor Michael Roca Cabanellas, from the clergy of the archdiocese of Madrid, Apostolic Protonotary, Canon of the Patriarchal Basilica of Saint Mary Major, whom he established as Coadjutor with the right of succession to the Most Reverend Raymond Sanahuja and Mareé, Bishop of Cartagena in Spain.

3. On July 26. — To the titular episcopal Church of Taborenta, he appointed the Most Reverend John Baptist Hadrian Llosa, formerly Bishop of Ajaccio.

4. On August 18. — To the cathedral Church of Harlem, he appointed the Reverend Theodore Henry Zwartkruis, parish priest of Saint Joseph in the city of Harlem.

5. On August 26. — To the metropolitan Church of Besançon, he appointed the Most Reverend Marcus Armand Lallier, formerly Archbishop of Marseilles.

6. On September 2. — To the cathedral Church of Constance-Coutances, he appointed the Reverend Joseph Wicquart, director of the major seminary of the diocese of Arras.

7. On September 5. — To the titular, for this occasion, archiepiscopal Church of Vulturia, he appointed the Most Reverend Francis Imberti, formerly Archbishop of Vercelli.

8. On September 6. — To the titular episcopal Church of Gunungita, he appointed the Most Reverend Aemilius Pizzoni, formerly Bishop of Terracina.

[*Latin ed. p. 917*]

The Sacred Consistorial Congregation, 917th session, and Sezze, which it appointed as an Auxiliary to the Most Reverend Father Joseph Zaffonato, Archbishop of Udine, on September 7th. To the titular bishopric of the Church of Lamphua, the Most Reverend Aloysius Cicuttini, formerly Bishop of Città di Castello, on September 12th. To the titular bishopric of the Church of Theudalis, the Reverend Gabriel Larrain Valdivieso, General Vicar of the archdiocese of Saint James in Chile, whom it appointed as an Auxiliary to the Eminent Father Ralph, Prefect of the Sacred Congregation, Cardinal Silva Henriquez, Archbishop of Saint James in Chile, on September 16th. To the titular, for this occasion, archiepiscopal see of Salditana, the Most Reverend Joseph Lemieux, formerly Archbishop of Ottawaâ□□Cornwall, whom it appointed as Apostolic Nuncio to the Republic of Haiti, on September 21st. To the cathedral church of Mvern,



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the Reverend Father John Streiff, from the diocese of Nancy (-Toul), as its Ordinary, and as General Counselor for the apostolate of the Laity.

OSNABRÜCK-HILDESHEIM DECREE Concerning the alteration of boundaries. Since, at solemn conventions held on February 26th of the year 1965, the Apostolic See and the Supreme Moderator of Lower Saxony, among other things, decided that the current boundaries of the dioceses of Osnabrück and Hildesheim should be considerably altered and better arranged, the Sacred Consistorial Congregation, by the present Decree, which shall have the same validity as if it were a document issued by the Apostolic See with the papal seal, has decided as follows:

1. From the diocese of Osnabrück, the following parts of the districts commonly known as "Landkreise Holzminden, Hameln-Pyrmont, Verden," the entire district commonly known as "Landkreis Schaumburg-Lippe," the city of "Cuxhaven," the remaining territory of the former "Amt Ritzebüttel," the islands of "Neuwerk" and "Scharhörn," and also a part of the cities of "Hameln" and "Nienburg" which extend to the left of the river Visurgis, are separated and permanently attached to the Church of Hildesheim;

2. Conversely, from the diocese of Hildesheim, a part of the district commonly called "Landkreis Grafschaft Hoya," which lies to the right of the Visurgis, is separated and permanently assigned to the Church of Osnabrück.

[*Latin ed. p. 918*]

Acts of the Apostolic See – Official Commentary. Furthermore, the Sacred Congregation Consistorial mandates that all acts and documents pertaining to the territories mentioned above, concerning clergy, the faithful, and temporal goods, be delivered by those to whom they pertain, as soon as possible, to their respective Episcopal Curias. With regard to the clergy, it is decreed that, as soon as the present Decree is put into effect, the clergy shall be considered incardinated in the diocese in whose territory they legitimately reside. To carry out these matters, the Sacred Congregation Consistorial appoints the Most Reverend Father Conrad Bafile, Archbishop with the title of Antiochenus in Pisidia, and Apostolic Nuncio in Germany, granting him the necessary and appropriate faculties, including the power to delegate, to any man holding an ecclesiastical office, the task of submitting to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the act of execution completed, with all contrary decrees notwithstanding. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 14th of September, 1966. CAROLUS Cardinal CONFALONIERI, Pro-Prefect. L. © S. 83 Franciscus Carpino, Archbishop, titular of Serdica, Secretary. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. PROVISION FOR CHURCHES. His Holiness Our Lord Pope Paul, by the Divine Providence, has, through successive decrees of the Sacred Congregation for the Propagation of the Faith, pro-



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vided for the following churches with new pastors: on August 9, 1965, — The Cathedral Church of Sokodé was assigned to the Reverend Christian Bakpessi. on October 1st. — The Cathedral Church of Agaña, newly erected, was assigned to the Most Reverend Father William Baumgartner, formerly Bishop of Joppita. — The Cathedral Church of Phù Cường, newly erected, was assigned to the Reverend Joseph Pham Van Thien.

[*Latin ed. p. 919*]

The Sacred Congregation for the Propagation of the Faith, 919:

To the Cathedral Church of Xuan Loc, newly erected, the Reverend Le Van An.

To the titular episcopal See of Avitta Bibba, the Reverend Arthur Salazar Mejia, a member of the Order of Discalced Carmelites of the Most Blessed Virgin Mary of Mount Carmel, who is appointed Apostolic Vicar of Casanare.

To the titular episcopal See of Castellum Ripae, the Reverend Gabino de la Torre, a member of the Order of Saint Augustine, who is appointed Coadjutor with the right of succession to the Most Reverend Angelo Rodríguez Gamoneda, Apostolic Vicar of Iquitos.

To the titular episcopal See of Numlulita, the Reverend Francis Xavier Tran Tanh Khan, who is appointed Auxiliary to the Most Reverend Paul Nguyen Van Binh, Archbishop of Saigon. October 15th.

To the titular archiepiscopal See of Amasén, the Most Reverend James Carroll, formerly Bishop of Atenia, Auxiliary to the Most Reverend Norman Thomas Gilroy, Archbishop of Sydney. October 27th.

To the titular episcopal See of Cabarsussita, the Most Reverend Joseph Blomjous, formerly Bishop of Mwanza. October 27th.

To the titular, for this occasion archiepiscopal, See of Vazarita, the Reverend Alfred Poledrini, who is appointed Apostolic Nuncio to Samland. November 16th.

To the titular episcopal See of Bocconia, the Most Reverend Thomas Quinlan, formerly Bishop of Chuncheon. November 19th.

To the titular archiepiscopal See of Perge, the Most Reverend Joseph Angel Poli, formerly Bishop of Perta.

To the titular episcopal See of Cell in Mauritania, the Most Reverend Joseph Bretault, formerly Bishop of Koudougou. November 26th.

To the titular episcopal See of Casae Nigrae, the Most Reverend Francis Mazzieri, formerly Bishop of Ndola. December 7th.

To the titular archiepiscopal See of Miletus, the Reverend Salvatore Pappalardo, who is appointed Apostolic Nuncio to Indonesia. December 17th.

To the titular episcopal See of Adada, the Most Reverend Conrad Dubbelman, formerly Bishop of Jabalpur. December 18th.



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To the Metropolitan Church of Bangkok, newly erected, the Most Reverend Joseph Kiamsum Nittayo, formerly Bishop of Obba.

To the Metropolitan Churches of Tharen and Nonseng, newly erected, the Most Reverend Michael Kien Samophithak, formerly Bishop of Octaba.

[*Latin ed. p. 920*]

920 Acta Apostolicae Sedis - Official Commentary — In the Metropolitan Church of Bukavu, the Reverend Father Ludovicus Mulindwa. — In the Cathedral Church of Nouakchott, the Most Reverend Michael Bernard, formerly Archbishop of Arens in Mauritania, to whom the archiepiscopal title was retained "in persona." — In the Cathedral Church of Chantaburi, newly established, the Most Reverend Franciscus Xaverius Sanguon Souvannasri, formerly Bishop of Oenoanda. — In the Cathedral Church of Ubon, the Most Reverend Claudius Bayet, formerly Bishop of Cidyessus. — In the Cathedral Church of Nakornrajasima, newly established, the Most Reverend Alanus van Gaver, formerly Bishop of Capra. — In the Cathedral Church of Mwanza, the Most Reverend Renatus Butibubage Lwamosa, formerly Bishop of Casiota. — In the Cathedral Church of Matadi, the Most Reverend Simonem Nzita, formerly Bishop of Gindarus. — In the Cathedral Church of Bangnokhuek, newly established, the Most Reverend Petrus Carretto, formerly Bishop of Zenobias. — In the Cathedral Church of Manzini, the Reverend Father Hieronymus Casalini, a member of the Order of the Servants of Mary. — In the Cathedral Church of Udonthan, newly established, the Reverend Father Clarentius Iacobus Duhart, a member of the Congregation of the Most Holy Redeemer. — To the titular episcopal Church of Caput Cilliense, the Reverend Father Iacobus Philippus Mulvihill, a member of the Missionaries of the Most Holy and Immaculate Mary, whom he appointed as Apostolic Vicar of Whitehorse. — To the titular episcopal Church of Tubusuptitana, the Most Reverend Alfonsus Maria Van den Bosch, formerly Bishop of Matadi. February 1, 1966. — In the Metropolitan Churches of Madras and Meliapore, the Reverend Rayappa Arulappa. — In the Cathedral Church of Ndola, the Most Reverend Nicolaus Agnozzi, formerly Bishop of Adramyttus. — In the Cathedral Church of Chuncheon, the Reverend Father Thomas Stewart, a member of the Society of Saint Columban for Foreign Missions. — To the titular episcopal Church of Cenculiana, the Reverend Father Samuel Emmanuel Carter, a member of the Society of Jesus, whom he appointed as Auxiliary to the Most Reverend Ioannes Iosephus Me Eleney, Bishop of Kingston. February 15. — In the Metropolitan Church of Taipei, the Most Reverend Stanislaus Lokuang, formerly Bishop of Tainan.

[*Latin ed. p. 921*]

The Sacred Congregation for the Propagation of the Faith, 921:

To the Cathedral Church of Saint Louis in Senegal, newly erected, Most



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Reverend Father Prosper Dodds, formerly Bishop of Ziguinchor.

To the Cathedral Church of Masan, Reverend Father Stephen Kim Sou Hwan.

To the titular episcopal see of Verbia, Reverend Father James Michaels, a member of the Society of Saint Columban for Foreign Missions, whom Auxiliary Most Reverend Father Harold Henry, Archbishop of Gwangju, has appointed. Date: March 10th.

To the Cathedral Church of Ouahigouya, Reverend Father Dionysius Tapsoba.

To the Cathedral Church of San Pedro Sula, Reverend Father James Brufau Macia, a member of the Congregation of the Mission.

To the titular episcopal see of Absa Salla, Reverend Father Dominic Ferrara, a member of the Congregation of the Sons of the Sacred Heart, Apostolic Prefect of Mopoien.

To the titular episcopal see of Atenia, Reverend Father Peter Seiichi Shiranayagi, whom Auxiliary Eminence Father Peter Cardinal Tatsuo Doi, Archbishop of Tokyo, has appointed. Date: March 29th.

To the titular episcopal see of Horrea Coelia, Most Reverend Father James Hagan, formerly Bishop of Makurdi. Date: May 5th.

To the Cathedral Church of Mbuji-Mayi, newly erected, Most Reverend Father Joseph Nkongolo, formerly Bishop of Luebo.

To the Cathedral Church of Saint Isabel, newly erected, Most Reverend Father Francis Gómez Marijuan, formerly Bishop of Sinna.

To the Cathedral Church of Bata, newly erected, Most Reverend Father Raphael Nze Abuy, formerly Bishop of Sutunurca.

To the Cathedral Church of Mbeya, Reverend Father James Sangu.

To the titular episcopal see of Lambiridi, Reverend Father Raphael Mariam Lucumberri Erburu, a member of the Order of Discalced Carmelites, whom the Apostolic Vicar of Tumaco has appointed. Date: May 17th.

To the Cathedral Church of El Beni, Reverend Father Emmanuel Kataliko.

To the Cathedral Church of Kindu, Reverend Father Albert Onyembo.

To the Cathedral Church of Multan, Reverend Father Ernest Bertrand Boland, a member of the Order of Preachers.

To the titular episcopal see of Molicunza, Most Reverend Father Henry Piérard, formerly Bishop of El Beni. Date: May 24th.

To the titular see, for this occasion an archiepiscopal one, of Villamagna in Tripolitania, Most Reverend Father Patrick Finbarr Ryan, formerly Arch-



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bishop of Port of Spain.

[*Latin ed. p. 922*]

922 Acta Apostolicae Sedis - Official Commentary, dated June 7th. — To the Cathedral Church of Tainan, the Most Reverend Father Paul Cheng, formerly Bishop of Uccula. — To the Cathedral Church of Broome, newly established, the Most Reverend Father John Jobst, formerly Bishop of Pitanea. — To the Cathedral Church of Maiduguri, newly established, the Reverend Father Timothy Cotter, a member of the Order of Saint Augustine. Dated June 11th. — To the titular church, for this occasion archiepiscopal, of Tusurita, the Reverend Father John Benelli, whom the Holy See has appointed as Pro-Nuncio in the Republic of Senegal and Apostolic Delegate in Mahdia. Dated June 21st. — To the Metropolitan Church of Papeete, newly established, the Most Reverend Father Paul Mazé, formerly Bishop of Ascalonita. — To the Metropolitan Church of Numea, newly established, the Most Reverend Father Peter Martin, formerly Bishop of Selinus. — To the Metropolitan Church of Suva, newly established, the Most Reverend Father Victor Foley, formerly Bishop of Petinessus. — To the Cathedral Church of Taiohae o Tefenuaenata, newly established, the Most Reverend Father Aloysius Tirilly, formerly Bishop of Buthrotium. — To the Cathedral Church of Port-Vila, newly established, the Most Reverend Father Lewis Julliard, formerly Bishop of Vulturia. — To the Cathedral Churches of Wallis and Futuna, newly established, the Most Reverend Father Michael Darmancier, formerly Bishop of Augurus. — To the Cathedral Church of Tarava, newly established, the Most Reverend Father Peter Guichet, formerly Bishop of Stectorum. — To the Cathedral Church of Apia, newly established, the Most Reverend Father George Pearce, formerly Bishop of Attale in Pamphylia. — To the Cathedral Church of Rarotonga, newly established, the Most Reverend Father Henry Joseph Cornelius Maria De Cocq, formerly Bishop of Acqui in Byzacena. — To the Cathedral Church of Tonga, newly established, the Most Reverend Father John Hubert Macey Rodgers, formerly Bishop of Sbida. — To the titular church of Sullectina, the Reverend Father Martin Bakole, whom the Holy See has appointed as an Auxiliary to the Most Reverend Father Bernard Meis, Archbishop of Luluaburg.

[*Latin ed. p. 923*]

Sacred Roman Rota 923. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA. Citations by edict. I. BABYLONENSIS SYRORUM. Nullity of marriage (Heatherley - Marrow). Since the actual place of residence of Mr. Joseph Marrow is unknown, the aforementioned party, involved in the cause mentioned above, is hereby summoned to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Roma), on December 17, 1966, at the twelfth hour,



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for the purpose of resolving or signing the following question: Whether the Rotal sentence of May 16, 1966, should be confirmed or annulled, in this case. Ordinary clergy, parish priests, and faithful who have knowledge of the actual residence of the aforementioned Mr. Joseph Marrow, are to ensure that he is duly informed of this edictal citation.

* Hugo Felice, Secretary. From the Chancery of the Tribunal of the S. Rota, on the 6th day of the month of October, in the year 1966. Victorious Palestro, Notary.

* The current place of residence of Mr. Joseph Marrow, the defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on December 17, 1966, at 12 o'clock, to resolve or sign the following question: Must the sentence of the Tribunal of the Rota, dated May 16, 1966, be confirmed or annulled, in this case? The Ordinary clergy of the area, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Joseph Marrow, should, as far as possible, inform him of this citation.

[*Latin ed. p. 924*]

924 Acta Apostolicae Sedis - Commentarium Officiale II GORZOVIENSIS Concerning the Nullity of a Marriage (Sroka - Chyb). Since the actual place of residence of Mr. Joseph Chyb is unknown, we summon him, in the matter concerning which we have stated above, to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on January 21, 1967, at the eleventh hour, for the purpose of resolving or signing the following questions: 1. Does the nullity of the marriage exist in this case? And, if not: 2. Should the Most Holy Father be consulted regarding a dispensation concerning a marriage that is valid but not consummated? The Ordinary of the place, the parish priests, and the faithful who have knowledge of the current residence of the aforementioned Mr. Joseph Chyb, are to take care that he is duly informed of this official summons.

* Boleslaus Filipiak, Secretary from the Chancery of the Tribunal of the Sacred Roman Rota, on the 22nd day of the month of October in the year 1966. Victorius Palestro, Notary.

* The current place of residence of Mr. Joseph Clyb, the defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on January 21, 1967, at 11 o'clock, to resolve or sign the following questions: 1) Does the nullity of the marriage exist in this case? And, if not: 2) Should the Holy Father be consulted regarding a dispensation concerning a marriage that is valid but not consummated? The Ordinaries of the places, the pastors,



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and the faithful who have knowledge of the place of residence of the aforementioned Mr. Joseph Clyb, should, insofar as possible, inform him of this summons.

[*Latin ed. p. 925*]

The Roman Curia Diary, 925.

The Roman Curia Diary, Friday, September 23, 1966. His Holiness Pope Paul VI received, in a solemn audience, His Excellency Mr. TULLIO FRANCO Y FRANCO, Extraordinary and Plenipotentiary Ambassador of the Dominican Republic, for the presentation of his credentials.

Saturday, October 1, 1966. His Holiness Pope Paul VI received, in a solemn audience, His Excellency Mr. PEDRO JOSÉ FRÍAS, Extraordinary and Plenipotentiary Ambassador of the Argentine Republic, for the presentation of his credentials.

Thursday, October 6, 1966. His Holiness Pope Paul VI received, in a solemn audience, His Excellency Mr. NYEMBA WALES MBEKEANI, Extraordinary and Plenipotentiary Ambassador of the Republic of Malawi, for the presentation of his credentials.

Monday, October 10, 1966. His Holiness Pope Paul VI received, in a solemn audience, His Excellency Mr. CHANG-HUAN SHEN, Extraordinary and Plenipotentiary Ambassador of the Republic of China, for the presentation of his credentials.

## SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, His Holiness Pope Paul VI, happily reigning, deigned to appoint:

August 30, 1966. His Excellency, Reverend Monsignor Zupi Saverio, titular Archbishop of Serra, as Apostolic Pro-Nuncio to Turkey.

September 3rd. His Excellency, Reverend Monsignor Cagna Mario, titular Archbishop of Eraclea of Europe, as Apostolic Delegate to Yugoslavia.

September 5th. His Excellency, Reverend Monsignor Del Giudice Antonio, titular Archbishop of Gerapoli of Syria, as Apostolic Pro-Nuncio to Korea.

[*Latin ed. p. 926*]

Acta Apostolicae Sedis - Official Commentary 926, September 24, 1966. His Eminence, Reverend Monsignor Lemienx Maria-Giuseppe, titular Archbishop of Salde, Apostolic Nuncio to the Republic of Haiti. October 14. His Eminence, Reverend Monsignor Perrin Maurizio, Archbishop of Baghdad of the Latins, Pro-Apostolic Nuncio in Iraq. By letters from the Secretariat of State, the Holy Father Paul VI, happily reigning, deigned to



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appoint: October 24, 1966. The Most Reverend and Reverend Monsignor Romita Fiorenzo, Under-Secretary of the Sacred Congregation of the Council. The Most Reverend and Reverend Monsignor Oro velia Ercole, Consultor of the Sacred Congregation of the Council. HONORS The Order of Saint Sylvester Pope, with Plaque, December 9, 1965. To Mr. Strachwitz Giuseppe (Graz-Seckau). To Mr. Tautscher Antonio (Graz-Seckau). April 12, 1966. To Mr. Grisolia Domenico (Rome). To Mr. Santini Rinaldo (Rome). June 18. To Mr. Ferguson David (New York). The Plaque of the Order of Saint Sylvester Pope: March 29, 1966. To Mr. Ogliari Ernesto (Milan). The Order of Saint Sylvester Pope, December 9, 1965. To Mr. de Almeida Sampaio Costa e Nora caria (Coimbra). January 19, 1966. To Mr. Camurri Riccardo (Rome). February 1. To Lieutenant Colonel Signorini Alberto (Rome). April 4. To Mr. Pfister Luigi (Strasbourg). To Mr. Roederer Giovanni (Strasbourg). To Mr. Walliser Enrico (Strasbourg). March 9. To Mr. Meyer Giovanni (Würzburg). March 22. To Mr. Borgonovo Romeo (Milan). To Mr. Crosta Mario (Milan). To Mr. Finazzi Giovanni (Milan). To Mr. Fontana Rodolfo (Milan). To Mr. Russo Antonino (Milan). To Mr. Sardella Alessandro (Milan). To Mr. Schiatti Alfredo (Milan). March 29. To Mr. Bertoldi Giovanni (Trento). March 30. To Mr. Berardi Mario (Rome). To Mr. Frullani Agostino (Rome). April 4. To Mr. Cignarale Gerardo Donato (Rieti).

[*Latin ed. p. 927*]

Diarium Romanae Curiae, April 12, 1966.

To Mr. Gagliani Caputo Giuseppe (Rome).

To Mr. Scafi Gino (Rome).

To Mr. Livi Livio (Rome).

April 14.

To Mr. Mira Giuseppe (Rome).

To Mr. Vatta Ermete (Rome).

To Mr. Novak Albert (Vienna).

To Mr. Clenerverck de Crayencour Giovanni P. (Mali, 19 nes-Bruxelles).

To Mr. Van Soye Celestino (Malines-Bruxelles).

To Mr. Barone Francesco (Rome).

To Mr. Bellucci Renzo (San Miniato).

To Mr. Palmieri Santi (Montalcino).

To Mr. Burani Angelo (Reggio Emilia).

April 25.

To Mr. Annese Onofrio (Rome).

To Mr. De Luca Vittorio (Beirut).

May 4.



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To Mr. Fantinelli Giovanni (Rome).
May 5.
To Mr. Danesi Achille (Rome).
To Mr. Visca Ercole (Rome).
To Mr. Monaci Lamberto (Rome).
May 6.
To Mr. Cantera y Burgos Francesco (Madrid).
To Mr. Cavaglià Luciano (Rome).
To Mr. Gloriani Paolo (Rome).
To Mr. Spaziani Mario (Rome).
To Mr. Giordani Luigi (Rome).
May 13.
To Mr. Orlandi Giovanni Battista (Rome).
May 16.
To Mr. Albanese Alfonso (Italy).
May 26.
To Mr. Amendola Marcello (Italy).
To Mr. Antonelli Armando (Italy).
To Mr. Barina Renato (Italy).
To Mr. Bottai Bruno (Italy).
To Mr. Crisopulli Gabriele (Italy).
To Mr. D'Alena Nicola (Italy).
To Mr. D'Amato Nicola (Italy).
To Mr. Fabiani Domenico (Italy).
To Mr. Farinelli Gianfranco (Italy).
To Mr. Favero Gastone (Italy).
To Mr. Guidi di Bagno Riccardo (Italy).
To Mr. Leoni Alessandro (Italy).
To Mr. Luciani Anthony (Italy).
To Mr. Marini di San Leo Artemio Gaetano (Italy).
To Mr. Pelosi Walter (Italy).
To Mr. Preziosi Tommaso (Italy).
To Mr. Rana Nicola (Italy).
To Mr. Romano Sergio (Italy).
To Mr. Traxler Vieri (Italy).
To Mr. d'Otreppe Filippo (Malines-Bruxelles).
June 7.
To Mr. Ghersi Giacomo (Albenga).



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June 13.

To Mr. Arrostuto Tommaso (Rome).

June 14.

To Mr. Paciotti Giuseppe (Rome).

[*Latin ed. p. 928*]

928 Acta Apostolicae Sedis - Official Commentary, June 14, 1966. To Mr. Ferrazzi Mario (Rome). 16 ″ ″ To Mr. De Luca Diego (Rome). ″ ″ ″ To Mr. Garino Pietro (Ventimiglia). The Knighthood of the Order of Saint Sylvester: November 9, 1965. To Mr. Koch Gualtiero (Innsbruck-Feldkirch). ″ ″ ″ To Mr. Schermer Giovanni (Innsbruck-Feldkirch) ″ ″ ″ To Mr. Sommer Frederick (Salzburg). January 7, 1966, To Mr. Bustamande Pérez Joseph (Cochabamba). To Mr. Rojas Tardío George (Cochabamba). ″ ″ ″ February 12, To Mr. Dolim Lorrin (Honolulu). To Mr. Conroy Harold (Honolulu). ″ ″ To Mr. Gardoza Joseph (Honolulu). ″ ″ ″ To Mr. Hulton John (Honolulu). ″ ″ ″ To Mr. Yano Vincent (Honolulu). 14 ″ ″ To Mr. Dantes Luciano (Strasbourg) ″ ″ ″ To Mr. Daul Anthony (Strasbourg). ″ ″ ″ To Mr. Deichelbohrer Joseph (Strasbourg). ″ ″ ″ To Mr. Fuchs Joseph (Strasbourg). ″ ″ To Mr. Huck Alexander (Strasbourg). ″ ″ To Mr. Jung Victor (Strasbourg). ″ ″ ″ To Mr. King Camillus (Strasbourg). ″ ″ To Mr. Marta Robert (Strasbourg). ″ ″ To Mr. Tempelman Anthony F. (Utrecht). March 5, To Mr. Hackl Sebastian (Innsbruck-Feldkirch). 18 ″ ″ ″ To Mr. Haidacher Anthony (Innsbruck-Feldkirch). ″ ″ ″ To Mr. Plankensteiner Alphonse (Innsbruck-Feldkirch). To Mr. Waltl Adolph (Innsbruck-Feldkirch). To Mr. Abelini Angel (Milan). 22 ″ ″ To Mr. Colombini Bruno (Milan). ″ ″ To Mr. Cremonesi Anthony (Milan). ″ ″ ″ To Mr. Contarelli Michael (Brzesc). April 4, To Mr. Villa Thomas (Brzesc). ″ ″ ″ To Mr. Mattioli Ivo (Rome). 12 ″ ″ To Mr. Tavazzi Philip (Rome). ″ ″ ″ To Mr. Meli Benedict (Rome). 19 ″ ″ To Mr. Durantini Charles (Rome). 25 Necrology, October 12, 1966. Most Reverend Sancho Santiago C, Archbishop of Nueva Segovia. 16 ″ ″ Most Reverend Yap Manuel, Bishop of Bacolod. 25 ″ ″ Most Reverend Libardoni Mark, titular Bishop of Mahdia, Prelate of Huari.

[*Latin ed. p. 929*]

Year and Volume LVII, November 30, 1966, No. 14. ACTA APOSTOLICAE SEDIS, Commentary. Direction: OFFICIALE, Vatican Palace - Vatican City. Administration: Libreria Editrice Vaticana.

THE HOLY ECUMENICAL COUNCIL VATICAN II. DECLARATION ON RELIGIOUS FREEDOM.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, TOGETHER WITH THE FATHERS OF THE HOLY COUNCIL, FOR PERPETUAL REMEMBRANCE, DECLARES THE RIGHT OF PERSONS AND COMMUNITIES TO SOCIAL AND CIVIL LIBERTY IN RELIGIOUS MATTERS.

1. THE DIGNITY OF THE HUMAN PERSON: Men, in this our age, are



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becoming increasingly aware, and the number of those who demand it is growing, that in their actions, they should enjoy and exercise their own counsel and responsible freedom, not driven by coercion, but guided by the conscience of duty. Moreover, they demand a legal delimitation of public power, so that the boundaries of honest liberty of persons and associations are not unduly restricted. This demand for liberty applies especially to those matters which...

1. *Cf. John XXIII, Encyclical Letter, *Pacem in terris*, April 11, 1963: A.A. 8. 55 (1963) p. 279; ibid., p. 265; Pius XII, Radio Address, December 24, 1944: A.A. 8. 37 (1945) p. 14. 60 - A.A.S.

[*Latin ed. p. 930*]

930 Acta Apostolicae Sedis - The Official Commentary are the good things of the human mind, especially those which pertain to the free exercise of religion in society. Attentively considering these appetitions of the soul, and proposing to declare how much they are in conformity with truth and justice, this Vatican Synod examines the sacred tradition and doctrine of the Church, from which new things are always in harmony with the old. First, therefore, the Holy Synod proclaims that God Himself has made known a way to the human race, through which, by serving Him, men may be saved and made blessed in Christ. We believe that this one true Religion subsists in the Catholic and Apostolic Church, to which the Lord Jesus entrusted the mission of spreading it to all men, saying to the Apostles: "Go, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you" (Matthew 28, 19-20). Moreover, all men are bound to seek the truth, especially in those matters which concern God and His Church, and to embrace and observe it once known. Likewise, the Holy Synod proclaims that these duties touch and overcome the conscience of men, and that truth imposes itself only by the force of truth itself, which gently yet powerfully flows into the minds. Furthermore, since religious freedom, which men require in the exercise of their duty to worship God, respects immunity from coercion in civil society, it leaves intact the traditional Catholic doctrine concerning the moral duty of individuals and societies towards the true religion and the one Church of Christ. Moreover, in dealing with this religious freedom, the Holy Synod intends to develop the recent doctrine of the Supreme Pontiffs concerning the inviolable rights of the human person, as well as the juridical ordering of society.

I. The General Reason for Religious Freedom.

2. This Vatican Synod declares that every human person has the right to religious freedom. This freedom consists in the fact that all men must be free from coercion, whether by individuals or by social groups, or by any human power, and in such a way that in matters of religion, no one



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is forced to act against his conscience, nor is he prevented from acting according to his conscience, privately or publicly, alone or in association with others, within due limits. Furthermore, it declares that the right to religious freedom is truly founded on its own dignity.

[*Latin ed. p. 931*]

The Second Vatican Council recognizes the dignity of the human person, as it is known through both the revealed Word of God and through reason itself. This right of the human person to religious freedom must be acknowledged within the legal order of society in such a way that it becomes a civil right. Because all men are persons, endowed with reason and free will, and therefore increased in personal responsibility, they are, by their very nature, impelled and morally obligated to seek the truth, especially that which pertains to religion. They are also obligated to adhere to the truth once it is known, and to order their entire lives in accordance with the demands of truth. However, men cannot fulfill this obligation, in a manner consistent with their own nature, unless they enjoy both psychological freedom and immunity from external coercion. Therefore, the right to religious freedom is founded not in the subjective disposition of the person, but in the very nature of that person. Consequently, this right to immunity persists even in those who do not fulfill the obligation of seeking the truth and adhering to it; and its exercise cannot be hindered, provided that the just public order is maintained.

3. What is even more clearly evident is that the supreme norm of human life is itself the divine law, eternal, objective, and universal, by which God, through the counsel of His wisdom and love, orders the entire world and the ways of human community. God makes man a participant in this law, so that man, through the gentle providence of the Divine, may increasingly recognize the immutable truth. Therefore, each individual has the duty, and therefore the right, to seek the truth in matters of religion, so that, using suitable means, he may form prudent and true judgments of conscience. The truth must be sought through free inquiry, in a manner proper to human dignity and the social nature of the person, through the aid of teaching or institutions, communication, and dialogue, by which others present the truth that they have found or believe they have found, in order to help each other in seeking the truth; and to the truth once known, one must firmly adhere with personal assent.

2. Cf. John XXIII, Encyclical Letter *Pacem in terris*, April 11, 1963: A.A.S. 55 (1963) pp. 260-261; Pius XII, Radio Address, December 24, 1942: A.A. 8. 35 (1943) p. 19; Pius XI, Encyclical Letter *Mit brennender Sorge*, March 14, 1937: A.A. S. 29 (1937) p. 160; Leo XIII, Encyclical Letter *Libertas praestantissimum*, June 20, 1888: Acta Leonis XIII, S (1888) pp. 237-238. Cf. St.



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Thomas, *Summa theologica*, I-II, q. 91, a. 1; q. 93, a. 1-2.

[*Latin ed. p. 932*]

Acts of the Apostolic See - Official Commentary 932. Indeed, a man perceives and recognizes the dictates of divine law through his own conscience; and he is bound faithfully to follow it in all his activity, so that he may arrive at God, his ultimate end. Therefore, he must not be compelled to act against his conscience. But neither should he be hindered from acting according to his conscience, especially in matters of religion. For the exercise of religion, by its very nature, consists primarily of internal, voluntary, and free acts, by which a man directly orients himself towards God: such acts cannot be commanded or prohibited by mere human authority. Moreover, the social nature of man requires that he express the internal acts of religion externally, when he communicates with others in matters of religion, and when he professes his religion in a communal manner. Therefore, it is an injury to human dignity and to the order established by God for mankind, if a man is denied the free exercise of religion in society, provided that the just order of public life is maintained. Furthermore, religious acts, by which men privately and publicly orient themselves towards God from the depths of their hearts, transcend the earthly and temporal order of things. Therefore, civil authority, whose proper purpose is to care for the temporal common good, should acknowledge the religious life of its citizens and promote it, but it must be said to exceed its limits if it presumes to direct or impede religious acts.

4. The freedom or immunity from coercion in matters of religion, which belongs to each individual, must also be recognized, even when they are acting in common. Religious communities are required by the social nature of both man and of religion itself. Therefore, these communities are entitled to immunity, provided that the just requirements of public order are not violated, so that they may govern themselves according to their own norms, honor the supreme God through public worship, assist and support their members in the practice of their religious life, and promote those institutions in which members cooperate to order their own lives according to their religious principles. Religious communities are also entitled to the right not to be hindered by legal means or by the administrative action of civil authority in the selection, education, appointment, and transfer of their own ministers.

[*Latin ed. p. 933*]

The Second Vatican Council 933, when dealing with authorities and religious communities residing in other parts of the world, concerning the erection of religious buildings, as well as the acquisition and enjoyment of suitable property. Religious communities also have the right not to be prevented from publicly teaching and testifying to their faith, both orally



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and in writing. However, when spreading religious faith and promoting religious practices, one must always abstain from any kind of action that might seem to involve coercion or dishonest or unfair persuasion, especially when dealing with the uneducated or the poor. Such conduct should be considered an abuse of one's own rights and a violation of the rights of others. Furthermore, religious freedom implies that religious communities should not be prohibited from freely demonstrating the beneficial effects of their doctrine in the ordering of society and in the revitalization of all human activity. Finally, the right of individuals, moved by their own religious sentiments, to freely assemble or form educational, cultural, charitable, or social associations is founded on the social nature of man and on the very essence of religion.

5. Each family, as a society enjoying its own proper and primary rights, has the right to freely organize its domestic religious life under the guidance of parents. Parents have the right to determine the method of religious instruction to be given to their children, according to their own religious beliefs. Therefore, civil authority must recognize the right of parents to freely choose schools or other educational institutions, and they should not be subjected to unjust burdens, either directly or indirectly, because of this freedom of choice. Furthermore, the rights of parents are violated if children are compelled to attend schools where the religious instruction does not correspond to the parents' religious beliefs, or if a single method of education is imposed, from which religious instruction is completely excluded.

6. Since the common good of society, which is the sum of those social conditions in which individuals can more fully and readily attain their own perfection, consists primarily in the observance of the rights and duties of the human person, the concern for religious freedom applies to citizens, social groups, civil authorities, and the Church.

[*Latin ed. p. 934*]

The Acts of the Apostolic See – Official Commentary 934 pertains to religious communities and other similar organizations, each in its own way, according to their duty towards the common good. To defend and promote the inviolable rights of individuals is an essential function of any civil authority. Therefore, civil authority must effectively safeguard the religious freedom of all citizens through just laws and other appropriate means, and must provide conditions conducive to religious life, so that citizens may truly exercise their religious rights and fulfill their corresponding duties, and so that society may enjoy the benefits of justice and peace that arise from the people's fidelity to God and to His holy will. 6 7 If, considering the particular circumstances of a people, special civil recognition is granted to a particular religious community within the legal order of the state, it is necessary that, at the same time, the right to religious freedom be recog-



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nized and observed for all citizens and religious communities. Finally, it is incumbent upon civil authority to ensure that the legal equality of citizens, which itself pertains to the common good of society, is never violated, either openly or secretly, for religious reasons, nor that any discrimination be made among them. Hence, it is forbidden for public authority, by force or coercion or by any other means, to impose upon citizens the profession or rejection of any religion, or to prevent anyone from entering or leaving a religious community. This is all the more contrary to the will of God and to the sacred rights of persons and families when force is used in any way to suppress or hinder religion, whether in the entire human race, or in any region, or in any particular group. 7. The right to religious freedom is exercised in human society, and therefore is subject to certain regulating norms. In the exercise of all freedoms, the moral principle of personal and social responsibility must be observed: individuals and social groups are bound by the moral law to take into account the rights of others, their duties towards others, and the common good of all when exercising their rights. All must be treated with justice and humanity. Furthermore, since civil society has the right to protect itself against abuses that may be committed under the pretext of religious freedom, especially in reference to 8 Cf. John XXIII, Encyclical Letter *Pacem in Terris*, April 11, 1963: A.A. 8. 55 (1963) pp. 273-274; Pius XII, Radio Message, June 1, 1941: A.A.S. 33 (1941) p. 200. Cf. Leo XIII, Encyclical Letter *Immortale Dei*, November 1, 1885: A. 8. 8. 18 (1885) p. 161. 7

[*Latin ed. p. 935*]

The Second Vatican Council (935) possesses the civil authority to provide such protection; however, this must be done not merely arbitrarily or by unjustly favoring one party, but according to legal norms, conforming to objective moral order, which are required for the effective protection of the rights of all citizens and their peaceful coexistence, and from a sufficient concern for this honest public peace, which is ordered concord in true justice, and from due custody of public morality. All of these constitute a fundamental part of the common good and fall under the purview of public order. Furthermore, the practice of complete freedom must be maintained in society, according to which freedom ought to be recognized to the greatest extent possible for each individual, and it should not be restricted except when and insofar as it is necessary.

8. The people of our age are pressured in various ways and are in danger of losing their own free judgment. On the other hand, many seem so inclined that, under the guise of freedom, they reject all submission and disregard due obedience. Therefore, this Vatican Council urges all, especially those who are concerned with educating others, to strive to form people who, obedient to legitimate authority while observing the moral order, are lovers of true freedom; namely, people who will judge matters in the light



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of truth, arrange their activities with a sense of responsibility, and strive to pursue whatever is true and just, readily associating with others in their endeavors. Religious freedom, therefore, must also serve and be ordered to the end that people may act with greater responsibility in fulfilling their own duties in social life.

II. Religious Freedom Under the Light of Revelation

9. The statements made by this Vatican Council regarding the right to religious freedom are based on the dignity of the person, whose needs have been more fully understood through the experience of centuries. Indeed, this doctrine of freedom has its roots in divine Revelation, and therefore it must be sacredly guarded by Christians. Although Revelation does not expressly affirm the right to immunity from external coercion in religious matters, it nevertheless reveals the full extent of human dignity, demonstrates Christ's regard for human freedom in fulfilling the duty of believing in the word of God, and teaches us the spirit that disciples of such a Master should recognize and follow in all things. All of these principles are illustrated by the following.

[*Latin ed. p. 936*]

Acts of the Apostolic See - Official Commentary 936, upon which the doctrine of this Declaration on Religious Liberty is founded. Especially, religious liberty in society is fully in harmony with the liberty of the Christian faith's acts. 10. It is a fundamental doctrine of Catholic teaching, contained in the Word of God, and constantly preached by the Fathers, that a man ought voluntarily to respond to God by believing; therefore, no one ought to be compelled against his will to embrace the faith. For the act of faith itself is, by its very nature, voluntary, since a man, redeemed by the Savior Christ and called to adoption as a son through Jesus Christ, unless drawn by the Father revealing Himself to him, cannot adhere to God, but rather ought to offer obedience to God freely and with reason. Therefore, it is fully consonant with the nature of faith that, in religious matters, any kind of coercion from human beings should be excluded. And therefore, the reason for religious liberty contributes greatly to fostering that state of affairs in which men may readily be invited to the Christian faith, may freely embrace it, and may actively profess it in all aspects of their lives. 11. Indeed, God calls men to serve Him in spirit and in truth, whereby they are persuaded in their conscience, but not coerced. For there is a reason based on the dignity of the human person, which has been created by Him, and which ought to be guided by its own counsel and enjoy freedom. This is most clearly seen in Christ Jesus, in whom God Himself and His ways are perfectly manifested.

[*Latin ed. p. 937*]

937 The Second Vatican Council, session 12. For Christ, who is our



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Master and Lord, and who is both meek and humble of heart, patiently drew and invited his disciples. Indeed, he strengthened and confirmed his preaching with miracles, so that he might stir up and test the faith of those who heard him, not so that he might exercise coercion upon them. He certainly rebuked the incredulity of those who heard him, but he left vengeance to God for the day of judgment. Sending his Apostles into the world, he said to them: "He who believes and is baptized shall be saved; but he who does not believe shall be condemned" (Mark 16:16). He himself, knowing that tares had been sown with the wheat, commanded that both should grow together until the harvest, which will be at the end of the age. Wishing not to be a political Messiah and to rule by force, he preferred to call himself the Son of Man who came "to minister and to give his life as a ransom for many" (Mark 10:45). He presented himself as the perfect Servant of God, who "will not quench the smoking flax, nor will he extinguish the faintly burning wick" (Matthew 12:20). He acknowledged the civil power and its rights, commanding that tribute be given to Caesar, but he clearly warned that the higher rights of God must be observed: "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's" (Matthew 22:21). Finally, in the work of redemption, by being crucified, through which he acquired salvation and true freedom for men, he completed his revelation. For he bore witness to the truth, but he did not wish to impose it by force. For his kingdom is not vindicated by violence, but is established by bearing witness to and hearing the truth, and it grows by love, by which Christ, exalted on the cross, draws men to himself.

13 14 15 16 17 18 19 20 21 22

The Apostles, taught by the word and example of Christ, followed the same path. From the very beginnings of the Church, the disciples of Christ strove to convert people to confess Christ the Lord, not by coercive action or by means unworthy of the Gospel, but above all by the power of the word of God.

23 Cf. John 13:13.

Cf. Matthew 11:29.

Cf. Matthew 11:28-30; John 6:67-68.

Cf. Matthew 9:28-29; Mark 9:23-24; 6:5-6; Paul VI, Encyclical Letter *Ecclesiam Suam*, August 6, 1964: A.A. 8. 56 (1964) pp. 642-643.

Cf. Matthew 11:20-24; Romans 12:19-20; 2 Thessalonians 1:8.

Cf. Matthew 13:30; 40-42.

Cf. Matthew 4:8-10; John 6:15.

Cf. Isaiah 42:1-4.

Cf. John 18:37.

Cf. Matthew 26:51-53; John 18:36.



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Cf. John 12:32.

Cf. 1 Corinthians 2:3-5; 1 Thessalonians 2:3-5.

13 14 15 16 17 18 19 20 21 2 2 23

[*Latin ed. p. 938*]

Acta Apostolicae Sedis - Official Commentary 938: They proclaimed with fortitude to all the purpose of the Savior of God, "Who will have all men to be saved and to come to the knowledge of the truth" (1 Timothy 2:4); and at the same time, they feared the weak, even though they were in error, thus demonstrating how "Therefore every one of us shall render account to God for himself" (Romans 14:12) and must be held to obey the dictates of his own conscience. As Christ, the Apostles were always intent on bearing witness to the truth of God, speaking "the word of God with all boldness before the people and the rulers" (Acts 4:31). For they held fast to the belief that the Gospel itself was truly the power of God to salvation to every believer. Therefore, having rejected "the weapons of our warfare are not of the flesh," following the example of Christ's meekness and humility, they preached the word of God, fully confident in the divine power of this word to destroy the powers opposed to God and to bring men to faith and obedience to Christ. As the Master, so too did the Apostles recognize the legitimacy of civil authority: "For there is no power but from God," teaches the Apostle, who then commands: "Let every soul be subject to the higher powers; for the power is of God: Whosoever therefore resisteth the power, resisteth the ordinance of God" (Romans 13:1-2). At the same time, they were not afraid to contradict public authority when it opposed itself to the holy will of God: "We must obey God rather than men" (Acts 5:29). Countless martyrs and faithful people have followed this path throughout the ages and throughout the world.

12. Therefore, the Church, faithful to the evangelical truth, follows the way of Christ and the Apostles when it recognizes and fosters religious freedom as being in harmony with human dignity and the revelation of God. The doctrine received from the Master and from the Apostles has been preserved and transmitted through the course of time. Although, in the life of the People of God, through the vicissitudes of the wandering human history, there has sometimes been a way of acting less in conformity with the evangelical spirit, indeed contrary to it, the Church's doctrine has always remained that no one should be compelled to believe. The evangelical leaven has worked so long in the minds of men.

[*Latin ed. p. 939*]

The Second Vatican Council contributed greatly to the understanding of the dignity of the human person, and to the conviction that religious matters must be kept free from any human coercion in every state.

13. Among those things that pertain to the good of the Church, indeed to



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the good of the earthly society itself, and which must always be preserved and defended from all injury, it is certainly paramount that the Church enjoy such freedom of action as is required for the care of souls.

32. For this freedom is sacred, with which the Only Begotten Son of God endowed the Church, acquired through His blood. Indeed, this freedom is so proper to the Church, that those who oppose it act against the will of God. The freedom of the Church is a fundamental principle in the relations between the Church and public authorities, and in the entire civil order. In human society, and before any public authority, the Church claims freedom, as a spiritual authority established by Christ the Lord, to whom, by divine mandate, it is incumbent to go into the whole world and preach the Gospel to every creature.

33. The Church also claims freedom as a society of men who are entitled to live in civil society according to the precepts of the Christian faith.

34. Indeed, if the principle of religious freedom is proclaimed not only in words, nor only sanctioned by laws, but also put into practice with sincerity, then and only then does the Church attain a stable condition of law and fact, necessary for the independence required to carry out its divine mission, which ecclesiastical authorities have defended more and more vigorously in society.

35. Simultaneously, the faithful, as well as other men, enjoy by civil law the right not to be hindered in living their lives according to their conscience. Therefore, harmony prevails between the freedom of the Church and that religious freedom, which is a right recognized to all men and communities, and which must be established and sanctioned in the legal order.

32. See Leo XIII, *Litterae Officio sanctissimo*, December 22, 1887: A.S. 8.20 (1887) p. 269; Ibid., *Litterae Ex litteris*, April 7, 1887: A.S. 8.8.19 (1886-1887) p. 465. See also Matthew 16:15; Matthew 28:18-20; Pius XII, *Litt. Encycl. Summi Pontificatus*, October 20, 1939: A.A.S. 31 (1939) pp. 445-446. See also Pius XI, *Epist. Encycl. Firmissimam constantiam*, March 28, 1937: A.A.S. 29 (1937) p. 196. See also Pius XII, Allocution *Ci riesce*, December 6, 1953: A.A.S. 45 (1953) p. 802.

[*Latin ed. p. 940*]

Acta Apostolicae Sedis - Official Commentary 940 14. The Catholic Church, in obedience to the divine mandate: ”Going therefore, teach ye all nations” (Matthew 28:19), must diligently strive to ensure that ”the word of God may run and be glorified” (2 Thessalonians 3:1). Therefore, the Church earnestly requests that her children first of all offer ”prayers, supplications, and thanksgivings for all men... for this is good and acceptable in the sight of our Savior God, who will have all men to be saved and to come to the knowledge of the truth” (1 Timothy



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2:1-4). Furthermore, the faithful must diligently attend to the certain and established doctrine of the Church. For it is the will of Christ that the Catholic Church be the teacher of truth, and it is her duty to proclaim and authentically teach the Truth, which is Christ, and also to declare and confirm with her authority the principles of moral order, flowing from human nature itself. Moreover, Christians, walking in wisdom towards those who are outside, "in the Spirit, in unfeigned love, in the word of truth" (2 Corinthians 6:6-7), should strive with all confidence and apostolic fortitude to spread the light of life, even to the shedding of blood.

30 37. Indeed, the disciple is bound by a grave duty towards Christ the Master, to know more fully each day the truth received from Him, to proclaim it faithfully and vigorously, and to defend it, excluding all means contrary to the spirit of the Gospel. At the same time, the love of Christ urges him to act with love, prudence, and patience towards those who are in error or ignorance concerning the faith. Therefore, consideration must be given both to the duties towards Christ, the living Word, which must be proclaimed, and to the rights of the human person, and to the measure of grace granted by God through Christ to man, who is invited to freely accept and profess the faith.

38 15. It is therefore evident that the people of this age desire to be able to freely profess their religion, both privately and publicly, indeed, religious freedom has already been declared as a civil right in many Constitutions, and solemnly recognized in international documents.

39 36. Cf. Pius XII, Radio Message, March 23, 1952: A. A. S. 44 (1952) pp. 270-278. Cf. Acts 4:29. Cf. John XXIII, Encyclical Letter *Pacem in Terris*, April 11, 1963: A. A. S. 55 (1963) pp. 299-300. Cf. John XXIII, Encyclical Letter *Pacem in Terris*, April 11, 1963: A. A. S. 55 (1963) pp. 295-296.

[*Latin ed. p. 941*]

The Second Vatican Council, 941. But there are also regimes in which, although religious freedom is recognized in their constitutions, the public authorities themselves strive to remove citizens from professing their religion, and to make life difficult and dangerous for religious communities. Greeting with joy the happy signs of this time, and deploring with sorrow these things that are to be lamented, the Sacred Synod exhorts Catholics, and implores all men, to carefully consider how necessary religious freedom is, especially in the present condition of the human family. For it is evident that all nations are becoming more and more united, that people of diverse cultures and religions are becoming more closely bound together, and that awareness of each person's own responsibility is increasing. Therefore, that peaceful relations and concord may be established and strengthened among men, it is required that religious freedom everywhere be protected by effective legal safeguards, and that the highest duties and rights of men with regard to leading a free religious life in society be observed. May



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God, and Father of all, grant that the human family, carefully preserving the principle of religious freedom in society, may be led, through the grace of Christ and the power of the Holy Spirit, to that sublime and lasting "Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God." (Rom. 8:21). These decrees and individual items which are set forth in this Declaration pleased the Fathers of the Holy Council. And We, by the authority which Christ has entrusted to Us, together with the Venerable Fathers, in the Holy Spirit, approve, decree, and establish these things, and command that they be promulgated for the glory of God. At Rome, at St. Peter's, on the seventh day of December in the year 1965. I, PAUL, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Porto, and of S. Rufina. Cardinal TISSERANT, Dean of the Sacred College. I, JOSEPHUS, Bishop of Albano, Cardinal PIZZARDO. I, BENEDICTUS, Bishop of Praeneste, Cardinal ALOISI MASELLA. I, FERDINANDUS, titular Bishop of Velletri, Cardinal CENTO. I, HAMLETUS IOANNES, titular Bishop of Tusculum, Cardinal CICOGNANI.

[*Latin ed. p. 942*]

Acts of the Apostolic See - Official Commentary 942.

I, JOSEPH, Bishop in title of Sabina and Mandelensis, Cardinal FERRETTO.

I, IGNATIUS GABRIEL, Cardinal TAPPOUNI, Patriarch of Antioch of the Syrians.

I, MAXIMUS I V, Cardinal SAIGH, Patriarch of Antioch of the Melkites.

I, PAULUS PETRUS, Cardinal MEOUCHI, Patriarch of Antioch of the Maronites.

I, STEPHANUS I, Cardinal SIDAROUSS, Patriarch of Alexandria of the Copts.

I, EMMANUEL, holding the title of Saints Marcellinus and Peter, Presbyter Cardinal GONCALVES CEREJEIRA, Patriarch of Lisbon.

I, ACHILLES, holding the title of Saint Sixtus, Presbyter Cardinal LIÉNART, Bishop of Isola.

I, IACOBUS ALOISIUS, holding the title of Saint Lawrence in Damasus, Presbyter Cardinal COPELLO, Secretary of State of the Holy Roman Church.

I, GREGORIUS PETRUS, holding the title of Saint Bartholomew in the Island, Presbyter Cardinal AGAGIANIAN.

I, FRANCISCUS, holding the title of Saints John and Paul, Presbyter Cardinal SPELLMAN, Archbishop of New York.

I, IACOBUS, holding the title of Saints Boniface and Alexis, Presbyter Cardinal DE BARROS CÁMARA, Archbishop of Saint Sebastian of Rio de Janeiro.



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I, IOSEPH, holding the title of Saint John before the Latin Gate, Presbyter Cardinal FRINGS, Archbishop of Cologne.

I, ERNESTUS, holding the title of Saint Sabina, Presbyter Cardinal KUFFINI, Archbishop of Palermo.

I, ANTONIUS, holding the title of Saint Lawrence in Panisperna, Presbyter Cardinal CAGGIANO, Archbishop of Buenos Aires.

I, PETRUS, holding the title of Saint Lawrence in Lucina, Presbyter Cardinal CIRI AGI.

I, MAURITIUS, holding the title of Saint Mary of Peace, Presbyter Cardinal FELTIN, Archbishop of Paris.

I, IOSEPH, holding the title of Saint Mary of Victory, Presbyter Cardinal SIRI, Archbishop of Genoa.

I, STEPHANUS, holding the title of Saint Mary across the Tiber, Presbyter Cardinal WYSZYÑSKI, Archbishop of Gnesen and Warsaw, Primate of Poland.

I, BENIAMINUS, holding the title of Saint Vitalis, Presbyter Cardinal DE ARRIBA Y CASTRO, Archbishop of Tarragona.

[*Latin ed. p. 943*]

The Second Vatican Council, 943. I, FERDINAND, holding the title of Saint Augustine, Presbyter and Cardinal Quiroga y Palacios, Archbishop of Santiago de Compostela. I, PAUL AEMILIUS, holding the title of Saint Mary of the Angels in the Baths, Presbyter and Cardinal Léger, Archbishop of Montreal. I, VALERIAN, holding the title of Saint Mary in Via Lata, Presbyter and Cardinal Gracias, Archbishop of Bombay. I, JOHN, holding the title of Saint Mark, Presbyter and Cardinal Urbani, Patriarch of Venice. I, PAUL, holding the title of Saint Mary in Vallicella, Presbyter and Cardinal Giobbe, Datary of the Holy Roman Church. I, JOSEPH, holding the title of Saint Honuphrius in Janiculum, Presbyter and Cardinal Garibi y Rivera, Archbishop of Guadalajara. I, CHARLES, holding the title of Saint Agnes outside the walls, Presbyter and Cardinal Confalonieri. I, PAUL, holding the title of Saints Quiricus and Julitta, Presbyter and Cardinal Richaud, Archbishop of Bordeaux. I, JOSEPH M., holding the title of Saints Vitus, Modestus, and Crescentia, Presbyter and Cardinal Bueno y Monreal, Archbishop of Seville. I, FRANCIS, holding the title of Saint Eusebius, Presbyter and Cardinal König, Archbishop of Vienna. I, JULIUS, holding the title of Saint Mary Scalaris, Presbyter and Cardinal Döpfner, Archbishop of Munich and Freising. I, PAUL, holding the title of Saint Andrew the Apostle of the Gardens, Presbyter and Cardinal Marello. I, GUSTAVUS, holding the title of Saint Jerome of Illyria, Presbyter and Cardinal Testa. I, ALOISIUS, holding the title of Saint Andrew of the Valley, Presbyter and Cardinal Taglia. I, PETER TATSUO, holding the title of Saint Anthony of Padua of the City, Presbyter and Cardinal Doi, Archbishop of Tokyo. I, JOSEPH,



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holding the title of Saint John the Baptist of the Florentines, Presbyter and Cardinal Lefebvre, Archbishop of Bourges. I, BERNARD, holding the title of Saint Joachim, Presbyter and Cardinal Alfrink, Archbishop of Utrecht. I, RUFINUS I., holding the title of Saint Mary of the Mountains, Presbyter and Cardinal Santos, Archbishop of Manila. I, LAUREAN, holding the title of Saint Francis of Assisi of the Great River, Presbyter and Cardinal Rugambwa, Bishop of Bukoba. I, JOSEPH, holding the title of the Most Holy Redeemer and Saint Alphonsus in Exquiliis, Presbyter and Cardinal Ritter, Archbishop of Saint Louis.

[*Latin ed. p. 944*]

Acts of the Apostolic See - Official Commentary 944 83 I, JOSEPH HUMBERT, holding the title of Saints Andrew and Gregory at Cleve, Presbyter Cardinal QUINTERO, Archbishop of Caracas.

83 I, ALOISIUS, holding the title of Saint Mary of New, Presbyter Cardinal CONCHA, Archbishop of BogotÃ¡.

I, JOSEPH, holding the title of Saint Prisca, Presbyter Cardinal DA COSTA NUNES.

I, HILDEBRAND, holding the title of Saint Sebastian at the Catacombs, Presbyter Cardinal ANTONIUTTI.

I, EPHRAEM, holding the title of the Holy Cross in Jerusalem, Presbyter Cardinal FORNI.

83 I, JOHN, holding the title of Saint Mary of Aracoeli, Presbyter Cardinal LANDAZURI RICKETTS, Archbishop of Lima, Primate of Peru.

83 I, RALPH, holding the title of Saint Bernard at the Baths, Presbyter Cardinal SILVA HENRÍQUEZ, Archbishop of Saint James in Chile.

83 I, LEO JOSEPH, holding the title of Saint Peter in Chains, Presbyter Cardinal SUENENS, Archbishop of Mechelen-Brussels.

83 I, JOSEPH, holding the title of Saint Athanasius, Presbyter Cardinal SLIPYJ, Major Archbishop of Ukrainians.

83 I, LAWRENCE, holding the title of Saint Leo I, Presbyter Cardinal JAEGER, Archbishop of Paderborn.

83 I, JOSEPH, holding the title of the Holy Cross on the Via Flaminia, Presbyter Cardinal BERAN, Archbishop of Prague.

83 I, MAURITIUS, holding the title of Our Lady of the Most Holy Sacrament and of the Canadian Martyrs, Presbyter Cardinal ROY, Archbishop of Quebec, Primate of Canada.

83 I, JOSEPH, holding the title of Saint Theresa, Presbyter Cardinal MARTIN, Archbishop of Rouen.

83 I, AUDOËNUS, holding the title of Saint Praxedis, Presbyter Cardinal Me CANN, Archbishop of Cape Town.

83 I, LEO STEPHEN, holding the title of Saint Balbina, Presbyter Cardi-



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nal DUVAL, Archbishop of Algiers.

83 I, ERMENEGILDUS, holding the title of Queen of the Apostles, Presbyter Cardinal FLORIT, Archbishop of Florence.

83 I, FRANCIS, holding the title of Saints Peter and Paul on the Via Ostiensis, Presbyter Cardinal SEPER, Archbishop of Agram.

83 I, JOHN, holding the title of Saint Sylvester at the Head, Presbyter Cardinal HEENAN, Archbishop of Westminster, Primate of England.

83 I, JOHN, holding the title of the Most Holy Trinity on the Pincian Hill, Presbyter Cardinal VILLOT, Archbishop of Lyons and Vienna, Primate of France.

[*Latin ed. p. 945*]

The Second Vatican Council, 945. I, PAUL, holding the title of Saint Camillus de Lellis, residing near the Sallustian Gardens, Presbyter and Cardinal, ZOUNGRANA, Archbishop of Ouagadougou. I, HENRY, holding the title of Saint Agatha in the City, Presbyter and Cardinal, DANTE. I, CAESAR, holding the title of Our Lady of the Most Holy Heart in the Agonal Circus, Presbyter and Cardinal, ZERBA. I, AGNELLUS, holding the title of the Most Holy Mother of God, Presbyter and Cardinal, Rossi, Archbishop of Saint Paul in Brazil. I, JOHN, holding the title of Saint Martin in the Mountains, Presbyter and Cardinal, COLOMBO, Archbishop of Milan. I, WILLIAM, holding the title of Saint Patrick near the Villa Ludovisi, Presbyter and Cardinal, CONWAY, Archbishop of Armagh, Primate of all Ireland. I, ANGEL, holding the title of the Sacred Heart of the Blessed Virgin Mary near the Forum Euclidis, Presbyter and Cardinal, HERRERA, Bishop of Málaga. I, ALAPHRIDUS, Protodeacon, Cardinal, Saint Mary in Domnica, OTTAVI ANI. I, ALBERT, Deacon, Cardinal, Saint Pudentiana, DI JORIO. I, FRANCIS, Deacon, Cardinal, Saint Mary in Cosmedin, ROBERTI. I, ARCADIUS, Deacon, Cardinal, Saints Blaise and Charles near the Catini, LARRAONA. I, FRANCIS, Deacon, Cardinal, Saints Cosmos and Damian, MORANO. I, WILLIAM THEODORE, Deacon, Cardinal, Saint Theodore in the Palace, HEARD. I, AUGUSTINE, Deacon, Cardinal, Saint Saba, BEA. I, ANTHONY, Deacon, Cardinal, Saint Eugene, BACCI. I, Brother MICHAEL, Deacon, Cardinal, Saint Paul in Arenula, BROWNE. I, FREDERICK, Deacon, Cardinal, Saint John Bosco on the Via Tusculana, CALLORI DI VIGNALE. I, CHARLES, Deacon, Cardinal, Saint Mary in Porticu, JOURNET. I, ALBERT GORI, Patriarch of Jerusalem of the Latins. I, PAUL II CHEIKHO, Patriarch of Babylon of the Chaldeans. I, IGNATIUS PETER XVI BATANIAN, Patriarch of Cilicia of the Armenians. I, JOSEPH VIEIRA ALVERNAZ, Patriarch of the Orient of India. I, JOHN CAROL Me QUAID, Archbishop of Dublin, Primate of Ireland. I, ANDREW ROHRACHER, Archbishop of Salzburg, Primate of Germany. I, DEMETRIUS MOSCATO, Archbishop and Primate



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of Salerno, and Perpetual Administrator of Acerno. 61 - A. A. S.

[*Latin ed. p. 946*]

Acts of the Apostolic See - Official Commentary 946 83 I, HUGO CAMOZZO, Archbishop of Pisa and Primate of Sardinia and Corsica.

83 I, ALEXANDER TOKIC, Archbishop of Bar (Antivari) and Primate of Serbia.

83 I, MICHAEL DARIUS MIRANDA, Archbishop of Mexico City, Primate of Mexico.

83 I, FRANCISCUS MARIA DA SILVA, Archbishop of Braga, Primate of the Spanish Kingdoms.

83 I, PAULUS GOUYON, Archbishop of Rennes (-Dol-Saint-Malo), Primate of Britain.

83 I, ERNESTUS SENA DE OLIVEIRA, Archbishop of Coimbra.

The following are further signatures.

Thus it is.

83 I, PERICLES FELICI, titular Archbishop of Samosata, General Secretary of the Holy Council.

83 I, Iosephus Rossi, titular Bishop of Palmyra, Notary of the Holy Council.

83 I, Franciscus Hannibal Ferretti, Notary of the Holy Council.

[*Latin ed. p. 947*]

The Second Vatican Ecumenical Council, 947, DECREE ON THE MISSIONARY ACTIVITY OF THE CHURCH. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, TOGETHER WITH THE FATHERS OF THE HOLY COUNCIL, FOR PERPETUAL REMEMBRANCE:

1. The Church has been divinely sent forth so that it may be "the universal sacrament of salvation." The Church, arising from the very essence of its catholicity, obedient to the mandate of its Founder, strives to proclaim the Gospel to all men. For the Apostles, in whom the Church is founded, following in the footsteps of Christ, "preached the word of truth and begat churches." It is the duty of their successors to perpetuate this work, so that "For the rest, brethren, pray for us that the word of God may run and may be glorified, even as among you." (2 Thessalonians 3:1), and that the Kingdom of God may be proclaimed and established throughout the earth. In the present order of things, from which a new condition of humanity arises, the Church, the salt of the earth and the light of the world, is more urgently called to save and renew all creation, so that all things may be realized in Christ, and that men may be constituted as one family and one people of God in Him. Therefore, this Holy Synod, while giving thanks to God for the excellent works accomplished through the generous effort of the entire Church, desires to outline the principles of missionary activity,



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and to gather the strength of all the faithful, so that the people of God, proceeding along the narrow path of the Cross, may spread the Kingdom of Christ, the Lord of lords and King of kings, everywhere, and may obey Him who is coming.

1. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 48: *A. A. S.* 57 (1965) p. 53. Cf. Matthew 16:15.

2. Cf. Saint Augustine, *Enarr. in Ps.* 44, 23: *PL* 36, 508; *CChr* 38, 150.

3. Cf. Matthew 5:13-14.

4. Cf. Ecclesiasticus 36:19.

[*Latin ed. p. 948*]

Acta Apostolicae Sedis - Official Commentary 948 CHAPTER I ON DOCTRINAL PRINCIPLES 2. The Church, in its peregrinating nature, is essentially missionary, since it derives its origin from the mission of the Son and the mission of the Holy Spirit, according to the plan of the Father. 6 This plan flows from the "fountain of love" or charity of the Father, who, being the Principle without a Principle, from whom the Son is begotten and the Holy Spirit proceeds through the Son, with excessive and merciful kindness freely creates and graciously calls us to communicate with Him in life and glory, liberally distributing and continuing to distribute divine goodness, so that He, who is the Creator of all things, may ultimately make Himself "And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all" (1 Corinthians 15:28), seeking both His own glory and our blessedness. It pleased God not only to call men individually, without any mutual connection, to participate in His life, but also to constitute them into a people, in which His sons, who were dispersed, are gathered together into one. 7 3. This universal plan of God for the salvation of the human race is accomplished not only in a hidden way in the minds of men, or through endeavors, even religious ones, by which they seek God "That they should seek God, if haply they may feel after him or find him, although he be not far from every one of us" (Acts 17:27): for these endeavors require to be enlightened and healed, and, by the benevolent plan of the provident God, may sometimes be useful for the instruction of men in the true God or for the preparation of the Gospel. 6 God, however, through... Cfr. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 2: A. A. S. 57 (1965) pp. 5-6. 7 Cfr. John 11:52. 8 Cfr. St. Irenaeus, *Adv. Haer.* III, 18, 1: "The Word, existing with God, through whom all things were made, and who is always present with mankind..." PO 7, 932; id., IV, 6, 7: "For the Son, being present from the beginning with His creation, reveals the Father to all those to whom He wills, and when He wills, and in the way that the Father wills": ibid., 990; cfr. IV, 20, 6 and 7: ibid., 1037; *Demonstratio* n. 34: Patr. Or., XII, 773; *Sources Chrétiennes*, 62, Paris 1958, p. 87; Clement of Alexandria, *Protrept.* 112, 1: GCS Clemens I 79;



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*Strom.* VI, 6, 44, 1: GCS Clemens II 453; 13, 106, 3 and 4: ibid., 485. For the doctrine itself, cfr. Pius XII, Radio broadcast, December 31, 1952; Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 16: A. A. S. 57 (1965) p. 20.

[*Latin ed. p. 949*]

949 The Second Vatican Council decreed that, in order to establish a lasting peace and a fraternal society among men, and to bring mankind into a new and definitive relationship with God, He sent His Son in our flesh, so that through Him, men might be delivered from the power of darkness and of Satan, and be reconciled to Him and to the world, and to one another.

10 Therefore, He, through whom He made all things and established the inheritance of all, established Him as heir of all, so that all things might be in Him. For Christ Jesus was sent into the world as the true mediator between God and men. For God, « For in him dwelleth all the fulness of the Godhead corporeally » (Col. 2, 9); and according to His human nature, He is constituted the head of the new humanity, « full of grace and truth » (John 1, 14). Thus, through the true process of the Incarnation, the Son of God proceeded to make men partakers of the divine nature, becoming poor, though He was rich, so that through His poverty we might be enriched.

13 The Son of Man did not come to be ministered to, but to minister and to give His life as a ransom for many, that is, for all.

14 The Holy Fathers constantly proclaim that there is no healing which has not been assumed by Christ.

15 He indeed assumed the whole human nature as it is found among us, the miserable and the poor, without, however, sin. For He Himself said, « Do you say of him whom the Father hath sanctified and sent into the world » (John 10, 36).

10 *Cf. Col. 1, 13; Acts 10, 38. *Cf. 2 Cor. 5, 19.

11 *Cf. Heb. 1, 2; John 1, 3 et 10; 1 Cor. 8, 6; Col. 1, 16.

12 *Cf. Eph. 1, 10.

13 *Cf. 2 Cor. 8, 9.

14 *Cf. Mk. 10, 45.

15 *Cf. St. Athanasius, Ep. ad Epictetum, 7: PO 26, 1060; St. Cyril of Jerusalem, Catech. 4, 9: PG 33, 465; Marius Victorinus, Adv. Arium, 3, 3: PL 8, 1101; St. Basil, Epist. 261, 2: PG 32, 969; St. Gregory Nazianzus, Epist. 101: PG 181; St. Gregory of Nyssa, Antirrheticus, Adv. Apollin., 17: PG 45, 1156; St. Ambrose, Epist. 48, 5: PL 16, 1153; St. Augustine, In Ioan. Ev. tr. XXIII, 6: PL 35, 1585; CChr 36, 236; moreover, it also shows that the Holy Spirit did not redeem us because He was not incarnate: De Agone Christ., 22, 24: PL 40, 302; St. Cyril of Alexandria, Adv. Nestor. I, 1: PG 76, 20; St. Fulgentius, Epist. 17, 3, 5: PL 65, 454; Ad Trasimundum, III, 21: PL 65, 284: on sadness and fear.



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16 *Cf. Heb. 4, 15; 9, 28.

[*Latin ed. p. 950*]

950 Acta Apostolicae Sedis - Commentarium Officiale: "He hath sent me to preach good tidings to the poor, and to heal the broken-hearted, to preach liberty to the captives, and recovery of sight to the blind" (Luke 4:18), and again: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). That which the Lord once proclaimed, or which was once accomplished by Him for the salvation of the human race, must, until the end of time, be proclaimed and sown, beginning from Jerusalem, so that that which was once accomplished for all, may bear its fruit throughout all ages. 4. To accomplish this, Christ sent the Holy Spirit from the Father, who would work His saving work within the Church and move the Church towards its own growth. Undoubtedly, the Holy Spirit was already working in the world before Christ was glorified. 19 On the day of Pentecost, however, He descended upon the disciples, so that He might remain with them forever, 20 and the Church was publicly manifested before a multitude, the spread of the Gospel among the Gentiles began through preaching, and finally, the union of peoples in the catholic faith was foretold, through the Church of the New Covenant, which speaks in all languages, understands and embraces all languages in charity, and thus overcomes the dispersion of Babel. 17

21 Cf. Acts 1:8.

18 Cf. Luke 24:47.

19 The Spirit is He who spoke through the prophets: Symbolum Constantinopolitanum: Denz. 150 (86); St. Leo the Great, Sermo 76: PL 54, 405-406: "When the disciples of the Lord were filled with the Holy Spirit on the day of Pentecost, it was not the beginning of the ministry, but an increase of grace: for the patriarchs, the prophets, and the priests, and all the saints who lived before those times, were also nourished by the same Holy Spirit..." although the measure of gifts was not the same." Also, Sermo 77, 1: PL 54, 412; Leo XIII, Encyclical Divinum illud, May 9, 1897: A. S. S. 29 (1897) pp. 650-651. Also, St. John Chrysostom, although he emphasizes the novelty of the mission of the Holy Spirit on the day of Pentecost: In Eph. c. 4, Horn. 10, 1: PG 62, 75.

20 Cf. John 14:16.

21 The Holy Fathers often speak of Babel and Pentecost: Origen, in Genesim, c. 1: PG 12, 112; St. Gregory of Nazianzus, Oratio 41, 16: PG 36, 449; St. John Chrysostom, Horn. 2 in Pentec, 2: PG 50, 467; In Act. Apost.: PG 60, 44; St. Augustine, Enn. in Ps. 54, 11: PL 36, 636; CChr. 39, 664 s; Sermo 271: PL 38, 1245; St. Cyril of Alexandria, Glaphyra in Genesim II: PG 69, 79; St. Gregory the Great, Horn. in Evang., Lib. II, Horn. 30, 4: PL 76, 1222; St. Bede, In Hexaem., lib. III: PL 91, 125. See also the image in the atrium of the



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Basilica of St. Mark in Venice. The Church speaks in all languages, and thus gathers all into the unity of the Catholic faith: St. Augustine, Sermones 266, 267, 268, 269: PL 38, 1225-1237; Sermo 175, 3: PL 38, 946.

[*Latin ed. p. 951*]

951 The Second Vatican Council began, as it were, the "Acts of the Apostles," for just as Christ was conceived in the Virgin Mary by the Holy Spirit, and just as Christ descended upon Himself and those who prayed with the same Holy Spirit, initiating the work of His ministry, so too did the Lord Jesus, before freely offering His life for the world, arrange for the apostolic ministry and promised to send the Holy Spirit, so that both might cooperate in the work of salvation everywhere and always, bringing it to fruition. 23 The Holy Spirit unifies the entire Church throughout all times "in communion and in service," bestowing upon it diverse hierarchical and charismatic gifts, vivifying its institutions as a soul, and instilling in the hearts of the faithful the very spirit of the mission with which Christ Himself acted. 26 At times, He manifestly precedes the apostolic action, and constantly accompanies and directs it in various ways. 27 5. The Lord Jesus, from the beginning, "called to Himself those whom He willed... And he made that twelve should be with him, and that he might send them to preach." (Mark 3:14). 28 Thus, the Apostles were the seeds of the new Israel, and simultaneously the origin of the sacred hierarchy. Then, once, through His death and resurrection, He had fulfilled in Himself the mysteries of our salvation and the renewal of all things, and having obtained all power in heaven and on earth, He ascended into heaven, 30 29 before establishing His Church as a sacrament of salvation.

S. Ioannes Chrysost., In Ep. I ad Cor., Horn. 35: PG 61, 296; S. Cyrillus Alex., Fragm. in Act.: PG 74, 758; S. Fulgentius, Sermo 8, 2-3: PL 65, 743-744. Concerning Pentecost as the consecration of the Apostles for the mission, cf. J. A. Cramer, Catena in Acta SS. Apostolorum, Oxford, 1838, p. 24 s. 2 2 Cf. Lc. 3, 22; 4, 1; Act. 10, 38. 23 Cf. Io. 14-17; Paulus VI, Alloc, in Concilio habita die 14 sept. 1964: A. A. S. 56 (1964) p. 807. 24 Cf. Conc. Vat. II, Const. dogm. de Ecclesia, Lumen Gentium, n. 4 : A. A. S. 57 (1965) p. 7. 25 S. Augustinus, Sermo 267, 4: PL 38, 1231: "This is what the Holy Spirit does in the whole Church, which is what the soul does in all the members of one body." Cf. Conc. Vat. II, Const. dogm. de Ecclesia, Lumen Gentium, n. 7 (cum nota 8) : A. A. S. 57 (1965) p. 11. 26 Cf. Act. 10, 44-47; 11, 15; 15, 8. 27 Cf. Act. 4, 8; 5, 32; 8, 26.29.39 ; 9, 31; 10; 11, 24-28; 13, 2.4.9; 16, 6-7; 20, 22-23 ; 21, 11 etc. 28 Cf. etiam Matth. 10, 1-42. 29 Cf. Matth. 28, 18. 3 0 Cf. Act. 1, 4-8.

[*Latin ed. p. 952*]

The Acts of the Apostolic See, Official Commentary, 952, states that the Apostles were sent throughout the entire world, just as He Himself had been sent by the Father, 31 commanding them: "Going therefore, teach



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ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (Matthew 28, 19-20). "Go ye into the world all, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16, 15). Thus, the duty of the Church is to spread the faith and the salvation of Christ, both by the express mandate inherited by the Order of Bishops, to whom the Presbyters assist, together with the Successor of Peter and the Supreme Pastor of the Church, and also by the life which Christ imparts to its members, "from which the whole body, being closely joined and connected through every joint of the supply, according to the measure of each member, causes the growth of the body for the edification of itself in charity" (Ephesians 4, 16). Therefore, the mission of the Church is fulfilled through the action by which, obeying the command of Christ and moved by the grace of the Holy Spirit and charity, it is fully present to all people or nations, so that, through the example of life and preaching, through the sacraments and other means of grace, it leads them to the faith, freedom, and peace of Christ, so that a free and firm path may be opened for them to fully participate in the mystery of Christ. As this mission continues and unfolds throughout the course of history, the Church must proceed in the same way as Christ Himself, inspired by the Holy Spirit, namely, the way of poverty, obedience, service, and self-sacrifice even to death, from which, through His resurrection, He victoriously proceeded. For in this way all the Apostles walked, who fulfilled those things which are wanting in the sufferings of Christ for His body, which is the Church, the blood of Christians. 32 Often, they were also the seed. 33 6. This task, to be fulfilled by the Order of Bishops, under the leadership of the Successor of Peter, with the prayers and cooperation of the entire Church, is one and the same, everywhere and in every condition, although not always in the same manner, according to the circumstances. 31 Cf. John 20, 21. 32 Cf. Colossians 1, 24. 33 Tertullian, Apologeticum, 50, 13: PL 1, 534; CChr I, 171.

[*Latin ed. p. 953*]

953 The Second Vatican Council is exercised in this manner. Therefore, the differences that are to be recognized in this activity of the Church do not arise from the intrinsic nature of the mission itself, but from the conditions in which this mission is carried out. These conditions depend either on the Church itself, or even on the peoples, groups, or individuals to whom the mission is directed. For the Church, although it encompasses the totality or fullness of the means of salvation, does not always, nor immediately, act or can act according to all things, but experiences beginnings and stages in its action, as it strives to bring the purpose of God to fulfillment; indeed, sometimes, after a happily begun progress, it is compelled to lament a regression, or at least it remains in a state of partial fulfillment and insufficiency. As



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for individuals, groups, and peoples, they are only gradually touched and penetrated, and thus are incorporated into the Catholic fullness. Moreover, every condition or state must correspond to the proper actions or suitable instruments. The undertakings with which the heralds of the Gospel, sent by the Church, go into the whole world, to fulfill the duty of preaching the Gospel and implanting the Church itself among peoples or groups not yet believing in Christ, are commonly called "missions," which are accomplished through missionary activity, and are usually carried out in certain territories recognized by the Holy See. The proper end of this missionary activity is the evangelization and the planting of the Church among peoples or groups in which it is not yet rooted. Thus, from the seed of the Word of God, the Church...

Now, St. Thomas Aquinas speaks of the apostolic office of planting the Church: cf. Sent. a Lib. I, dist. 16, q. 1, a. 2 ad 2 and ad 4; a. 3 sol.; Summa Theol., I, q. 43, a. 7 ad 6; a ae I-II, q. 106, a. 4 ad 4. Cf. Benedict XV, Maximum illud, November 30, 1919: A. A. S. 11 (1919) pp. 445 and 453; Pius XI, Rerum Ecclesiae, February 28, 1926: A. A. S. 18 (1926) p. 74; Pius XII, April 30, 1939, to the Directors of the Pontifical Mission Societies; Id., June 24, 1944, to the Directors of the Pontifical Mission Societies: A. A. S: 36 (1944) p. 210; again in A. A. S. 42 (1950) p. 727, and 43 (1951) p. 508; Id., June 29, 1948, to the indigenous clergy: A. A. S. 40 (1948) p. 374; Id., Evangelii Praecones, June 2, 1951: A. A. S. 43 (1951) p. 507; Id., Fidei donum, January 15, 1957: A. A. S. 49 (1957) p. 236; John XXIII, Princeps Pastorum, November 28, 1959: A. A. S. 51 (1959) p. 835; Paul VI, Homily, October 18, 1964: A. A. S. 55 (1964) p. 911. Both the Supreme Pontiffs and the Fathers and Scholastics often speak of the expansion of the Church: St. Thomas Aquinas, Comm. in Matth., 16, 28; Leo XIII, Encyclical Sancta Dei Civitas, December 3, 1880: A. 8. 8. 13 (1880) p. 241; Benedict XV, Encyclical Maximum illud, November 30, 1919: A. A. 8. 11 (1919) p. 442; Pius XI, Encyclical Rerum Ecclesiae, February 28, 1926: A. A. 8. 18 (1926) p. 65.

[*Latin ed. p. 954*]

954 Acta Apostolicae Sedis - Commentarium Officiale: Ut Ecclesiae particulares in omnibus regionibus mundi, fundatae in propriis radicibus, crescant, maturando, cum propria hierarchia unitae ad populum fidem, et sufficienter instructae in omnibus necessariis ad vitam christianam, et ad apportandum suum contributionem ad bonum totius Ecclesiae. Medium principale huius implantationis est praedicatio Evangelii Iesu Christi, ad quod Dominus discipulos suos misit in mundum universum, ut homines per verbum Dei renati sint, et ad Ecclesiam per Baptismum aggregentur, quae, sicut corpus Incarnati Verbi, a verbo Dei et a pane eucharistico nutritur et vivit. 36 In hac missionali activitate Ecclesiae, diversae condiciones aliquando permixtae occurrunt: primum, initium seu plantatio; deinde, novitas seu iuventus. Sed cum haec perfecta sint, actio missionalis Ecclesiae



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non desinit, sed Ecclesiis particularibus iam constitutis officium incumbit eam continuandi, et praedicandi Evangelium singulis, qui adhuc foris sunt. Coetus, inter quos Ecclesia versatur, ob varias causas non raro funditus mutantur, ita ut condiciones omnino novae oriri possint. Ecclesia tunc debet perpendere, num hae condiciones activitatem eius missionale denuo requirant. Praeterea, res adiuncta aliquando talia sunt ut possibilitas pro tempore desit praeconium evangelicum directe et statim proponendi: tunc quidem missionarii possunt et debent patienter, prudenter, et simul magna cum fiducia, saltem caritatis et beneficentiae testimonium Christi praebere, et sic vias Domino praeparare, et ipsum aliquo modo praesentem reddere. Sic patet activitatem missionale intime ex ipsa natura Ecclesiae profluere, cuius fidem salvificam propagari, cuius catholicam unitatem dilatando perficit, cuius apostolicitate sustentatur, cuius collegialem Hierarchiae affectum exercet, cuius sanctitatem testificatur, diffundit et promovet. Ita differt activitas missionale inter gentes tam ab activitate pastorali erga fideles exercenda, quam ab inceptis suscipiendis ad unitatem christianorum redintegrandam. Attamen duo haec cum missionali navitate Ecclesiae arctissime coniunguntur: 37 nam divisio 3 5 Cfr. 1 Pt. 1, 23. 3 6 Cfr. Act. 2, 42. 37 In hae notione activitatis missionalis, sicuti patet, secundum rem etiam illae partes Americae Latinae includuntur, in quibus nec hierarchia propria nec maturitas.

[*Latin ed. p. 955*]

The Second Vatican Council, Vaticanum II, 955: The most sacred cause of the Christian religion, which is the preaching of the Gospel to every creature, brings detriment to it, 38, and excludes many from the path to faith. Therefore, by necessity of the mission, all the baptized are called to be united in one flock, so that they may, before the nations, give unanimous testimony to Christ, their Lord. And if they cannot yet fully testify to one faith, they ought at least to be animated by mutual esteem and love. 7. The reason for this missionary activity is taken from the will of God, who "(desires that all men should be saved and come to the knowledge of the truth. For there is one God, one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all)" (1 Timothy 2, 4-6), "Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." (Acts 4, 12). Therefore, all must be converted to Him, recognized by the preaching of the Church, and incorporated into Him and into the Church, which is His Body, through Baptism. For Christ Himself, "(by expressly inculcating the necessity of faith and baptism, 39, simultaneously confirmed the necessity of the Church, into which men enter as through a door by means of baptism." Therefore, those men cannot be saved who, not knowing that the Catholic Church was founded by God through Jesus Christ as necessary, yet would not enter into it, or persevere in it." 40. Although God can, without their



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fault, lead men to the Gospel through ways known to Himself, to faith, without which it is impossible to please Him, 42, 41, the necessity and, consequently, the sacred right of the Church to evangelize, and therefore the missionary activity, retain their full force and necessity today, as always. "For Christian life, the preaching of the Gospel is not sufficient." Whether these territories are, in fact, recognized by the Holy See as missionary territories, does not depend on the Council. Therefore, with regard to the connection between the notion of missionary activity and certain territories, it is stated, for the sake of clarity, that this activity is "usually" carried out in certain territories recognized by the Holy See. 38 Conc. Vat. II, Decree on Ecumenism, Unitatis Redintegratio, n. 1: A. A. S. 57, (1965) p. 90. 39 Cf. Mark 16, 16; John 3, 5. 40 Cf. Conc. Vat. II, Dogmatic Constitution on the Church, Lumen Gentium, n. 14: A. A. S. 57 <1965) p. 18. 41 Cf. Hebrews 11, 6. 42 Cf. 1 Corinthians 9, 16.

[*Latin ed. p. 956*]

956 Acta Apostolicae Sedis - Official Commentary: Through this Body of Christ, the mystical body constantly gathers and organizes its own members for its own growth. Members of the Church are impelled by charity, by which they love God and by which they desire to share spiritual goods with all people, both in this life and in the life to come. Through this missionary activity, God is finally fully glorified, as people consciously and fully receive the work of His salvation, which He perfected in Christ. Thus, God's purpose is fulfilled, to which Christ obediently and lovingly served for the glory of the Father who sent Him, 44 so that the entire human race may be formed into one People of God, coalesced into one body of Christ, and built into one temple of the Holy Spirit: which, indeed, corresponds to the deepest desire of all people, since it brings about fraternal concord. Thus, at last, the Creator's plan, who created man in His own image and likeness, is truly fulfilled, when all who share in human nature, regenerated in Christ through the Holy Spirit, unanimously contemplating the glory of God, will be able to say: "Our Father." 45

8. The missionary activity also has an intimate connection with human nature and its aspirations. For by manifesting Christ, the Church reveals to people the true nature of their condition and the truth of their complete vocation, since Christ is the beginning and the example.

43 Cf. Eph. 4, 11-16.

44 Cf. Jn 1, 7, 18; 8, 30 and 44; 8, 50; 17, 1.

45 On this synthetic idea, see the teaching of St. Irenaeus on *Recapitulatio*. Cf. also Hippolytus, *De Antichristo*, 3: "Desiring to save all, and willing to make all holy, calling all the sons of God into one perfect man..." : PG 10, 732; GCS Hippolyt. I 2 p. 6; *Benedictions of Jacob*, 7: T.U., 38-1 p. 18, lines 4ss.; Origen, *In Ioann. Tom. I, n. 16*: "Then there will be one action of those who have come to know God, led by that Word which is



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with God; so that all the sons may be accurately formed in the knowledge of the Father, as now only the Son knows the Father": PG 14, 49; GCS Orig. IV 20; St. Augustine, *De sermone Domini in monte*, I, 41: "Let us love, so that we may be led to those kingdoms, where no one says: 'My Father,' but all say: 'Our Father'": PL 34, 1250; St. Cyril of Alexandria, *In Ioann. I*: "For we are all in Christ, and the person of common humanity is revived in Him. For He who is by nature the Son and God dwells in us; therefore, we cry out in His Spirit: 'Abba, Father!' For the Word dwells in all in one temple, namely, that which He assumed for our sake and from us, so that having all in Himself, He may reconcile all to the Father in one body, as Paul says": PG 73, 161-164.

[*Latin ed. p. 957*]

957 The Second Vatican Council, imbued with fraternal love, sincerity, and a peaceful spirit, seeks the renewal of this humanity, to which all aspire. Christ, and the Church which testifies to Him through the evangelical preaching, transcend every particularity of race or nation, and therefore, no one and nowhere can be considered as foreign. 46 Indeed, Christ is the truth and the way, which the evangelical preaching makes manifest to all, as He Himself speaks these words to all: "Repent and believe in the Gospel" (Mark 1:15). But since he who does not believe is already judged, the words of Christ are both words of judgment and of grace, of death and of life. For it is only by bringing death to the old that we can attain to the newness of life: this applies first to individuals, but also to the various goods of this world, which simultaneously signify both the sin of man and the blessing of God: "For all have sinned and do need the glory of God" (Romans 3:23). No one is freed from sin and elevated above himself by his own efforts and powers; no one is completely delivered from his own weakness, solitude, or servitude, but all need Christ as the exemplar, the teacher, the liberator, the savior, the life-giver. Truly, the Gospel has been, even in earthly history, the leaven of freedom and progress, and it constantly offers itself as the leaven of fraternity, unity, and peace. Therefore, it is not without reason that Christ is celebrated by the faithful as "the hope of the nations and their savior." 49 9. Therefore, the time of missionary activity extends from the first coming of the Lord to the second, in which the Church will be gathered from the four winds into the Kingdom of God. 50 For before the Lord comes, the Gospel must be preached to all nations. 48 51 Benedict XV, Maximum illud, November 30, 1919: A. A. 8. 11 (1919) p. 445: "For the Church of God is catholic and is no stranger to any people or nation..." Cf. John XXIII, Encyclical Mater et Magistra: "by divine law, it belongs to all peoples... The Church, when it has inserted itself as it were into the veins of a particular people, is not and does not consider itself an institution externally imposed upon that people... And therefore, whatever seems good and honorable to it, it confirms and perfects" (i.e., those who are reborn in



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Christ), May 25, 1961: A. A. 8. (1961) p. 444. 47 Cf. John 3:18. 48 Cf. Irenaeus, Adv. Haer., III, 15, n. 3: PO 7, 919: "The preachers and apostles of the truth were also preachers of freedom." 49 Breviary of Rome, Ant. "O" at Vespers for the day of December 23. 50 Cf. Matthew 24:31; Didache 10, 5: Funk I, p. 32. 51 Cf. Mark 13:10.

[*Latin ed. p. 958*]

The Acts of the Apostolic See - Official Commentary 958. Missionary activity is nothing other than, and nothing less than, the manifestation, or Epiphany, and the fulfillment in the world and in its history, of the divine plan, whereby God, through the mission, manifestly perfects the history of salvation. Through the word of preaching and through the celebration of the sacraments, of which the Most Holy Eucharist is the center and the summit, Christ, the author of salvation, is made present. Whatever truth and grace are already found among the nations, as a hidden presence of God, is freed from harmful influences and restored to its Author, Christ, who overthrows the dominion of the devil and repels the manifold wickedness of evil. Thus, whatever good is found in the hearts and minds of men, or in the rites and customs of peoples, is not only preserved, but is healed, elevated, and perfected for the glory of God, the confusion of the devil, and the beatitude of man. Thus, missionary activity tends towards the eschatological fullness: for through it, until the measure and time which the Father has established in His power, the People of God is extended, as it was prophetically said: "Enlarge the place of thy tent, and let out the curtains of thy tabernacles; hold not back, lengthen thy cords, and strengthen thy stakes" (Is. 54:2), and the mystical Body grows until the measure of the fullness of Christ's age, it grows in spirit and in truth, and the spiritual temple grows and is built up "upon the foundation of the apostles and prophets, with Christ Jesus Himself as the chief corner stone" (Eph. 2:20).

52 Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 17: *A. A. S.* 57 (1965) pp. 20-21; St. Augustine, *De Civitate Dei*, 19, 17: PL 41, 646; Instruction of the Sacred Congregation for the Propagation of the Faith: *Collectanea* I, n. 135 p. 42.

83 According to Origen, the Gospel must be preached before the consummation of this world: Horn, *in Luc*, XXI: GCS, Orig. IX 136, 21 sq.; *In Matth. comm. ser.*, 39: XI 75, 25 sq.; 76, 4 sq.; Horn, *in Jerem.* III, 2: VIII 308, 29s.; St. Thomas, *Summa Theologica*, I-II, q. 106, a. 4, ad 4.

51 Cf. Acts 1, 7.

" Hilary of Poitiers, *In Ps.* 14: PL 9, 301; Eusebius of Caesarea, *In Isaiam* 54, 2-3: PG 24, 462-463; Cyril of Alexandria, *In Isaiam* V, cap. 54, 1-3: PG 70, 1193.

56 Cf. Eph. 4, 13.



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87 Cf. John 4, 23.

[*Latin ed. p. 959*]

Acta Apostolicae Sedis - Official Commentary 959 CHAPTER II ON THE MISSIONARY WORK ITSELF 10. The Church, sent by Christ to manifest and communicate the love of God to all men and nations, understands that a vast missionary work still remains to be accomplished. Indeed, countless thousands of people, whose number increases daily, are united in large and defined groups, bound by stable cultural ties, ancient religious traditions, and firm bonds of social relationships, and have not yet heard, or have barely heard, the message of the Gospel; some follow one of the major religions, others remain ignorant of the very knowledge of God, and some even expressly deny His existence, and sometimes even oppose it. In order that the Church may be able to offer to all the mystery of salvation and the life bestowed by God, it must insert itself into all these groups, just as Christ, through His Incarnation, subjected Himself to certain social and cultural conditions of the people with whom He conversed. Article 1: On Christian Witness 11. It is necessary that the Church be present among these human groups through its members, who live among them or are sent to them. All the faithful, wherever they live, are bound to manifest the new man whom they have put on through baptism, and the power of the Holy Spirit, by which they have been strengthened through Confirmation, so that others, considering the goodness of their works, may glorify the Father 1 and more fully perceive the true meaning of human life and the universal bond of communion among men. In order that they may be able to give this witness of Christ fruitfully, they must join themselves to these people with esteem and charity, recognize themselves as members of the human group in which they live, and participate in the cultural and social life through various human activities and occupations; families 1 Cf. Matthew 5:16.

[*Latin ed. p. 960*]

Acta Apostolicae Sedis - Commentarium Officiale 960, let them be joined with their national and religious traditions; let them joyfully and reverently reveal the seeds of the Word that lie hidden within them; at the same time, let them strive for the profound transformation that takes place among the nations, and let them labor so that the people of our age, too engrossed in the knowledge and technology of the modern world, may not be alienated from divine things, but rather may awaken to a deeper desire for the truth and the charity divinely revealed. Just as Christ himself examined the hearts of men and led them to divine light through true human conversation, so too may his disciples, deeply imbued with the Spirit of Christ, come to know the people among whom they live, and converse with them, so that through sincere and patient dialogue, they may learn what riches God, the bountiful giver, has bestowed upon the Gentiles; and at the same



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time, they may strive to illuminate, liberate, and bring these riches under the dominion of the Savior of God through the light of the Gospel.

12. The presence of the faithful in human societies should be animated by that charity with which God has loved us, so that we too may direct ourselves towards one another with the same charity. Truly, Christian charity extends to all without distinction of race, social condition, or religion; it expects no profit or gratitude. Just as God has loved us with a gratuitous love, so too may the faithful, with their charity, be concerned with the individual, loving him with the same impulse with which God sought out man. Just as Christ went about all the cities and villages, caring for every infirmity and weakness as a sign of the coming 3 of the Kingdom of God, so too does the Church, through her children, join herself to people of every condition, especially the poor and afflicted, and 4 willingly spends herself for them. She shares in their joys and sorrows, knows the aspirations and mysteries of life, and sympathizes with them in the anxieties of death. She desires to respond to those who seek peace with fraternal dialogue, offering them peace and light from the Gospel.

Let the faithful labor and collaborate with all others in rightly ordering economic and social affairs. They should devote themselves with special care to the education of children and adolescents through schools of various kinds, which should be considered not only as an excellent means of formation, 2 but also as a privileged environment for the communication of the Gospel.

3 Cf. Matth. 9, 35ss.; Act. 10, 38.

4 Cf. 2 Cor. 12, 15.

[*Latin ed. p. 961*]

The Second Vatican Council seeks to promote and foster Christian youth, but also, simultaneously, to serve as a service of the highest value to men, and especially to developing nations, in order to elevate human dignity and to prepare more humane conditions. Furthermore, it should participate in the efforts of those peoples who, by combating hunger, ignorance, and disease, strive to establish better living conditions and to strengthen peace in the world. In this activity, the faithful should prudently offer their cooperation to initiatives promoted by private and public institutions, by governments, by international organizations, by various Christian communities, as well as by non-Christian religions. The Church, however, does not intend in any way to interfere in the governance of the earthly city. It claims no other authority than to minister to men with charity and faithful service, with God's help.

5. Intimately connected with men in their lives and activities, the disciples of Christ hope to offer them a true witness of Christ and to work for their salvation, even where they cannot fully proclaim Christ. For they do



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not seek merely material progress and prosperity for men, but rather they promote their dignity and fraternal union, teaching the religious and moral truths which Christ illuminated with His light, and thus gradually opening a fuller access to God. Thus, men are helped to attain salvation through charity towards God and neighbor, and the mystery of Christ begins to shine forth, in whom a new man appeared, 6 created according to God, and in whom the charity of God is revealed.

Art. 2. Concerning the proclamation of the Gospel and the gathering of the People of God.

13. Wherever God opens a door for the preaching of the mystery 7 of Christ, it must be announced to all men 6, faithfully and constantly 9.

Cfr. Matth. 20, 26; 23, 11; Alloc. Pauli VI die 21 nov. 1964 in Concilio habita: A. A. S. 56 (1964) p. 1013.

6 Cfr. Eph. i, 24.

7 Cfr. Col. 4, 3.

8 Cfr. Mk. 16, 15.

9 Cfr. Act. 4, 13, 29, 31; 9, 27-28; 13, 46; 14, 3; 19, 8; 26, 26; 28, 31; 1 Thess. 2, 2; 2 Cor. 3, 12; 7, 4; Phil. 1, 20; Eph. 3, 12; 6, 19-20.

10 Cfr. 1 Cor. 9, 15; Rom. 10, 14.

62 - A. A. S.

[*Latin ed. p. 962*]

Acta Apostolicae Sedis - Official Commentary 962. 11 The living God, and He whom He sent for the salvation of all, Jesus Christ, so that non-Christians, with their hearts opened by the Holy Spirit, 12 may freely convert to the Lord, and sincerely adhere to Him who, being "the way, the truth, and the life" (John 14:6), fulfills, indeed infinitely surpasses, all their spiritual expectations. This conversion, of course, is to be understood as initial, but it is sufficient for a person, freed from sin, to be introduced into the mystery of God's love, which calls him to enter into a personal relationship with Himself in Christ. Indeed, through the operation of God's grace, the newly converted person undertakes a spiritual journey in which, already sharing in the mystery of Death and Resurrection through faith, he passes from the old man to the new man in Christ, perfected. 13 This transition, bringing with it a progressive transformation of sentiments and morals, must be made manifest through its social consequences and gradually developed during the period of the catechumenate. Since the Lord to whom one believes is a sign of contradiction, 14 the converted person often experiences ruptures and separations, but also joys that God gives in abundance. 15 The Church strictly prohibits anyone from being compelled or induced or lured by importunate means to embrace the faith, and she vigorously defends the right that no one should be deterred from the faith by unjust vexations. 16 In accordance with the ancient custom of the Church, the



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motives for conversion are investigated, and, if necessary, purified. 17 14. Those who have received the faith in Christ through the Church are admitted to the catechumenate through liturgical ceremonies; this is not merely an exposition of dogmas and precepts, but a proper and extended initiation and apprenticeship in the whole of Christian life, in which the disciples are joined to their Master, Christ. Therefore, the catechumens are properly initiated into the mystery of salvation and the practice of evangelical virtues and sacred rites, successively. 11 Cf. 1 Thessalonians 1:9-10; 1 Corinthians 1:18-21; Galatians 1:31; Acts 14:15-17; Acts 17:22-31. 12 Cf. Acts 16:14. 13 Cf. Colossians 3:5-10; Ephesians 4:20-24. 14 Cf. Luke 2:34; Matthew 10:34-39. 15 Cf. 1 Thessalonians 1:6. 16 Cf. Second Vatican Council, Declaration on Religious Freedom, Dignitatis Humanae, nos. 2, 4, 10; Pastoral Constitution on the Church in the Modern World, Gaudium et Spes, no. 21. 17 Cf. Second Vatican Council, Dogmatic Constitution on the Church, Lumen Gentium, no. 17: A.A.S. 57 (1965) pp. 20-21.

[*Latin ed. p. 963*]

963 The Second Vatican Council, in establishing the eighteen periods for celebrating the feasts, introduces them into the life of faith, liturgy, and charity of the People of God. Then, freed by the sacraments of Christian initiation from the power of darkness, having died with Christ, raised up with Him, and having received the Spirit of adoption as sons, they celebrate the memorial of the Lord's death and resurrection with the entire People of God. It is to be desired that the liturgy of the Lenten and Paschal seasons be restored in such a way that it prepares the hearts of the catechumens for the celebration of the Paschal mystery, in whose solemnities they are regenerated in Christ through baptism. This Christian initiation, in the catechumenate, is to be provided not only by catechists or priests, but by the entire community of the faithful, and especially by the godparents, so that the catechumens from the beginning feel that they belong to the People of God. And since the life of the Church is apostolic, the catechumens also learn to cooperate actively in the evangelization and the building up of the Church through the testimony of their lives and the profession of their faith. Finally, the legal status of the catechumens must be clearly established in the new Code. For they are already joined to the Church, and are already, as it were, of the house of Christ, and often already live a life of faith, hope, and charity.

Art. 3 Concerning the Formation of the Christian Community

15. The Holy Spirit, who calls all men to Christ through the seed of the Word and the preaching of the Gospel, and awakens in their hearts obedience to faith, when believers in Christ are received into the bosom of



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the baptismal font, are brought into a new...

[*Latin ed. p. 964*]

The Acts of the Apostolic See – Official Commentary 964 generates life, gathering them into one People of God, which is "a chosen race, a royal priesthood, a holy nation, a purchased people" (1 Peter 2, 9). 24 Therefore, missionaries, as cooperators of God, 25 should foster congregations of the faithful, which, walking worthily in the vocation with which they have been called, 26 may exercise the functions entrusted to them by God: the priestly, the prophetic, and the royal. In this way, the Christian community becomes a sign of the presence of God in the world: for it continually passes with Christ to the Father through the eucharistic sacrifice, 27 nourished by diligent study of the Word of God, 28 it gives witness to Christ, and finally, it walks in charity and is fervent in the apostolic spirit. 30 29 From the beginning, the Christian community should be formed in such a way that, as far as possible, it can provide for its own needs. This congregation of the faithful, enriched with the treasures of the culture of its own people, should be deeply rooted in the people: families should flourish, imbued with the spirit of the Gospel, 31 and young people should be educated in suitable schools; associations and groups should be established through which the apostolate of the laity may permeate the entire society with the spirit of the Gospel. Finally, charity should shine brightly among Catholics of diverse rites. 32 Furthermore, an ecumenical spirit should be fostered among the newly converted, who should rightly esteem that brothers who believe in Christ are Christ's disciples, regenerated by baptism, and sharers in the many blessings of the People of God. As far as circumstances permit, ecumenical activity should be promoted so that, free from all appearance of indifference and confusion, as well as from unhealthy rivalry, there may be a common profession.

[*Latin ed. p. 965*]

The Second Vatican Council endeavors that, before the Gentiles, faith in God and in Jesus Christ may flourish, and that Catholics, with fraternal cooperation in matters both social and technical, as well as cultural and religious, collaborate with brothers separated from them, according to the norms of the Decree on Ecumenism. They collaborate especially for Christ, their common Lord: May His Name unite them! This collaboration is to be established not only among private individuals, but also, according to the judgment of the local Ordinary, among Churches or ecclesial communities and their works. The faithful from all nations, gathered in the Church, "are not distinguished from other men by any difference in government, or in speech, or in the customs of life," 33 and therefore, living according to the honorable customs of their nation, they should offer to God and to Christ; so that, as good citizens, they may truly and effectively foster love for their



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country, but that they may entirely avoid contempt for other peoples and exaggerated nationalism, and may promote universal love for mankind. For all of these things to be attained, the laity, that is, Christian faithful who, incorporated into Christ through baptism, live in the world, are of the greatest importance and deserve special care. For it is their proper task, imbued with the Spirit of Christ, to animate and order temporal affairs from within, so that they may constantly become more Christ-like. 34 Nevertheless, it is not enough that the Christian people are present and constituted within a particular nation, nor is it enough that they exercise the apostolate of example; they exist and are present for this purpose, that they may announce Christ to their non-Christian fellow citizens with word and deed, and may help them to fully receive Christ. Indeed, for the planting of the Church and for the growth of the Christian community, various ministries are necessary, which, aroused by divine vocation from within the faithful, must be fostered and cultivated with diligent care by all; among these are the ministries of priests, deacons, and catechists, and the lay apostolate. Moreover, Religious men and women render an indispensable service for establishing and strengthening the Kingdom of Christ in the hearts of men, and for extending it further, whether through prayer or through active works.

33 Epist. ad Diognetum, 5: PG 2, 1173; cf. Council of Vatican II, Dogmatic Constitution on the Church, Lumen Gentium, n. 38: A. A. 8. 57 (1965) p. 43.

34 Cf. Council of Vatican II, Dogmatic Constitution on the Church, Lumen Gentium, n. 32: A. A. 8. 57 (1965) p. 38; Decree on the Lay Apostolate, Apostolicam Actuositatem, nn. 5-7: A. A. 8. 58 (1966) pp. 842-844.

[*Latin ed. p. 966*]

966 Acta Apostolicae Sedis - Official Commentary 16. The Church rejoices greatly and gives thanks for the invaluable gift of the priestly vocation, which God has generously bestowed upon so many young men among the nations recently converted to Christ. Indeed, the Church establishes firmer roots in each human community when various communities of the faithful have within their own ranks proper ministers of salvation in the order of Bishops, Priests, and Deacons, serving their brothers, so that the newly established Churches gradually acquire a diocesan structure with their own clergy. Those things established by this Council concerning the priestly vocation and formation must be diligently observed where the Church is first planted, and among newly established Churches. The greatest care must be taken regarding what is said about spiritual formation being closely connected with doctrinal and pastoral instruction, about living according to the form of the Gospel without regard for one's own or one's family's advantage, and about cultivating a deep sense of the mystery of the Church. From this, they will wonderfully learn to dedicate themselves entirely to the service of the Body of Christ and to the work of the Gospel,



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to adhere to their own bishop as faithful collaborators, and to render assistance to their fellow priests.

35. To achieve this general goal, the entire formation of students is ordered under the light of the mystery of salvation as presented in the Scriptures. They must find and live this mystery of Christ and of human salvation in the Liturgy.

36. These common requirements of priestly formation, both pastoral and practical, according to the norms of the Council,

37. are to be adapted with care to the particular way of thinking and acting of the people to whom they will minister. Therefore, the minds of the students must be opened and enriched so that they may know and judge well the culture of their people; in philosophical and theological disciplines, they must understand the reasons that exist between their native traditions and religion and between their native traditions and religion and Christianity.

38. Furthermore, priestly formation must take into account the pastoral needs of the region: the students must learn the history,

[*Latin ed. p. 967*]

The Second Vatican Ecumenical Council 967 defines the purpose and method of the Church's missionary activity, and the specific social, economic, and cultural conditions of the people. They should be educated in the spirit of ecumenism, and prepared for fraternal dialogue with non-Christians. 39 All of this requires that studies for the priesthood be directed, as much as possible, in close contact and communion with their own people. 40 Furthermore, care must be taken regarding formation in properly organized ecclesiastical administration, and even in economic matters. Moreover, suitable priests should be selected who, after some pastoral experience, may complete advanced studies in universities, both within and outside the country, especially in the City, and in other scientific institutions, so that they may be available to new churches from the local clergy to fulfill more demanding ecclesiastical duties, endowed with appropriate knowledge and expertise. Where it seems opportune to Episcopal Conferences, the order of deacons should be restored as a permanent state of life, according to the norm of the Constitution on the Church. 41 It is indeed fitting that those men who perform a true diaconal ministry, whether preaching the divine word as catechists, or managing Christian communities in the name of the parish priest and bishop, or exercising charity in social or charitable works, should be strengthened and more closely united to the altar through the imposition of hands, a tradition handed down from the Apostles, so that they may more effectively fulfill their ministry through the sacramental grace of the diaconate. 17. Furthermore, that group deserves praise, which, through its work in missions to the nations, has earned such merit, namely, the catechists, both men and women,



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who, imbued with an apostolic spirit, contribute a singular and absolutely necessary aid to the spread of the faith and the Church, through great efforts. In our time, when there are so few clergy to evangelize so many multitudes and to carry out pastoral ministry, the office of catechists is of the greatest importance. Therefore, their training must be perfected and adapted to cultural progress, so that they may, as strong collaborators of the priestly order, carry out their duties in the best possible way, with increasing new and broader responsibilities. 39 Cf. Conc. Vat. II, Decree on Ecumenism, Unitatis Redintegratio, n. 4: A. A. 8. 57 (1965) pp. 94-96. Cf. John XXIII, Princeps Pastorum, Nov. 28, 1959: A. A. 8. 51 (1959) p. 842. Cf. Conc. Vat. II, Dogmatic Constitution on the Church, Lumen Gentium, n. 29: A. A. S. 57 (1965) p. 36. 40 41

[*Latin ed. p. 968*]

Therefore, diocesan and regional schools should be multiplied, in which future catechists, cultivating not only Catholic doctrine, especially in matters biblical and liturgical, but also the catechetical method and pastoral practice, and striving unceasingly to form the morals of Christian people, and to foster piety and sanctity of life. Furthermore, gatherings or courses should be held in which catechists, at certain times, are renewed in their disciplines and arts useful to their ministry, and their spiritual life is nourished and strengthened. Moreover, for those who devote themselves entirely to this work, a suitable state of life and social security should be provided through just remuneration. It is desired that adequate support be provided for the formation and sustenance of catechists through special funds of the Sacred Congregation for the Propagation of the Faith. If it appears necessary and appropriate, a Foundation for Catechists will be established. Furthermore, the Church will gratefully acknowledge the generous work of the catechists, whose assistance will be needed. These catechists should lead prayers and impart instruction in their communities. Due care must be taken for their doctrinal and spiritual formation. Furthermore, it is to be hoped that, where it seems appropriate, properly trained catechists may be granted a canonical mission in the public celebration of the liturgy, so that they may serve the faith with greater authority among the people.

From the period of the planting of the Church, religious life should be diligently promoted, which not only offers valuable and entirely necessary assistance to the missionary activity, but also clearly manifests and signifies the intimate nature of the Christian vocation through a deeper consecration to God within the Church. Religious institutes, working for the planting of the Church, deeply imbued with the mystical riches with which the religious tradition of the Church is marked, strive to express and transmit these in accordance with the genius and character of each people. They should carefully consider how ascetic and contemplative traditions, the seeds of which were sometimes given by God to ancient cultures even before the



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preaching of the Gospel, can be incorporated into Christian religious life.

42 Cf. John XXIII, *Princeps Pastorum*, November 28, 1959: *A.A.S.* 51 (1959) p. 855.

43 This refers to so-called "full-time catechists."

44 Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, nos. 11, 44: *A.A.S.* 57 (1965) pp. 37, 50-51.

[*Latin ed. p. 969*]

The Second Vatican Ecumenical Council, 969. In newly established Churches, various forms of religious life should be fostered, so that they may exhibit the diverse aspects of the mission of Christ and the life of the Church, and dedicate themselves to various pastoral works, and properly prepare their members for these activities. However, the Bishops in Conference should see to it that Congregations pursuing the same apostolic goal do not multiply to the detriment of religious life and the apostolate. Particularly worthy of mention are various initiatives aimed at fostering contemplative life, in which some, while retaining the essential elements of the monastic institution, strive to implant the richest tradition of their Order, while others return to the simpler forms of ancient monasticism: all, however, should strive to seek a genuine adaptation to local conditions. For since contemplative life pertains to the fullness of the presence of the Church, it must be established everywhere in these new Churches.

## CHAPTER III: OF PARTICULAR CHURCHES

19. The work of planting the Church in a particular group of people reaches a certain goal when the congregation of the faithful, already rooted in social life and to some extent conformed to the culture of the place, enjoys a certain stability and strength: namely, it is endowed with its own, albeit insufficient, supply of local priests, religious, and lay people, and is enriched with those ministries and institutions which are necessary to guide and expand the life of the people of God under the leadership of its own Bishop. In such new Churches, the life of the people of God must mature in all areas of Christian life according to the norms of this Council: the congregations of the faithful become, more and more, living communities of faith, liturgy, and charity; the laity strive to establish the order of charity and justice in society through their civil and apostolic activity; the instruments of social communication are used appropriately and prudently; families become nurseries of true Christian life, and thus become sources of lay apostolate as well as of priestly and religious vocations. Finally, faith is taught through suitable catechesis, celebrated ingeniously in the Liturgy in harmony with the spirit of the people, and is introduced into honest local institutions and



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customs through appropriate canonical legislation.

[*Latin ed. p. 970*]

970 Acta Apostolicae Sedis - Commentarium Officiale. The Bishop, together with his presbyterate, should be increasingly imbued with the spirit of Christ and the Church, and should feel and live in union with the universal Church. The intimate communion between newly established churches and the entire Church must be maintained, to which the specific elements of their culture contribute, augmenting, through a mutual exchange of strengths, the life of the Mystical Body.

1. Hence, those theological, psychological, and human elements which can foster this sense of communion with the universal Church should be cultivated. These churches, often located in the poorer parts of the world, frequently still suffer from a severe shortage of priests and a lack of material resources. Therefore, they urgently need the continued missionary activity of the entire Church to provide them with the assistance necessary for the growth of the local Church and the maturity of Christian life. This missionary activity should also provide assistance to those long-established churches that are in a state of regression or weakness. However, these churches should promote a common pastoral effort and suitable works, by which the number of vocations to the diocesan clergy and to religious institutes may be increased, so that they may be more securely judged and more effectively cultivated, so that they may gradually provide for themselves and offer help to others.

20. Since the particular Church is obligated to represent the universal Church as perfectly as possible, it must recognize that it is also sent to those who do not believe in Christ and who live within its territory, so that, through the testimony of life of each individual member and of the entire community, it may be a sign pointing to Christ. Furthermore, the ministry of the Word is required, so that the Gospel may reach everyone. The Bishop, above all, must be a herald of the faith, leading new disciples to Christ. To properly fulfill this outstanding task, he must thoroughly understand the conditions of his flock and the intimate opinions of his congregations about God, and also diligently consider the changing times.

1. Cf. John XXIII, Princeps Pastorum, November 28, 1959: A. A. S. 51 (1959) p. 838. Cf. Second Vatican Council, Decree on the Ministry and Life of Priests, Presbyterorum Ordinis, n. 11: A. A. S. 58 (1966) p. 1008 (in this volume); Decree on the Pastoral Office of Bishops in the World Today, Christus Vivit, n. 12: A. A. S. 58 (1966) pp. 1211-1212. Cf. Second Vatican Council, Dogmatic Constitution on the Church, Lumen Gentium, n. 25: A. A. S. 57 (1965) p. 29.

2.



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3.

[*Latin ed. p. 971*]

The Second Vatican Council, in its deliberations, has noted the problems introduced by urbanization, migrations, and religious indifference. Local priests should zealously undertake the work of evangelization in new parishes, establishing common endeavors with foreign missionaries, forming a presbyterate united in purpose under the authority of the Bishop, not only to nourish the faithful and to celebrate the divine worship, but also to preach the Gospel to those who are outside the Church. They should readily offer themselves, and, when the opportunity arises, cheerfully offer themselves to their Bishop for the work of missions in distant and neglected regions of their own diocese, or in other dioceses. With the same zeal, religious men and women, and also lay people, should act towards their fellow citizens, especially the poor. Episcopal Conferences should ensure that, at appropriate times, courses of biblical, theological, spiritual, and pastoral renewal are established, with the aim that, amidst the variety and changes of circumstances, the clergy may acquire a fuller knowledge of theological science and pastoral methods. Furthermore, those things which have been established by this Council, especially in the Decree on the Ministry and Life of Priests, must be diligently observed. In order that this missionary work of the particular Church may be accomplished, suitable ministers are required, to be prepared in due time, in accordance with the conditions of each Church. As people increasingly gather into groups, it is highly appropriate that Episcopal Conferences should enter into common deliberations regarding the establishment of dialogue with these groups. If, in certain regions, groups of people are found who are prevented from embracing the Catholic faith because they cannot adapt to the particular form that the Church has adopted there, it is desirable that special provision be made for this particular situation, until all Christians can be gathered into one community. Missionaries, if any are available for this purpose from the Apostolic See, should be called to or readily received by individual Bishops in their dioceses, and their endeavors should be effectively promoted. In order that this missionary zeal may flourish within the homeland, it is highly desirable that new churches should, as soon as possible, be linked to the Universal Mission of the Church.

[*Latin ed. p. 972*]

Acta Apostolicae Sedis - Commentarium Officiale 972. They should participate in this work, by sending forth their own missionaries who will proclaim the Gospel throughout the lands, even if they are experiencing a shortage of clergy. For the communion with the universal Church will be strengthened in some way when they themselves actively participate in the missionary endeavor to other nations.



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21. The Church is not truly founded, does not fully live, nor is it the perfect sign of Christ among men, unless, together with the hierarchy, there exists and labors the true laity. For the Gospel cannot be deeply rooted in the minds, lives, and work of a people without the active presence of the laity. Therefore, from the very foundation of the Church, the greatest care must be taken to form a mature Christian laity. For the laity fully belong both to the People of God and to civil society: they belong to their nation in which they were born, in whose cultural treasures they have begun to participate through education, with whose lives they are joined by many social bonds, in whose progress they cooperate with their own efforts in their professions, whose problems they feel as their own and strive to solve; they also belong to Christ, because they have been regenerated in the Church through faith and baptism, so that, with a newness of life and work, they may be Christ, so that through Christ all things may be subjected to God, and finally, that God may be all in all.

6. Their principal duty, of men and women, is to bear witness to Christ, which they must render in their lives and words in the family, in their social circle, and in the sphere of their profession. For in them must appear the new man who has been created according to God in justice and holiness of truth.

7. They must express this newness of life in the sphere of society and culture of their homeland, according to the traditions of their nation. They must know this culture, heal it, preserve it, develop it according to present conditions, and finally, perfect it in Christ, so that the faith of Christ and the life of the Church may no longer be foreign to the society in which they live, but may begin to permeate and transform it. They must join themselves to their fellow citizens with sincere charity, so that in their conversation may appear a new bond of unity and universal solidarity, which is drawn from the mystery of Christ. They must also spread the faith of Christ among those with whom they are connected by the bonds of life and profession.

5 Cf. 1 Cor. 15, 23.

6 Cf. 1 Cor. 15, 28.

7 Cf. Eph. 4, 24.

[*Latin ed. p. 973*]

The Second Vatican Council, number 973, teaches this; and this obligation is all the more urgent, because many people can only hear the Gospel and recognize Christ through the efforts of lay people. Indeed, whenever possible, let the laity be ready to fulfill a special mission, in closer cooperation with the hierarchy, to proclaim the Gospel and communicate Christian doctrine, so that they may add strength to the nascent Church. The ministers of the Church should greatly value the laborious apostolate of the laity. Let the laity be formed so that, as members of Christ, they become aware



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of their responsibility for all people; let them be deeply instructed in the mystery of Christ, introduced to practical methods, and let those who are in difficulty be assisted, according to the mind of the Constitution on the Church and the Decree on the Lay Apostolate. Therefore, while preserving the proper functions and responsibilities of pastors and lay people, the entire renewed Church should present a single, living and firm testimony of Christ, so that it may be a clear sign of the salvation that has come to us through Christ.

22. The seed, which is the word of God, germinating from good soil, watered by divine dew, draws nourishment, transforms it, and assimilates it, so that it may finally bear much fruit. Indeed, like an economy of the Incarnation, the renewed Church, rooted in Christ and built upon the foundation of the Apostles, enters into a wonderful exchange with all the riches of the nations that have been given to Christ as an inheritance. It borrows from the customs and traditions of its own people, from wisdom and doctrine, from the arts and sciences, all that can contribute to the glorification of the Creator, to the illustration of the grace of the Savior, and to the proper ordering of Christian life.

9. To achieve this purpose, it is necessary that, in each major sociocultural territory, as they say, that theological consideration be stimulated by which, with the universal Tradition of the Church shining forth, the facts and words revealed by God, recorded in the Sacred Scriptures and explained by the Fathers and the Magisterium of the Church, are subjected to new investigation. Thus, more clearly,

[*Latin ed. p. 974*]

Acts of the Apostolic See - Official Commentary 974: Concerning the ways in which faith, taking into account the philosophy or wisdom of the people, may seek understanding, and in what ways customs, ways of life, and the social order may be harmonized with the morals signified by divine revelation. From this will become apparent the ways to achieve a deeper adaptation in the entire sphere of Christian life. By this method of action, every form of syncretism and false particularism is excluded, and Christian life will be adapted in a manner suited to the character and nature of each culture; particular traditions, illuminated by the light of the Gospel and with their own special gifts proper to each family of nations, will be incorporated into the Catholic unity. Finally, particular Churches, adorned with their own traditions, will have their place in the ecclesiastical communion, while the full Primacy of Peter and the Chair remains, which presides over the entire assembly of charity. 11 Therefore, it is to be hoped, indeed it is entirely fitting, that Episcopal Conferences within the limits of each sociocultural region should be so united among themselves that they may, with a united spirit and with common counsel, pursue this goal of adaptation.



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## CHAPTER IV: ON MISSIONARIES

23. Although every disciple of Christ has the duty of spreading the faith for his own part, Christ the Lord always calls from among the disciples those whom He Himself chooses, that they may be with Him and that He may send them to the nations to preach.

2. Therefore, through the Holy Spirit, who distributes gifts as He wills for the benefit of others, the missionary vocation is inspired in the hearts of individuals, and in the Church, Institutes are established which undertake the task of evangelization, which pertains to the whole Church, as their own proper office.

10 Cf. Allocution of Paul VI in the Canonization of St. Martyrs of Uganda, October 18, 1964: A. A. S. 56 (1964) p. 908.

11 Cf. Second Vatican Council, Dogmatic Constitution on the Church, Lumen Gentium, n. 13: A. A. S. 57 (1965) p. 18.

1 Second Vatican Council, Dogmatic Constitution on the Church, Lumen Gentium, n. 17: A. A. S. 57 (1965) p. 21.

2 Cf. Mt. 3, 13-14.

3 Cf. 1 Cor. 12, 11.

4 By the term "Institutes" are meant Orders, Congregations, Institutes, and Associations that work in the Missions.

[*Latin ed. p. 975*]

975 The Second Vatican Council: Those who are marked by a special vocation are distinguished, for they are endowed with a fitting natural disposition, with talents and intelligence suitable for the missionary work they undertake, whether they are native-born or foreigners: priests, religious, and laity. Sent forth by legitimate authority, they go forth in faith and obedience to those who are far from Christ, set apart for the work to which they have been called, as ministers of the Gospel, "That I should be the minister of Christ Jesus among the Gentiles: sanctifying the gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost" (Rom. 15:16).

24. However, man must respond to the call of God in such a way that, not yielding to the flesh and blood, he surrenders himself entirely to the work of the Gospel. But this response can only be given with the prompting and strengthening of the Holy Spirit. For the one who is sent enters into the life and mission of Him who "humbled Himself, becoming obedient unto death, even the death of the cross" (Phil. 2:8). Therefore, he must be prepared to live according to his vocation, to renounce himself and all that he has possessed up to now, and to do all things for the sake of all.

8. Announcing the Gospel among the nations, he should make known the mystery of Christ with confidence, for which he serves as a legate, so



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that in Him he may dare to speak, as it is fitting, without being ashamed of the scandal of the cross. Following in the footsteps of his Master, with a meek and humble heart, he should manifest that His yoke is sweet and His burden is light.

11. A truly evangelical life, marked by much patience, long-suffering, gentleness, and genuine charity, will give testimony to his Lord, if necessary, even to the shedding of blood. He will obtain from God the grace and strength to know that in great tribulation and in the highest poverty, there is an abundance of joy.

13. He should be convinced that obedience is a particular virtue of the minister of Christ, for it was through His obedience that the human race was redeemed.

5 Cf. Pius XI, *Rerum Ecclesiae*, February 28, 1926: A.A. 8. 18 (1926) pp. 69-71; Pius XII, *Saeculo exeunte*, June 13, 1940: A.A. 8. 32 (1940) p. 256; *Evangelii Praecones*, June 2, 1951: A.A. 8. 43 (1951) p. 506.

• Cf. Acts 13:2.

7 Cf. Gal. 1:16.

8 Cf. 1 Cor. 9:22.

9 Cf. Eph. 6:19s.; Acts 4:31.

10 Cf. Matth. 11:29s.

11 Cf. Benedict XV, *Maximum illud*, November 30, 1919: A.A. 8. 11 (1919) pp. 449-450.

12 Cf. 2 Cor. 6:4s.

13 Cf. 2 Cor. 8:2.

[*Latin ed. p. 976*]

Acts of the Apostolic See - Official Commentary 976. Proclaimers of the Gospel, lest they neglect the grace which is in them, may be renewed day by day in spirit of mind. 14. Ordinaries and Superiors, at established times, shall assist missionaries, so that they may be strengthened in the hope of their vocation and renewed in the apostolic ministry, even through institutions suitably prepared for this purpose. 25. For so great a work, the future missionary must be prepared with special spiritual and moral formation. 15. He must be ready to undertake new tasks, steadfast in completing works, persevering in difficulties, bearing solitude, weariness, and fruitless labor with a patient and strong spirit; with an open mind and a generous heart, he will meet people; he will readily undertake the duties assigned to him; he will also generously adapt himself to the customs of different peoples and to varying conditions; with a harmonious spirit and mutual charity, he will give his assistance to his companions and to all who dedicate themselves to the same work, so that, imitating the apostles and the faithful, they may be of one heart and one soul. 16. These dispositions of mind must be diligently practiced, cultivated, and elevated and



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nourished by spiritual life. Filled with living faith and unwavering hope, the missionary must be a man of prayer; he must burn with the spirit of virtue, love, and sobriety; 17. he must learn to be sufficient in all things; 18. he must carry in himself the spirit of sacrifice, bearing the death of Jesus, so that the life of Jesus may work in those to whom he is sent; 19. he must readily spend and even overspend himself for souls; 20. so that, "through the daily exercise of his office, he may grow in the love of God and of his neighbor." 21. Thus, obedient to the will of the Father, together with Christ, he will continue the mission of Christ under the hierarchical authority of the Church, and will cooperate in the mystery of salvation. 14. Cf. 1 Timothy 4:14; Ephesians 4:23; 2 Corinthians 4:16. 16. Cf. Benedict XV, *Maximum illud*, November 30, 1919: *A.A.S.* 11 (1919), pp. 448-449; Pius XII, *Evangelii Praecones*, June 2, 1951: *A.A.S.* 43 (1951), p. 507. In the formation of missionary priests, account must also be taken of what is established in the Second Vatican Council, Decree on the Pastoral Office of Bishops in the Church, *Optatam totius*. "> Cf. Acts 2:42; 4:32. 17. Cf. 2 Timothy 1:7. 18. Cf. Philippians 4:11. 19. Cf. 2 Corinthians 4:10 ff. 20. Cf. 2 Corinthians 12:15 ff. 21. Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 41: *A.A.S.* 57 (1965), p. 46.

[*Latin ed. p. 977*]

The Second Vatican Council 977 26. Those who are sent to various nations, to be good ministers of Christ, must be nourished "in the words of faith and sound doctrine" (1 Timothy 4:6), which must be drawn primarily from the Holy Scriptures, scrutinizing the Mystery of Christ, of whom they will be heralds and witnesses. Therefore, all missionaries – priests, brothers, sisters, and laity – must be prepared and formed according to their respective conditions, so that they may not be found unprepared for the demands of the future work. From the very beginning, their doctrinal formation must be structured in such a way as to encompass both the universality of the Church and the diversity of nations. This applies to all disciplines through which they are prepared for ministry, as well as to other sciences in which they are instructed, so that they may have a common understanding of the knowledge of peoples, cultures, and religions, pertaining not only to the past but also to the present time. Whoever approaches another people must highly esteem its heritage, its languages, and its customs. It is most necessary for the future missionary to devote himself to missiological studies, that is, to know the doctrine and norms of the Church regarding missionary activity, to know the paths that the proclamation of the Gospel has taken throughout the centuries, as well as the present condition of missions and the methods that are now considered most effective. 23 Although this entire undertaking must be imbued with pastoral concern, a special and structured apostolic formation must be provided, both in doctrine and in practical exercises. 24 Many brothers and sisters should



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be well instructed and prepared in the art of catechesis, so that they may be able to collaborate more effectively in the apostolate. Even those who temporarily participate in missionary activity must acquire a formation appropriate to their condition. These types of formation in the lands to which they are sent must be...

[*Latin ed. p. 978*]

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978. Missionaries should be instructed so that they may thoroughly learn the history, social structures, and customs of the peoples, understand the moral order and religious precepts, as well as the innermost ideas which those peoples have formed according to their sacred traditions concerning God, the world, and man.

25. They should learn languages to such a degree that they can use them readily and politely, and thus find easier access to the minds and hearts of men.

26. Furthermore, they should be properly introduced to the particular pastoral needs. Some should be prepared more deeply at Missiological Institutes or other Faculties or Universities, so that they may more effectively perform special tasks and assist other missionaries with their knowledge in carrying out the missionary work which, especially in our times, presents so many difficulties and opportunities. It is also highly desirable that Regional Episcopal Conferences have at their disposal a supply of such experts, and that they make fruitful use of their knowledge and experience in the needs of their ministry. Nor should those who perfectly know how to use technical instruments and social communication be lacking, and all should recognize the importance of these things.

27. All of these things, although entirely necessary for each one sent to the nations, can scarcely be achieved by individuals alone. Moreover, as experience testifies, the missionary work itself cannot be fully accomplished by individuals; rather, the common vocation has brought individuals together in Institutes, in which, by joining their efforts, they are properly formed and carry out that work on behalf of the Church and under the guidance of hierarchical authority. These Institutes have, for many centuries, held great importance and influence, either dedicating themselves entirely to the missionary work or doing so in part. Often, vast territories have been entrusted to them by the Holy See for evangelization, in which they have brought a new people to God, establishing a local Church with its own pastors. Through their labor, and even their sweat and blood, they have laid the foundations of the Church, and with zeal and experience, they will be devoted to fraternal cooperation or to the care of souls, or to performing special tasks for the common good. Sometimes, for the entire area of a region, they undertake more urgent tasks, as "Pius XII, Evangelii Praecones, June 2, 1951: A. A. S. 43 (1951) pp. 523-524. 26 Benedict XV,



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Maximum illud, November 30, 1919: A. A. S. 11 (1919) p. 448; Pius XII, Evangelii Praecones, June 2, 1951: A, A. S. 43 (1951) p. 507. 27 Cf. Pius XII, Fidei donum, June 15, 1957: A. A. S. 49 (1957) p. 234.

[*Latin ed. p. 979*]

The Second Vatican Council, in its deliberations, recognizes that certain tasks are to be understood, for example, the evangelization of nations or peoples who, for particular reasons, have not yet received the proclamation of the Gospel, or who have hitherto resisted it. If it is necessary, those who dedicate themselves to missionary activity for a time should be supported and assisted by their experience. For these reasons, and because many nations still remain to be brought to Christ, institutions are urgently needed.

## CHAPTER V: ON THE ORDER OF MISSIONARY ACTIVITY

28. The faithful, having different gifts, ought to cooperate in the Gospel, each according to his own opportunity, ability, charisma, and ministry; therefore, all who sow and who reap, who plant and who water, ought to be one, "so that, freely and orderly conspiring to the same end," they may unanimously contribute their efforts to the edification of the Church. Therefore, the labors and assistance of those who proclaim the Gospel should be directed and coordinated so that "But let all things be done decently and according to order." (1 Corinthians 14:40) in all fields of missionary activity and cooperation.

29. Since the care of proclaiming the Gospel throughout the world pertains primarily to the College of Bishops, the Synod of Bishops, or the "stable Council of Bishops for the entire Church," among the general motions,

[*Latin ed. p. 980*]

The Acts of the Apostolic See – Official Commentary 980. The affairs of the mind, the activities of the mission, and the supreme and most holy Church should have a special relationship with the ninth office. For all missions and for the entire missionary activity, there ought to be only one competent department, namely, "The Congregation for the Propagation of the Faith," from which the missionary work itself and missionary cooperation are directed and coordinated throughout the world, with due regard for the rights of the Eastern Churches. 10. Although the Holy Spirit arouses the missionary spirit in the Church of God in many ways, and often anticipates the actions of those who govern the life of the Church, this department, for its part, should also promote the vocation and spirituality of the missions, zeal and prayer for the missions, and should provide genuine and adequate information about these matters. From it, missionaries should be called forth and distributed according to the more urgent needs of the regions. From it should flow an orderly method of operation, providing



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guiding norms and principles for adapted evangelization, and giving impetus. From it should be encouraged and coordinated an effective collection of funds, which are distributed according to the reasons of necessity or utility, as well as the extent of the jurisdiction, the number of the faithful and the unbelievers, the works and institutions, the ministers and missionaries. Together with the Secretariat for Promoting Christian Unity, it should seek ways and means to foster and organize fraternal collaboration and communion with the missionary endeavors of other Christian communities, so that the scandal of division may be removed as much as possible. Therefore, it is necessary that this department be both an instrument of administration and an organ of dynamic direction, which uses scientific methods and the instruments of this time, adapted to the conditions of the present, taking due account of current theological, methodological, and pastoral research on missions. In the direction of this department, representatives selected from all those who collaborate in the missionary work should have an active role, along with a deliberative vote: Bishops from all over the world. 8 Cf. Paul VI, Allocution, November 21, 1964, in the Council: A. A. S. 56 (1964), p. 1011. 9 Cf. Benedict XV, Maximum illud, November 30, 1919: A. A. S. 11 (1919), pp. 39-40. 10. If any missions, for particular reasons, are still temporarily under other departments, it is desirable that those departments have a relationship with the Sacred Congregation for the Propagation of the Faith, so that in the ordering and directing of all missions, a completely consistent and uniform method may be maintained.

[*Latin ed. p. 981*]

The Second Vatican Ecumenical Council, having heard the Episcopal Conferences, as well as the directors of Pontifical Institutes and Works, establishes that the methods and means for action shall be determined by the Supreme Pontiff. All of these, convened at established times, shall exercise the supreme direction of the entire missionary endeavor under the authority of the Supreme Pontiff. This Dicastery shall have a permanent Advisory Group of experts, possessing proven knowledge or experience, whose task it shall be, among other things, to gather appropriate information concerning the condition of various regions, the mindset of different groups of people, and the methods of evangelization to be employed, and to propose scientifically sound conclusions for missionary work and cooperation. Religious institutes, regional organizations for missions, and lay organizations, especially international ones, shall be appropriately represented.

30. In order that the goals and effects of the missionary endeavor itself may be achieved, all missionary workers must have "And the multitude of believers had but one heart and one soul. Neither did any one say that aught of the things which he possessed was his own." (Acts 4:32). It is the duty of the bishops, as directors and centers of unity in diocesan aposto-



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late, to promote, regulate, and coordinate missionary activity, while nevertheless preserving and fostering the spontaneous initiative of those who participate in the work. All missionaries, even those who are exempt from religious vows, are subject to the same authority in the various works that constitute the exercise of the sacred apostulate. For better coordination, the bishop shall, as far as possible, establish a pastoral council in which clergy, religious, and lay people participate through selected delegates. Furthermore, he must ensure that the apostolic activity is not limited to already converted individuals, but that an adequate portion of both personnel and resources is dedicated to the evangelization of non-Christians.

31. Episcopal Conferences shall, through common deliberation, address more serious and urgent issues and problems, without neglecting local differences. To prevent the dissipation of insufficient personnel and resources, and to prevent the multiplication of projects without necessity, it is recommended that efforts be directed towards the common good.

11. Cf. Second Vatican Council, Decree on the Pastoral Office of Bishops in the Church, Christus Dominus, n. 35, 4: A.A. 8. 58 (1966) p. 691.

12. Cf. Second Vatican Council, Decree on the Pastoral Office of Bishops in the Church, Christus Dominus, nn. 36-38: A.A. 8. 58 (1966) pp. 692-693.

[*Latin ed. p. 982*]

Acta Apostolicae Sedis - Commentarium Officiale 982, ut omnes, cum virtutibus collatis, ad unum finem laborent, sicut, exempli gratia, seminaria, scholae superiores et technicae, centra pastoralia, catechetica, liturgica, necnon instrumenta communicationis socialis. Huiusmodi cooperatio, pro opportunitate, etiam inter diversas Conferentias Episcopales instituatur. 32. Expediet etiam coordinare activitates quae ab Institutis vel Associationibus Ecclesiasticis exercentur. Omnia haec, quicquid generis sint, in omnibus quae ipsam activitatem missionalem spectant, obsecundent Ordinario loci. Quare, multum proderit particulares ingredi conventiones, quibus relationes inter Ordinarium loci et Moderatorem Instituti regantur. Cum Instituto cuidam commissum fuerit territorium, Superiori Ecclesiastico et Instituto cordi erit omnia ad hunc finem dirigere, ut nova communitas christiana in Ecclesiam localem crescat, quae opportuno tempore a proprio Pastore cum suo clero regatur. Cessante territorii commissione, nova oritur condicio. Tunc Conferentiae Episcoporum et Instituta, communi consilio, statuant normas, quae relationes inter Ordinarios locorum et Instituta moderentur. 13 Sanctae Sedis autem erit principia generalia delineare, iuxta quae conventiones regionales vel etiam particulares ineantur. Quamquam Instituta parata erunt continuare opus inceptum, collaborando in ministerio ordinario curae animarum, tamen crescente clero locali, providendum erit ut Instituta, quantum eorum fini congruit, ipsi dioecesi fidelia maneant, opera specialia vel aliquam regionem in ea generose assumendo. 33. Instituta



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vero, quae in eodem territorio activitati missionali incumbunt, vias et modos inveniant oportet, quibus opera coordinentur. Quare summae utilitatis sunt Conferentiae Religiosorum et Uniones Religiosarum, in quibus omnia eiusdem nationis vel regionis Instituta partes habeant. Hae Conferentiae inquirant, quaenam communi conatu peragi possint, et arcta relatione cum Conferentiis Episcopalibus connectantur. 13 Cfr. Conc. Vat. II, Decr. de pastorali Episcoporum munere in Ecclesia, Christus Dominus, n. 35, 5-6 : A. A. S. 58 (1966) p. 692.

[*Latin ed. p. 983*]

The Second Vatican Ecumenical Council, 983. All of these matters should, with equal reason, be extended to the collaboration of missionary institutions in their own countries, so that common questions and projects may be resolved more easily and with less expense, such as the doctrinal formation of future missionaries, as well as courses for missionaries, relations with public authorities or with international and supranational bodies. 34. Since the proper and orderly exercise of missionary activity requires that evangelizers be scientifically prepared for their tasks, especially for dialogue with non-Christian religions and cultures, and be effectively assisted in their execution, it is desirable that all scientific institutions that cultivate missiology and other disciplines useful to missions, such as ethnology and linguistics, history and the science of religions, sociology, pastoral arts, and the like, collaborate fraternally and generously with each other in favor of the missions.

## CHAPTER VI ON COOPERATION

35. Since the entire Church is missionary, and the work of evangelization is the fundamental duty of the People of God, the Sacred Synod invites all to a profound inner renewal, so that, having a living awareness of their own responsibility in the spreading of the Gospel, they may take their part in the missionary work among the nations.

36. As members of the living Christ, incorporated and configured to Him through Baptism, as well as through Confirmation and the Eucharist, all the faithful are bound by their office to cooperate in the expansion and growth of His Body, so that it may be brought to its fullness.

1. Therefore, let all the children of the Church have a living awareness of their responsibility towards the world, foster a truly Catholic spirit within themselves, and devote their strength to the work of evangelization. However, let all know that their primary and most important duty for the spread of the faith is to live a deeply Christian life. For their fervor in the service



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of God, 1 Cf. Eph. 4, 13.

[*Latin ed. p. 984*]

The Acts of the Apostolic See – Official Commentary 984, and the renewed spirit of charity towards others, will bring a new spiritual impetus to the entire Church, 2 which will appear as a sign raised up among the nations, "a light unto the world" (Matthew 5:14) and "the salt of the earth" (Matthew 5:13). This witness of life will more easily achieve its effect if it is given together with other Christian groups, according to the norms of the Decree on Ecumenism. 3 From this renewed spirit, prayers and works of penance will be spontaneously offered to God, so that the work of the missionaries may be fruitful, and vocations for missionary work will arise, and resources that the missions need will be forthcoming. However, in order that all and each of the faithful may fully know the present condition of the Church in the world, and may hear the voice of the multitudes crying: "Help us," missionary information, even using modern instruments of social communication, must be provided in such a way that, feeling the activity of the missions, they may open their hearts to the immense and profound needs of people and be able to help them. Coordination of information and cooperation with national and international organizations are also necessary. 37. When the People of God lives in communities, especially diocesan and parish communities, and in these communities, in a certain way, becomes visible, it also pertains to these communities to testify to Christ before the Gentiles. The grace of renewal cannot grow in communities unless each space of charity extends to the ends of the earth, and has the same care for those who are far away as for its own members. Thus, the entire community prays, cooperates, and carries out activity among the nations through its members whom God chooses for this most excellent task. It will be beneficial, provided that the universal missionary work is not neglected, to maintain a connection with missionaries who have come from the community itself, or with a parish or diocese dedicated to missions, so that a visible communion between communities may be established, and mutual edification may be fostered. 38. All Bishops, as members of the College of Bishops, which succeeds the College of the Apostles, must not only act for a particular diocese, but for the whole world. 2 Cf. Isaiah 11:12. 3 Cf. Second Vatican Council, Decree on Ecumenism, Unitatis Redintegratio, n. 12: A. A. S. 57 (1965) p. 99. 1 Cf. Acts 16:9.

[*Latin ed. p. 985*]

The Second Vatican Council, consecrated to peace, has given the mandate to preach the Gospel to every creature, as Our Lord commanded in Matthew 28:19. This mandate, first and foremost, applies to Peter and to those under Peter. From this arises that communion and cooperation among the Churches, which is so necessary today for the work of



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evangelization. By virtue of this communion, each Church bears concern for all the others, opens itself to the needs of others, shares its resources mutually, so that the expansion of the Body of Christ may be the task of the entire College of Bishops.

Within his diocese, which he constitutes as one, the Bishop, by stirring up, promoting, and directing the missionary work, makes the missionary spirit and zeal of the People of God present and almost visible, so that the entire diocese becomes missionary. The Bishop will, in his people, especially among the sick and those burdened by sorrows, awaken souls that offer prayers and works of penance to God with an open heart for the evangelization of the world; he will gladly foster and encourage vocations of young men and clerics to missionary institutions, and he will readily accept, if God chooses some, those who are incorporated into the missionary activity of the Church; he will urge and assist diocesan congregations to assume their own part in missions; he will promote the works of missionary institutions among his faithful, but especially the Pontifical Missionary Works. For these Works must rightly be given the first place, since they are a means both of instilling in Catholics from childhood a truly universal and missionary sense, and of stimulating an effective collection of aid for the benefit of all missions, whatever their need.

As the need for workers in the Lord's vineyard grows daily, and diocesan priests also desire to have an ever greater share in the evangelization of the world, the Holy Synod hopes that Bishops, considering the most serious shortage of priests which hinders the evangelization of many regions, will send some of their best priests to the missions.

[*Latin ed. p. 986*]

The Acts of the Apostolic See – Official Commentary 986, propose that missionary works, duly prepared, be sent to dioceses lacking clergy, where, at least for a time, a missionary ministry may be exercised in the spirit of service. 8 In order that the missionary activity of Bishops may be exercised more effectively for the good of the entire Church, it is fitting that Episcopal Conferences manage matters pertaining to orderly cooperation within their own region. Within their Conferences, Bishops should deliberate concerning priests of the diocesan clergy to be devoted to the evangelization of the nations; concerning a fixed sum which each diocese is obligated to contribute annually, proportionate to its own revenues, for the work of missions; 9 concerning the methods and means for directing and organizing missions; concerning missionary institutes and seminaries for the diocesan clergy to assist in missions, and, if necessary, to establish them; concerning fostering closer bonds between such institutes and dioceses. It also pertains to Episcopal Conferences to establish and promote works whereby those who immigrate from mission lands for the sake of work and study may be received fraternally and assisted with appropriate pastoral



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care. For through them, the distant peoples become, as it were, neighbors, and ancient Christian communities are offered the best opportunity to converse with nations which have not yet heard the Gospel, and to show them the true face of Christ in genuine love and assistance. 10 39. Priests bear the person of Christ and are collaborators of the episcopal order, in the threefold sacred office which, by its very nature, pertains to the mission of the Church. 11 Therefore, they must understand that their lives are also consecrated to the service of the Missions. When, through their own ministry – which consists primarily in the Eucharist, which perfects the Church – they communicate with Christ the Head and lead others to this communion, they cannot but feel how much is still lacking for the fullness of the Body, and how much, therefore, must be done to ensure that it grows daily. 8 Cf. Pius XII, Fidei Donum, January 15, 1957: A.A.S. 49 (1957) pp. 245-246. 9 Second Vatican Council, Decree on the Pastoral Office of Bishops in the Church, Christus Dominus, n. 6: A.A.S. 58 (1966) pp. 675-676. 10 Cf. Pius XII, Fidei Donum, January 15, 1957: A.A.S. 49 (1957) p. 245. 11 Cf. Second Vatican Council, Dogmatic Constitution on the Church, Lumen Gentium, n. 28: A.A.S. 57 (1965) p. 34.

[*Latin ed. p. 987*]

The Second Vatican Council, Session II, Decree 987: Therefore, pastoral care shall be so arranged that it may benefit the spread of the Gospel among non-Christians. Priests, in their pastoral care, shall excite and maintain zeal for the evangelization of the world among the faithful, instructing them through catechesis and preaching about the Church's duty of proclaiming Christ to the Gentiles; they shall teach Christian families about the necessity and honor of fostering missionary vocations among their own children and daughters; and they shall foster missionary zeal in young people in schools and Catholic associations, so that from among them future heralds of the Gospel may arise. The faithful shall be taught to pray for missions and to seek alms for them, lest they be ashamed, as if they were beggars for Christ and for the salvation of souls. 12 Professors in seminaries and universities shall teach young men the true condition of the world and the Church, so that the necessity of the evangelization of non-Christians may appear to them and nourish their zeal. Furthermore, in teaching the disciplines of dogmatics, Scripture, morals, and history, they shall bring to light the missionary aspects contained therein, so that in this way a missionary awareness may be formed in future priests. 40. Religious institutes, both contemplative and active, have hitherto played and continue to play a very important part in the evangelization of the world. The Holy Synod gladly acknowledges their merits and gives thanks to God for the many services rendered for the glory of God and for the salvation of souls, and it encourages them to persevere indefatigably in the work begun, knowing that the virtue of charity, which they are bound to cultivate more perfectly



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by their vocation, impels and obliges them to a truly Catholic spirit and effort. 13 Institutes of contemplative life, through their prayers, works of penance, and trials, have the greatest importance in the conversion of souls, 14 for God is the one who, when asked, sends laborers into His harvest, opening the hearts of non-Christians to hear the Gospel and fructifying their hearts. 16 Therefore, these Institutes are asked to pray that the word of salvation may be brought to them in their homes.

12 Cf. Pius XI, Rerum Ecclesiae, February 28, 1926: A.A. 8. 28 (1926) p. 72.

13 Cf. Vatican Council II, Dogmatic Constitution on the Church, Lumen Gentium, n. 44: A.A. 8. 57 (1965) p. 50.

14 Cf. Matthew 9, 38.

15 Cf. Acts 16, 14.

16 Cf. 1 Corinthians 3, 7.

[*Latin ed. p. 988*]

Acts of the Apostolic See - Official Commentary: In 988 places, missions should be founded, as many have already done, so that there, adapting to the genuine religious traditions of the people, those living there may give a splendid testimony to the majesty and charity of God, as well as to union in Christ, among non-Christians. Institutes of active life, whether they strictly pursue a missionary purpose or not, should sincerely ask themselves before God whether their activity can be extended to the expansion of the Kingdom of God among the Gentiles; whether they can relinquish certain ministries so that their forces may be devoted to missions; whether they can begin activity in missions, adapting, if necessary, their Constitutions, always keeping in mind the mind of the Founder; whether their members will participate in missionary activity according to their abilities; whether their way of life is a testimony to the Gospel and adapted to the condition of the people. Moreover, as secular institutes grow in the Church day by day, inspired by the Holy Spirit, their works, under the authority of the Bishop, can be fruitful in missions in many ways, as a sign of complete dedication to the evangelization of the world.

41. The laity cooperate in the work of evangelization of the Church and, as witnesses and living instruments, participate in its salvific mission, especially if, called by God, they are taken up in this work by the Bishops. In lands already Christian, the laity cooperate in the work of evangelization, fostering knowledge and love for missions in themselves and in others, encouraging vocations in their own families, in Catholic associations, and in schools, offering assistance of every kind, so that the gift of faith, which they have received freely, may be given to others. In mission lands, however, the laity, whether natives or foreigners, teach in schools, manage temporal affairs, collaborate in parish and diocesan activities, establish and



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promote various forms of lay apostolate, so that the faithful of the new churches may first of all assume their own part in the life of the Church.

17 Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, nos. 33, 35: *A.A.S.* 8. 57 (1965) pp. 39, 40-41.

18 Cf. Pius XII, *Evangelii Praecones*, June 2, 1951: *A.A.S.* 8. 43 (1951) pp. 510-514; John XXIII, *Princeps Pastorum*, November 28, 1959: *A.A.S.* 8. 51 (1959) pp. 851-852.

[*Latin ed. p. 989*]

The Second Vatican Ecumenical Council, 989: Lay people should readily offer economic and social cooperation to peoples on the path of development; and this cooperation is all the more to be praised, the more it pertains to those institutions which touch upon the fundamental structures of social life, or which are ordered towards the formation of those who bear public responsibility. Those lay people are particularly worthy of praise who, in universities or scientific institutes, promote the knowledge of peoples and religions through their historical or scientific-religious investigations, assisting in the proclamation of the Gospel, and preparing for dialogue with non-Christians. Collaborating fraternally with other Christians, with non-Christians, especially with members of international organizations, they should always keep before their eyes that "the building of the earthly city is founded in Christ and directed towards Him." 19

To carry out all these duties, lay people require technical and spiritual preparation, which must be provided in institutions specifically designated for this purpose, so that their life may be a witness among non-Christians for Christ, according to the word of the Apostle: "Be all things to all men, that I may by all means save some. For the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them who are under the law; to them that are without law, as without law (though I am not without law, but live according to the law of Christ); to them that are weak, I became weak, that I might gain the weak; I am become all things to all men, that by all means I may save some." (1 Corinthians 9:20-22).

Conclusion 42. The Fathers of the Council, together with the Supreme Pontiff, deeply aware of the grave duty of spreading the Kingdom of God everywhere, warmly greet all proclaimers of the Gospel, especially those who suffer persecution for the name of Christ, made sharers in their sufferings. 20

With the same love that Christ showed towards men, they themselves are inflamed. Aware that God is the one who brings His Kingdom into being on earth, together with all the faithful, they pour forth prayers, that through intercession...

19 Cf. Vatican Council II, Dogmatic Constitution on the Church, Lumen



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Gentium, n. 46: A. A. S. 57 (1965) p. 52.

20 Cf. Pius XII, Evangelii Praecones, June 2, 1951: A. A. 8. 43 (1951) p. 527; John XXIII, Princeps Pastorum, November 28, 1959: A. A. S. 51 (1959) p. 864.

[*Latin ed. p. 990*]

990 Acta Apostolicae Sedis ~ Official Commentary concerning the Virgin Mary, Queen of the Apostles, that the nations may first be led to the recognition of the truth, and that the light of God, which shines in the face of Christ Jesus through the Holy Spirit, may illuminate all. 22 These matters and particulars which are contained in this Decree have pleased the Fathers of the Holy Council. And We, with the power given to Us by Christ, together with the Venerable Fathers, approve, decree, and establish them in the Holy Spirit, and We command that those things which have been so established by the Synod be promulgated for the glory of God. * In Rome, at St. Peter's, on the seventh day of December in the year 1965. I, PAUL, Bishop of the Catholic Church. The signatures of the Fathers follow, as on pages 941-946. 21 Cf. 1 Timothy 2, 4. 22 Cf. 2 Corinthians 4, 6. * Concerning the date of its promulgation, until the ninth day of June of the year 1966, as initially established, cf. the Apostolic Letter, *motu proprio*, dated June 10, 1966: A. A. S. LVIII (1966) pp. 465-466.

[*Latin ed. p. 991*]

The Second Vatican Ecumenical Council, 991, DECREE ON THE MINISTRY AND LIFE OF PRIESTS. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, TOGETHER WITH THE FATHERS OF THE HOLY COUNCIL, FOR PERPETUAL REMEMBRANCE. PROEMIUM.

1. This Holy Synod has repeatedly recalled to mind the excellence of the order of priests within the Church. However, since this order is assigned roles of the greatest importance in the renewal of the Church of Christ, and indeed increasingly difficult ones, it seemed useful to treat of priests more fully and profoundly; what is said here applies to all priests, especially those who minister to souls, with appropriate distinctions made regarding religious priests. For priests, through the sacred ordination and mission which they receive from bishops, are advanced to serve Christ the Teacher, the Priest, and the King, of whose ministry they participate, by which the Church is incessantly built up as the People of God, the Body of Christ, and the Temple of the Holy Spirit, here on earth. Therefore, that their ministry may be sustained more effectively in the light of frequently and profoundly changing pastoral and human circumstances, and that their lives may be provided for better, this Holy Synod declares and decrees the following.

## CHAPTER I: THE PRIESTHOOD IN THE MISSION OF THE CHURCH.



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2. The Lord Jesus, (( whom the Father sanctified and sent into the world )) (John 10:36), shares with the entire Body of His Church the unction of the Holy Spirit with which He was anointed: for in Him all the faithful are made holy and royal.

[*Latin ed. p. 992*]

Acta Apostolicae Sedis - Official Commentary 992: Priests are made, they offer spiritual sacrifices to God through Jesus Christ, and they proclaim the virtues of Him who called them from darkness into His wonderful light. Therefore, no member is excluded from having a part in the mission of the whole Body, but each one must sanctify Jesus in his heart, and bear witness to Jesus in the spirit of prophecy. Moreover, the Lord, among the faithful, in order that they might be united into one body, in which "all members do not have the same function" (Romans 12:4), instituted certain ministers, who, in association with the faithful, would receive the sacred power of the Order to offer sacrifice and to remit sins, and to publicly exercise the priestly office on behalf of men in the name of Christ. Thus, having sent the Apostles as He Himself was sent by the Father, Christ, through the Apostles, made their successors, the Bishops, participants in His consecration and mission, whose ministry, in a subordinate degree, is entrusted to the Presbyters, so that, constituted in the Order of the priesthood, they may be co-workers with the bishops in properly fulfilling the apostolic mission entrusted to them by Christ.

The office of the Presbyters, being joined to the episcopal order, shares in the authority with which Christ Himself builds, sanctifies, and governs His Body. Therefore, the priesthood of the Presbyters presupposes the sacraments of Christian initiation, but it is conferred through that very sacrament by which the Presbyters are marked with a special character by the unction of the Holy Spirit, and are thus configured to Christ the Priest, so that they may act in the person of Christ the Head.

[References to Church documents and liturgical texts follow, but are not translated here as they are not part of the core passage.]

[*Latin ed. p. 993*]

The Second Vatican Council, Vaticanum II, 993. When the Apostles fulfill their office, the grace is given to the priests by God, so that they may be ministers of Christ Jesus among the nations, fulfilling the sacred office of the Gospel, so that the offering of the nations may be received and sanctified in the Holy Spirit. For through the apostolic proclamation of the Gospel, the People of God is called and gathered together, so that all who belong to this People, having been sanctified by the Holy Spirit, offer themselves "I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service." (Rom. 12:1). Through the ministry of the priests, however, the



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spiritual sacrifice of the faithful is consummated in union with the Sacrifice of Christ, the one Mediator, which, through their hands, in the name of the whole Church, is offered in the unbloody Eucharist and sacramentally, until He Himself comes. This is the aim to which, and in which, the ministry of the priests tends. For their ministry, which begins with the evangelical proclamation, draws its power and efficacy from the Sacrifice of Christ, and it aims that "the whole redeemed community, that is, the congregation and society of the saints, may offer a universal sacrifice to God through the Great Priest, who also offered Himself in His Passion for us, that we might be the body of so great a Head." Therefore, the goal which the priests pursue in their ministry and life is to promote the glory of God the Father in Christ. This glory consists in the fact that men consciously, freely, and gratefully receive the work of God in Christ, and manifest it in their entire life. Thus, whether the priests devote themselves to prayer and adoration, or preach the word, or offer the Eucharistic Sacrifice and administer the other Sacraments, or exercise other ministries for the sake of others, they contribute both to increasing the glory of God and to promoting men in the divine life. All of these things, flowing from the Pasch of Christ, will be consummated in the glorious coming of the same Lord, when He will deliver the Kingdom to God and the Father.

12 13 1 4 15 3. The priests, taken from among men and constituted for men, in order that they may offer gifts and sacrifices for sins to God, converse with other men as with brothers. Thus, the Lord Jesus, the Son of God, a man sent by the Father to men, dwelt among us and willed to be assimilated to all men in all things, without sin.

16 17 1 2 13 14 15 16 17

Cfr. Rom. 15, 16.

Cfr. 1 Cor. 11, 26.

St. Augustine, De civitate Dei, 10, 6: PL 41, 284.

Cfr. 1 Cor. 15, 24.

Cfr. Hebr. 5, 1.

Cfr. Hebr. 2, 17; 4, 15.

64 - A. A. S.

[*Latin ed. p. 994*]

The acts of the Apostolic See – Official Commentary 994. The holy Apostles themselves imitated this, and the blessed Paul, the Apostle of the Gentiles, testifies, "separated for the Gospel of God" (Romans 1:1), having become all things to all men, that he might save all. 18 The presbyters of the New Testament, by their vocation and ordination, are in a certain way set apart within the bosom of the People of God, not to be separated from it, or from any human being, but so that they may be entirely consecrated to the work for which the Lord has chosen them. 19 They cannot be ministers of



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Christ unless they are witnesses and dispensers of a life other than that of the earth, but they cannot serve men if they remain alien to their lives and conditions. 20 Indeed, their ministry itself demands a special commitment not to conform to this world; 21 yet, at the same time, it requires that they live among men in this world, and that, like good shepherds, they know their sheep, and seek to bring in those that are not of this fold, that they too may hear the voice of Christ, and that there may be one flock and one shepherd. 22 In order to achieve this, they contribute greatly with the virtues that are rightly esteemed in human society, such as the goodness of heart, sincerity, strength of mind, constancy, diligent care for justice, and urbanity.

18 Cf. 1 Corinthians 9:19-23; cf. Acts 13:2. "Indeed, the pursuit of such religious and moral perfection is increasingly encouraged by external conditions in which the Church carries out its life; for it cannot remain immobile and indifferent to the vicissitudes of human affairs that surround it, which have a great influence on its activity, and which impose limits and conditions upon it. It is certainly true that the Church is not separated from human society, but is present in it, and therefore its children must be moved and guided by it, and must imbibe its civil culture, obey its laws, and adopt its customs. This relationship of the Church with human society constantly gives rise to difficult questions, which are now particularly pressing. (...) The Apostle of the Gentiles thus exhorted the Christians of his time: "Be not yoked together with unbelievers. For what participation hath light with darkness? Or what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?" (2 Corinthians 6:14-15). For this reason, those who are now educators and teachers in the Church must remind young people of the Catholic faith of the excellence of their condition and of the office that arises from it, to live in this world, but not according to the standards of this world, in accordance with this prayer that Christ Jesus made for his disciples: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." For they are not of the world, even as I am not of the world" (John 17:15-16). The Church makes this prayer its own.

19 20 Nevertheless, this distinction does not mean separation; nor does it indicate neglect, fear, or contempt. For when the Church distinguishes itself from the human race, it does not oppose it, but rather joins itself to it" (Paul VI, Encyclical Letter Ecclesiam Suam, August 6, 1964: A.A.S. 56 (1964) pp. 627 and 638). Cf. Romans 12:2. Cf. John 10:14-16. 21 22

[*Latin ed. p. 995*]

The Second Vatican Council, along with other things which the Apostle Paul commends, saying: "For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline:



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think on these things" (Philippians 4:8).

## CHAPTER II: THE MINISTRY OF PRIESTS

I. The duties of Priests

1. The people of God are first united by the word of the living God, which it is entirely fitting to seek from the mouths of priests. For no one can be saved who has not first believed; therefore, the priests, as co-workers with the bishops, have the primary duty of proclaiming the Gospel to all, so that, fulfilling the Lord's command: "Going therefore, teach ye all nations" (Matthew 28:19), they may constitute the people of God.

23. Cf. St. Polycarp, Epistle to the Philippians, VI, 1: "And let the presbyters be enough to show mercy, merciful to all, restoring those who wander, visiting all who are sick, not neglecting the widow or the orphan or the poor; but always concerned about what is good before God and men, abstaining from all anger, from favoritism, from unjust judgment, far removed from all avarice, not quickly believing against anyone, not being too severe in judgment, knowing that we are all debtors to sin": ed. F. X. Funk, The Fathers of the Church, I, p. 273.

1. Cf. 1 Peter 1:23; Acts 6:7; 12:24. "They preached the word of truth, and they begat churches": St. Augustine, Enarr. in Ps., 44, 23: PL 36, 508.

Cf. Malachi 2:7; 1 Timothy 4:11-13; 2 Timothy 4:5; Titus 1:9.

Cf. Matthew 16:16.

Cf. 2 Corinthians 11:7.

Concerning priests, as co-workers with the bishops, the following also apply, which are said of bishops: Cf. Ancient Church Statutes, c. 3 (ed. Ch. Munier, Paris 1960, p. 79); Decretum Gratiani, C. 6, D. 88 (ed. Friedberg, I, 307); Council of Trent, Session V, Decree 2, n. 9 (Council of Trent, Decrees, ed. Herder, Rome 1962, p. 645); Session XXIV, Decree on Reform, c. 4 (p. 739); Second Vatican Council, Dogmatic Constitution on the Church, Lumen Gentium, n. 25: A. A. S. 57 (1965) pp. 29-31.

2, 3, 4, 5. Cf. Constitutions of the Apostles, II, 26, 7: "(Priests) are doctors of divine knowledge, since the Lord himself commanded us, saying: 'Going, teach...'": ed. F. X. Funk, Didascalia and Constitutions of the Apostles, I, Paderborn 1905, p. 105.

— The Leonine Sacramentary and other sacramentaries up to the Roman Pontifical, Preface to the Ordination of Priests: "By this providence, O Lord, you have added to your Apostles, your sons, doctors of faith and companions, by whom they filled the whole world with second preachers (or: preachings)."

— Liber Ordinum Liturgiae Mozarabicae, Preface to the Ordination of a Priest: "Doctor of the people and governor of the subjects, let him hold



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firmly the Catholic faith."

[*Latin ed. p. 996*]

The Acts of the Apostolic See – Official Commentary 996, protect and increase [faith]. For the saving word awakens faith in the hearts of the unbelieving and nourishes it in the hearts of the faithful, by which the community of believers begins and grows, according to the Apostle: "Faith comes from hearing, and hearing from the word of Christ" (Romans 10:17). Therefore, the Presbyters are obligated to communicate the truth of the Gospel to them, in which they rejoice in the Lord. Whether, therefore, they, having good intercourse with the Gentiles, lead them to glorify God, or, openly proclaiming, they announce the mystery of Christ to those who do not believe, or whether they impart Christian instruction or explain the doctrine of the Church, or whether they seek to address the questions of their time under the light of Christ, it is always their duty to teach not their own wisdom, but the Word of God, and to earnestly invite all to conversion and to holiness. The priestly proclamation, which in the present circumstances of the world is often difficult, in order to better move the minds of the listeners, must not merely expose the Word of God in a general and abstract manner, but must apply the eternal truth of the Gospel to concrete circumstances of life. Thus, the ministry of the word is exercised in many forms, according to the diverse needs of the listeners and the charisms of the proclaimers. In regions or groups that are not Christian, people are led to faith and to the sacraments of salvation through the proclamation of the Gospel; but within the Christian community itself, especially for those who seem to understand or believe little, the proclamation of the word is required for the very ministry of the sacraments, since these are sacraments of faith, which are born from and nourished by the word; this is especially true for the Liturgy of the Word in the celebration of the Mass, "that all may be filled with faith, and that all may announce true salvation."

[*Latin ed. p. 997*]

The Second Vatican Council, in its ninety-ninth session, in which the announcement of the death and resurrection of the Lord are inseparable united, presents the response of the listening people and the very offering by which Christ confirmed the New Covenant in His Blood, to which offering the faithful, through vows and the reception of the Sacrament, participate.

5. God, who alone is Holy and the Sanctifier, willed to take men as His companions and helpers, who humbly serve the work of sanctification. Hence, priests are consecrated by God, through the ministry of the Bishop, so that, being made participants in the priesthood of Christ in a special way, they may act as ministers in the celebration of the Sacraments, representing Him who exercises His priestly office continually for us in



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the Liturgy through His Spirit.

6. Indeed, through Baptism, men are introduced into the People of God; through the Sacrament of Penance, sinners are reconciled with God and the Church; through the oil of the sick, the afflicted are comforted; and especially through the celebration of the Mass, the Sacrifice of Christ is offered sacramentally. In the administration of all the Sacraments, as the blessed Ignatius of Antioch testified in the early times of the Church, 13 priests are hierarchically united with the Bishop in various ways, and thus render him in some way present in each assembly of the faithful.

7. Furthermore, the other Sacraments, as well as all ecclesiastical ministries and works of the apostolate, are connected with the Holy Eucharist and are ordered towards it.

8. For in the Most Holy Eucharist, the entire spiritual good of the Church is contained, that is, Christ Himself, our Passover, the living bread who, through His Flesh vivified by the Holy Spirit, provides life to men, who are thus invited and drawn to Himself, offering themselves, their labors, and all created things together with Himself. Therefore, the Eucharist appears as the source and summit of the entire evangelization, while the catechumens are gradually introduced to participation in the Eucharist.

[*Latin ed. p. 998*]

The Acts of the Apostolic See, Commentarium Officiale, 998, and the faithful, already marked by the sacred sacraments of Baptism and Confirmation, are fully incorporated into the Body of Christ through the reception of the Eucharist. Therefore, the Eucharistic assembly is the center of the congregation of the faithful, over which the Priest presides. The Priests, therefore, teach the faithful to offer the divine Victim in the Sacrifice of the Mass to God the Father, and to make with it an offering of their own lives; they instruct them, in the spirit of Christ the Good Shepherd, to confess their sins with a contrite heart to the Church in the Sacrament of Penance, so that they may be converted to the Lord more and more each day, remembering His words: "Repent, for the kingdom of heaven is at hand" (Matthew 3:2). They also teach them to participate in the Sacred Liturgy in such a way that they may also attain sincere prayer in it; they guide them to cultivate the spirit of prayer more perfectly throughout their lives, for the graces and needs of each individual, and they encourage all to observe the duties of their own state of life, and to progress in the counsels of the Gospel, in a manner suitable to each. Thus, they instruct the faithful so that they may be able to sing hymns and spiritual songs to the Lord in their hearts, always giving thanks for all things in the name of our Lord Jesus Christ, to God and the Father. The praises and thanksgiving which the Priests offer during the celebration of the Eucharist, they extend throughout the day in the Divine Office, by which name they pray to God for the Church, for the entire people entrusted to them, indeed, for the whole world.



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The house of prayer in which the Most Holy Eucharist is celebrated and reserved, and in which the faithful are gathered, and in which the presence of the Son of God, our Savior, offered for us on the sacrificial altar, is venerated for the help and solace of the faithful, should be clean, suitable for prayer and sacred ceremonies. In it, Pastors and faithful are invited to respond with a grateful heart to the gift of Him who, through His humanity, continually infuses divine life into the members of His Body. The Priests should take care of the liturgical knowledge and art.

References:

17 Cf. Ephesians 5:19-20.

Cf. St. Jerome, Epistles, 114, 2: "...and the sacred chalices, and the sacred vestments, and all other things pertaining to the worship of the Lord's Passion... which, from the communion of the Body and Blood of the Lord, are to be venerated with the same majesty as His Body and Blood." PL 22, 934.

Second Vatican Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, nn. 122-127; A. A. S. 56 (1964) pp. 130-132.

"Moreover, they should not neglect to make a visit to the Most Holy Sacrament, in a noble and most honorable place, and to venerate it in the churches according to the liturgical laws, during the day, as a sign of a grateful heart, and a pledge of love, and a duty of due adoration": Pope Paul VI, Encyclical Letter Mysterium Fidei, September 3, 1965: A. A. S. 57 (1965) p. 771.

[*Latin ed. p. 999*]

The Second Vatican Council decrees that it ought to be rightly observed, so that, through its liturgical ministry, God, the Father and the Son and the Holy Spirit, may be more perfectly praised each day by the Christian communities to which it has been entrusted. 6. The Presbyters, exercising their part of the authority of Christ as Head and Shepherd, gather the family of God, as a brotherhood animated by one spirit, and through Christ, lead them in the Spirit to God the Father. 20. For the exercise of this ministry, as for the other duties of the Presbyters, spiritual power is conferred, which is given for the building up [of the Church]. In building up the Church, the Presbyters ought to behave with all outstanding humanity, following the example of the Lord. They ought to act towards them not according to the opinions of men, 22 but according to the demands of doctrine and of the Christian life, teaching them and admonishing them as beloved sons, 23 according to the words of the Apostle: "Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine" (2 Tim. 4:2). 24. Therefore, it pertains to the priests, as educators in the faith, to see to it, either through themselves or through others, that each individual faithful person may be led to cultivate their own proper vocation



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according to the Gospel, to sincere and active charity, and to that freedom with which Christ has freed us, 25 in the Holy Spirit. Ceremonies, even if beautiful, and associations, even if flourishing, are of little use if they are not ordered to lead people to attain Christian maturity. 26. To promote this, the Presbyters will help them so that they may be able to discern, in both great and small matters, what the will of God is. Christians, too, ought to be taught that they do not live only for themselves, but that each one, as he has received grace, should minister to others, 27 and thus fulfill all their duties in the Christian community. Although all are debtors, the Presbyters are nevertheless particularly...

[*Latin ed. p. 1000*]

1000 Acta Apostolicae Sedis - The official commentary states that those who are commended to him [the priest] have the poor and the less fortunate, with whom the Lord Himself showed that He associates, and to whom the work of the Messiah is given. 29 28 And these, with particular diligence, are to be evangelized, and furthermore, spouses and parents, for whom it is desirable that friendly gatherings be arranged, so that they may help each other mutually, so that they may live a Christian life more easily and more fully, which is often difficult. The priests must remember that all religious men and women are to be treated with special care, since they are an excellent part of the house of the Lord, and are worthy of special attention for their spiritual progress for the good of the whole Church. Above all, they must be concerned for the sick and the dying, visiting them and comforting them in the Lord. 30 The ministry of the pastor, however, is not limited to the individual care of the faithful, but also extends properly to the formation of a true Christian community. And this spirit of community must be cultivated, not only within the local church, but also throughout the universal Church. The local community must not only foster the care of its own faithful, but must also, imbued with a missionary zeal, prepare the way to Christ for all people. In particular, it has catechumens and neophytes entrusted to it, who are to be educated and guided gradually towards the knowledge and practice of the Christian life. However, no Christian community is built unless it has its root and its cornerstone in the celebration of the Most Holy Eucharist, from which, therefore, all education towards the spirit of community must begin. 31 This celebration must lead to various works of charity and mutual assistance, as well as to missionary action, and also to various forms of Christian witness. 28 Cf. Matthew 25:34-35. Cf. Luke 4:18. Other categories can be named, e.g., migrants, nomads, etc. Concerning these, see: Second Vatican Council, Decree on the Pastoral Office of Bishops in the Church, Christus Dominus. Cf. Didascalia, II, 59, 1-3: "But the teacher should order and urge the people to frequent the church and never to be absent, but always to come together and not to avoid the church, when they withdraw themselves, and to make themselves less a



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member of the Body of Christ... Therefore, do not you yourselves, when you are members of Christ, scatter yourselves from the church, since you do not agree; for having Christ as the head, according to His own promise present and communicating with you, do not you yourselves neglect nor alienate the Savior from His members, nor divide nor scatter His Body..." ed. F. X. Funk, I, p. 170; Paul VI, Address to those who attended the XIII Ordinary General Meeting of the Bishops, held in Rome during the week, September 6, 1963: A. A. S. 55 (1963) pp. 750ss. 2 9 30 31

[*Latin ed. p. 1001*]

1001 The Second Vatican Council. Furthermore, through charity, prayer, example, and works of penance, the Church community exercises a true maternal role in leading souls to Christ. For it constitutes an effective instrument by which the path to Christ and to His Church is shown or prepared for those who have not yet believed, and by which the faithful are also encouraged, nourished, and strengthened for the spiritual battle. In building up the community of Christians, Priests never serve any ideology or human faction, but, as heralds of the Gospel and pastors of the Church, they dedicate themselves to the spiritual growth of the Body of Christ.

II. The relationship of Priests to others.

7. All Priests, together with Bishops, participate in one and the same priesthood and ministry of Christ, so that this unity of consecration and mission requires their hierarchical communion with the Order of Bishops, which they often best manifest through the liturgical concelebration, and with whom they declare that they celebrate the Eucharistic Synaxis. Therefore, Bishops, because of the gift of the Holy Spirit which has been given to Priests in Holy Orders, have Priests as necessary helpers and advisors in the ministry and office of teaching, sanctifying, and shepherding the people of God. Indeed, from ancient times, liturgical documents proclaim that, when a Priest is ordained, the infusion of the spirit of grace and counsel is asked of God, "that he may help and govern the people with a pure heart."

References:

32 Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 28: *A.A.S.* 57 (1965) p. 35.

33 Cf. the aforementioned Constitution of the Apostles, XVIII: "Priests are ministers and servants of the Bishops": ed. Th. Schermann, *Die allgemeine Kirchenordnung*, I, Paderborn 1914, p. 26; A. Harnack, *Die Quellen der sog. apostolischen Kirchenordnung*, T. u. U., II, 5, p. 13, n. 18 et 19; Pseudo-Jerome, *De septem Ordinibus Ecclesiae*: "In the blessing, they are sharers in the mysteries with the Bishops," ed. A. W. Kalff, Würzburg 1937, p. 45; St. Isidore of Seville, *De Ecclesiasticis Officiis*, II, c. VII: "For they preside over the Church of Christ, and are sharers with the Bishops in the preparation of the divine Body and Blood, and also in teaching the people,



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and in the office of preaching": PL 83, 787.

34 Cf. *Didascalia*, II, 28, 4: ed. F. X. Funk, p. 108; *Constitutiones Apostolorum*, II, 28, 4; II, 34, 3: ibid., 109 et 117.

35 Ibid., VIII, 16, 4: ed. F. X. Funk, I, p. 523; cf. *Epitome Const. Apost.*, VI: ibid., II, p. 80, 3-4; *Testamentum Domini*: "Give him the spirit of grace, counsel, and fortitude, the spirit of the priesthood... to help and govern your people."

[*Latin ed. p. 1002*]

1002 Acta Apostolicae Sedis - Commentarium Officiale. While in the wilderness of Moses, the spirit was poured out upon the seventy elders, "by whom He, using these helpers, easily governed the countless multitudes of the people." Therefore, because of this communion in the same priesthood and ministry, bishops should regard their priests as brothers and friends, and the good, both material and especially spiritual, of these priests should be dear to them. Indeed, the grave burden of the sanctity of their priesthood rests upon them: therefore, they should exercise the greatest care in the continuous formation of their presbyterate. They should listen to them readily, indeed, consult with them and converse with them about those things which pertain to the needs of the pastoral work and to the good of the diocese. In order that this may be brought to effect, there should be, adapted to the present circumstances and needs, "a gathering or assembly, in the work, in fear, in a pure heart": cf. I. B. Rahmani, Traditiones Litterariae, Moguntiae 1899, p. 69. Also, in Traditiones Apostolicae: ed. B. Botte, La Tradition Apostolique de Saint Hippolyte, Münster i. W. 1963, p. 20. Cf. Numbers 11:16-25. The Roman Pontifical, De Ordinatione Presbyterorum, Preface; these words are already found in the Leonine Sacramentary, the Gelasian Sacramentary, and the Gregorian Sacramentary. Similar passages are found in the Eastern Liturgies: cf. Traditiones Apostolicae: "...regard this your servant and pour out the spirit of grace and counsel upon your priests, that they may help and govern your people in a pure heart, just as you looked upon the people of your election and commanded Moses to ordain priests whom you filled with your spirit which you gave to your servant." cf. the ancient Latin version of Verona, ed. B. Botte, La Tradition Apostolique de S. Hippolyte. Essai de reconstruction, Münster i. W. 1963, p. 20; Apostolic Constitution VIII, 16, 4: ed. F. X. Funk, I, p. 522, 16-17; Epitome Constitutionum Apostolicarum VI: ed. F. X. Funk, II, p. 80, 5-7; Testamentum Domini: trad. I. B. Rahmani, Moguntiae 1899, p. 69; Euchologion Serapionis, XXVII: ed. F. X. Funk, Didascalia et Constitutiones, II, p. 190, lines 1-7; Ritus Ordinationis in the Maronite rite: trad. H. Denzinger, Ritus Orientalium, II, Würzburg 1863, p. 161. Among the Fathers, Theodorus of Mopsuestia may be cited. In 1 Timothy 3:8: ed. Swete, II, pp. 119-121; Theodoretus, Quaestiones in Numeros, XVIII: PG 80, 369A-372B. Cf. Second Vatican Council, Dogmatic Constitution on the Church, Lumen



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Gentium, n. 28: A. A. S. 57 (1965) p. 35. Cf. John XXIII, Encyclical Letter Sacerdotii Nostri primordia, August 1, 1959: A. A. S. 51 (1959) p. 576; St. Pius X, Exhortation Ad Clerum Haerent animo, August 4, 1908: S. Pii X Acta, vol. IV (1908) pp. 237 ss. Cf. Second Vatican Council, Decree on the Pastoral Office of Bishops in the Church, Christus Dominus, nn. 15 and 16: A. A. S. 58 (1966) pp. 679-681. In canon law, there is already the Cathedral Chapter, as a "senate and council" of the bishop (C.I.C., c. 391), or, if that is lacking, a group of diocesan consultants (cf. C.I.C., cc. 423-428). However, it is desirable that such institutions be recognized in such a way that better provision may be made for the present circumstances and needs. As is evident, such a group of presbyters...

[*Latin ed. p. 1003*]

The Second Vatican Council, in its decree number 42, states that a presbyterate, consisting of one hundred and three priests, representing the clergy, can effectively assist the Bishop in the governance of the diocese. The priests, mindful of the fullness of the Sacrament of Holy Orders which the Bishops possess, should revere the authority of Christ, the supreme Pastor. Therefore, they should adhere to their Bishop with sincere charity and obedience.

This priestly obedience, infused with a spirit of cooperation, is founded on the very participation in the episcopal ministry which is conferred upon the priests through the Sacrament of Holy Orders and canonical mission.

The unity of the priests with the Bishops is especially required in these modern times, because, for various reasons, apostolic endeavors must not only take on many forms, but also often extend beyond the limits of a single parish or diocese. Therefore, no priest can adequately fulfill his mission alone, but only through the united efforts of other priests, under the guidance of those who lead the Church.

8. The priests, constituted in the order of the presbyterate through ordination, are all intimately bound together by a sacramental fraternity; especially within the diocese to which they are assigned, they form a single presbyterate under their own Bishop. Although they may be engaged in diverse offices, they nevertheless perform a single priestly ministry for the people. This is distinct from the pastoral council, as mentioned in the Second Vatican Council, in the decree *Christus Dominus*, concerning the pastoral office of Bishops in the Church, October 28, 1965, number 27, which includes lay people and which is concerned only with matters pertaining to pastoral works. Regarding the priests as advisors to the Bishops, see *Didascalia*, II, 28, 4: ed. F. X. Funk, I, p. 108; *Instructio*, II, 28, 4: ed. F. X. Funk, I, p. 109; St. Ignatius M., *Magn.*, 6, 1: ed. F. X. Funk, p. 194; *Tractatus*, 3, 1: ed. F. X. Funk, p. 204; *Origen*, *Contra Celsum*, III, 30: The priests are advisors, or *sugnetai*: PG 11, 957 D - 960 A.

42 St. Ignatius M., *Magn.*, 6, 1: "I urge you to strive to do all things



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in harmony with God, with the Bishop presiding in the place of God, and with the priests in the place of the apostolic senate, and with the deacons, to whom the most delightful ministry of Jesus Christ has been entrusted, who was with the Father before the ages and appeared in the end": ed. F. X. Funk, p. 195; St. Ignatius M., *Tractatus*, 3, 1: "Let all alike revere the deacons as Jesus Christ, just as they revere the Bishop, who is the type of the Father, and the priests as the senate of God and the council of the apostles. Without these, the Church is not called": ibid., p. 204; St. Jerome, *In Isaiam*, II, 3: PL 24, 61 D: "And we have in the Church our senate, a gathering of priests." Cf. Paul VI, Address to the members of the Roman Curia and those praying for the fortieth anniversary in the Sistine Chapel, March 1, 1965: *AAS* 8. 57 (1965) p. 326. Cf. *Instructio*, VIII, 47, 39: "The priests... should do nothing without the consent of the Bishop; for it is to him that the people of God have been entrusted, and from him an account of their souls will be demanded": ed. F. X. Funk, p. 577.

43

44

[*Latin ed. p. 1004*]

Acts of the Apostolic See - Official Commentary 1004: All priests are sent forth to cooperate, whether they exercise a parish or super-parish ministry, or dedicate themselves to the investigation or transmission of knowledge, or even labor with their hands, participating in the lot of the workers, provided that it seems advisable to the competent authority, or whether they fulfill other apostolic works or those ordered to the apostolate. All strive for one thing, namely, the edification of the Body of Christ, which, especially in our times, requires numerous services and new accommodations. Therefore, it is of great importance that all priests, whether diocesan or religious, help each other, so that they may always be cooperators of the truth. Therefore, each one, together with the other members of this presbyterate, is joined by special bonds of apostolic charity, ministry, and fraternity: which has already been signified liturgically from ancient times, when priests present, along with the ordaining bishop, are invited to lay hands upon the newly elected, and when they concelebrate the Holy Eucharist with one heart. Therefore, each priest unites with his brothers by a bond of charity, prayer, and all kinds of cooperation, and thus is manifested that unity with which Christ willed that His own should be made one, that the world may know that the Son has been sent by the Father. 45 46 Therefore, those of more advanced age should truly receive the younger ones as brothers, and should help them especially in the beginnings and burdens of the ministry, and should also try to understand their minds, even if they are different from their own, and should pursue their endeavors with benevolence. The young, likewise, should respect the age and experience of the elders, and should confer with them on matters concerning the care



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of souls, and should gladly cooperate with them. Guided by a fraternal spirit, priests should not forget hospitality, should cultivate kindness and the communion of goods, especially being concerned for those who are sick, afflicted, overburdened with labors, solitary, exiles from their homeland, as well as those who suffer persecution. They should also gladly and joyfully come together to relax, remembering the words with which the Lord Himself invited the Apostles who were weary: "And he said to them." (Mark 6:31). Furthermore, that priests may foster mutual aid in cultivating spiritual and intellectual life.

[*Latin ed. p. 1005*]

The Second Vatican Council determines that, so that one hundred and five men may more suitably cooperate in the ministry and be rescued from the dangers of solitude, some form of communal life or fellowship should be fostered among them, which, according to diverse personal or pastoral needs, may take various forms, namely, cohabitation, where possible, or a common table, or at least frequent and regular gatherings. Associations which, with statutes approved by the competent ecclesiastical authority, promote the sanctity of priests in the exercise of their ministry through a suitable and properly approved way of life and through fraternal assistance, and which intend to serve the entire Order of Presbyters, are also to be held in high regard and diligently promoted. Finally, by reason of this same communion in the priesthood, priests are especially obligated towards those who are experiencing some difficulties; to whom they should offer timely help, even if it requires discreet admonition. And those who have failed in some respect should always be followed with fraternal charity and a generous spirit, and prayers should be offered to God for them, and they should be continually made to feel that they are truly brothers and friends.

9. The priests of the New Testament, although by reason of the Sacrament of Holy Orders they exercise the most excellent and necessary office of father and teacher in the People of God, and for the People of God, are nevertheless, together with all the faithful, disciples of the Lord, having become participants in the grace of His Kingdom. For, having been regenerated in the font of baptism, priests are brothers among brothers, as members of the one and same Body of Christ, whose building is required of all. Therefore, priests ought to lead in such a way that they seek not their own things, but the things of Jesus Christ, and cooperate with the lay faithful and live among them as an example of the Master, who among men « Even as the Son of man is not come to be ministered unto, but to minister and to give his life a redemption for many » (Matthew 20:28). Priests should sincerely esteem the dignity of the laity.

"It is necessary, therefore, that since we desire to be pastors, fathers, and teachers of men, we act as their brothers" (Paul VI, Encyclical Letter



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*Ecclesiam Suam*, August 6, 1964: A.A. 8. 56 (1964) p. 647). Cf. 1 Thessalonians 2:12; Colossians 1:13. Cf. Matthew 23:8. "Furthermore, neither should the bishop exalt himself above deacons or priests, nor should priests exalt themselves above the people; for from each group there exists a composition" (Apost. Const., VIII, 1, 20: ed. F. X. Funk, I, p. 467). Cf. Philippians 2:21.

[*Latin ed. p. 1006*]

That the laity may recognize and promote their own proper role in the mission of the Church. They should also diligently uphold the just freedom that belongs to all in the earthly city. They should readily listen to the laity, fraternally considering their desires, and recognizing their experience and competence in various fields of human action, so that together with them they may discern the signs of the times. Recognizing that the gifts of the laity are manifold, both humble and exalted, they should approve of them when they are manifested with a sense of faith, acknowledge them with joy, and cherish them with diligence. Among the many gifts of God that abound in the faithful, some are deserving of particular care, by which many are drawn to a higher spiritual life. Moreover, with confidence, they should entrust the laity with duties in the service of the Church, leaving them freedom and space for action, indeed, they should encourage them to undertake even their own initiatives opportunely.

The priests, placed among the laity, are there to lead all to the unity of charity, "loving one another with the charity of brotherhood," and "giving honor to one another" (Romans 12:10). Therefore, it is their duty to harmonize diverse minds so that no one feels like an outsider in the community of the faithful. The pastors, under whose care the common good lies, are defenders and, at the same time, staunch upholders of the truth, lest the faithful be carried about by every wind of doctrine. They should commit themselves with particular concern to those who have perhaps wavered from the practice of the Sacraments, or even from the faith itself, and whom, as good pastors, they should not fail to approach.

Paying attention to the prescriptions concerning ecumenism, they should not forget those brothers and sisters who do not enjoy full communion with us. Finally, they will have those entrusted to them who do not acknowledge Christ as their Savior. The faithful, for their part, should be aware that they are obligated to their priests, and therefore, following them with filial love, they should regard them as their pastors and fathers; also, sharing in their concerns, they should assist their priests with prayer and action as much as possible, so that these may be able to overcome difficulties more effectively and fulfill their duties more



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fruitfully.

[*Latin ed. p. 1007*]

The Second Vatican Council, Decree III, paragraph 10: The spiritual gift which the Presbyters received at ordination does not prepare them for a limited and restricted mission, but for the most ample and universal mission of salvation ("unto the uttermost parts of the earth" – Acts 1:8), for every priestly ministry participates in the very universal amplitude of the mission entrusted by Christ to the Apostles. The priesthood of Christ, of which the Presbyters have truly become participants, is necessarily directed to all peoples and to all times, and is not restricted by any limits of blood, nation, or age, as was already foreshadowed in a mysterious way in the figure of Melchisedech. Therefore, the Presbyters of all churches should have at heart the concern for all. Consequently, the Presbyters of those dioceses which are enriched with a greater number of vocations should readily offer themselves, with the permission or encouragement of their own Ordinary, to exercise their ministry in regions, missions, or works where there is a shortage of clergy.

59. Furthermore, the norms concerning incardination and excardination should be revised so that, while this institution remains firm, it may better respond to the pastoral needs of today. Where the demands of the apostolate require it, it should be made easier not only to distribute suitable Presbyters, but also to establish special pastoral works for different social groups which are to be carried out in a particular region, nation, or part of the world. For this purpose, certain international seminaries, particular dioceses, or personal prelatures, and other similar institutions can be usefully established, in which Presbyters can be added or incardinated, in accordance with the norms established for each project and always respecting the rights of the local Ordinaries, for the good of the entire Church.

However, in order that Presbyters may not be sent individually to a new region, especially if they do not yet know its language and customs well, they should, as far as possible, be sent in groups of at least two or three, following the example of Christ and his disciples, so that they may be mutually helpful to one another. It is also important to pay careful attention to their spiritual life, as well as to their mental and physical health; and, as far as possible, places and working conditions should be prepared for them, taking into account their individual personal circumstances. It is highly desirable that those who are seeking a new nation should take care to learn not only the language of that place, but also its particular character.

[*Latin ed. p. 1008*]

1008 Acta Apostolicae Sedis - Official Commentary: With the greatest care, they should consider the psychological and social aspects of that people to whom they wish to serve with humility, communicating with them



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so perfectly that they may follow the example of Paul the Apostle, who could say of himself: "For though I be free from all men, I have made myself the servant of all, that I may gain the more. And unto the Jews I am become as a Jew, that I may gain the Jews..." (1 Corinthians 9, 19-20).

61 11. The Pastor and Bishop of our souls has constituted his Church in such a way that the people whom he has chosen and acquired with his blood must always and until the end of the ages have priests, so that the Christians may never be like sheep without a shepherd. Recognizing this will of Christ, the Apostles, prompted by the Holy Spirit, considered it their duty to choose ministers "who are fit to teach others" (2 Timothy 2, 2). This office certainly belongs to the very essence of the priestly mission, in which the priest participates in the concern for the entire Church, so that there may never be a lack of workers in the People of God here on earth. For "the ship's master and those who steer it are for a common cause," therefore, the entire Christian people should be taught that it is their duty to cooperate in various ways, through constant prayer and also through other means available to them, so that the Church may always have priests who are necessary to fulfill their divine mission.

First, therefore, it should be of the utmost concern to priests to present the excellence and necessity of the priesthood before the eyes of the faithful, through the ministry of the word and through the testimony of their own lives, openly manifesting the spirit of service and true Paschal joy. And those, whether young or more mature, whom they have prudently judged to be suitable for such a ministry, they should assist with all diligence and without sparing any cares or inconveniences, so that they may properly prepare themselves and, therefore, at the appropriate time, with their external and internal freedom fully preserved, may be called by the Bishops. To this end, diligent and prudent spiritual guidance is of the greatest benefit. Parents and teachers, and all to whom the education of children and young people in any way pertains, should instruct them in such a way that, knowing the Lord's concern for his flock and considering the needs of the Church, they may be prepared to generously respond to the Lord's call, as the prophet said: "And I heard the voice of the Lord, saying." (Isaiah 6, 8).

[*Latin ed. p. 1009*]

The Second Vatican Council, convened in the year 1009, is something to be eagerly awaited, as if some extraordinary event were about to be brought to the ears of future priests. Rather, it should be understood and judged by the signs, by which the will of God is daily made known to prudent Christians; these signs must be carefully considered by the priests. Therefore, they are strongly encouraged to participate in vocation programs, whether diocesan or national. In preaching, in catechesis, and in periodicals, it must be clearly declared the needs of the Church, both local and universal, and the importance of the priestly ministry must be presented in a vivid light,



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for in it are combined such great burdens with such great joys, and in it, especially, as the Fathers teach, the greatest testimony of love for Christ can be given.

## CHAPTER III: THE LIFE OF PRIESTS

I. The Call to Perfection for Priests

12. Through the Sacrament of Holy Orders, priests are configured to Christ the Priest, to be ministers of the Head, for the building up and edification of the whole Body, which is the Church, as co-workers with the episcopal order. Indeed, through the consecration of baptism, as all the faithful, they have received the sign and the gift of such a vocation and grace that, even in human weakness, they may and must strive for perfection, according to the words of the Lord: "Be you therefore perfect, as also your heavenly Father is perfect" (Matthew 5:48). Priests, in particular, are bound to acquire this perfection, since they, in the Order of

[*Latin ed. p. 1010*]

Thus, becoming living instruments of the Eternal Priest, Christ, they are made capable of pursuing the admirable work of His, which, with supernatural efficacy, has reconciled all men, so that they may be able to persevere in it through trials. Since, therefore, every priest, in his own way, represents the person of Christ, he is also endowed with a particular grace, so that, serving the people entrusted to him and the entire People of God, he may more aptly pursue the perfection of Him whose members he sustains, and that he may temper the weakness of the flesh with the holiness of Him who was made our High Priest, "holy, innocent, undefiled, separated from sinners" (Hebrews 7:26).

2. Christ, whom the Father sanctified, or consecrated, and sent into the world, "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people, a peculiar people, zealous of good works" (Titus 2:14), and thus, through suffering, He passed from death to glory; similarly, the Presbyters, consecrated by the unction of the Holy Spirit and sent by Christ, mortify the works of the flesh in themselves and devote themselves entirely to the service of men, and thus, through the holiness with which they are endowed in Christ, they are able to progress towards perfect manhood.

3. 4. 5. 6. Therefore, exercising the ministry of the Spirit and of justice, provided they are teachable by the Spirit of Christ who vivifies and guides them, they strengthen themselves in the life of the spirit. For, through the very daily sacred actions, and also through their entire ministry, which they exercise in communion with the Bishop and the Presbyters, they are themselves ordered towards the perfection of life. The holiness of the Presbyters contributes greatly to the fruitful fulfillment of their own



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ministry: for although the grace of God can also accomplish the work of salvation through unworthy ministers, nevertheless, God, according to the ordinary law, prefers to manifest His wonders through those who, made more docile to the impulse and guidance of the Holy Spirit, because of their intimate union with Christ and their sanctity of life, can say with the Apostle: "And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me and delivered himself for me" (Galatians 2:20). Therefore, this Holy Synod, in order to achieve its pastoral aims of the internal renewal of the Church, the spread of the Gospel throughout the world, and also the dialogue with the modern world, earnestly exhorts...

[*Latin ed. p. 1011*]

The Second Vatican Council 1011 exhorts all priests that, by employing suitable means recommended by the Church, 7 they may strive always for greater holiness, so that they may become each day more fitting instruments in the service of the whole People of God. 13. Priests, by the very nature of their office, follow holiness by sincerely and diligently exercising their duties in the Spirit of Christ. As ministers of the Word of God, they read and hear the Word of God daily, which they are to teach to others; and if they also strive to receive it into themselves, they will become better and better disciples of the Lord, according to the words of the Apostle Paul to Timothy: "Meditate upon these things, be wholly in these things: that thy profiting may be manifest to all." Attend to yourself and to the doctrine: be diligent in them. For in doing this, you will both save yourself and those who hear you (1 Tim. 4, 15-16). Seeking how they may more fittingly present to others what they have contemplated, they will more deeply investigate the ((unsearchable riches of Christ)) (Eph. 3, 8) 9 and the manifold wisdom of God. Having before their eyes the Lord who opens hearts to come, 11 10 and the sublimity which is not from themselves but from the power of God, they will be more intimately united with Christ the Teacher in the very act of delivering the Word, and will be led by His Spirit. Thus, communicating with Christ, they participate in the charity of God, the mystery of which, hidden from ages past, 12 has been revealed in Christ. As ministers of the Sacraments, especially in the Sacrifice of the Mass, priests particularly represent Christ, who offered Himself as a victim for the sanctification of men; therefore, they are exhorted to imitate what they handle, so that, while celebrating the mystery of the Lord's death, they may strive to mortify their own members from vices and concupiscences. 13 In the Mystery of the Sacrifice of the Eucharist, in which priests fulfill their principal office, 7

Cfr. inter alia: St. Pius X, Exhortation to the Clergy, Haerent animo, August 4, 1908: St. Pius X Acta, vol IV (1908) pp. 237 ss. Pius XI, Encyclical Letter Ad catholici sacerdotii, December 20, 1935: A. A. S. 28 (1936) pp. 5



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ss. Pius XII, Apostolic Exhortation Menti Nostrae, September 23, 1950: A. A. S. 42 (1950) pp. 657 ss. John XXIII, Encyclical Letter Sacerdotii Nostri primordia, August 1, 1959: A. A. S. 51 (1959) pp. 545 ss. Cfr. St. Thomas, Summa Theol., q. 188, a. 7. Cfr. Eph. 3, 9-10. Cfr. Act. 16, 14. Cfr. 2 Cor. 4, 7. Cfr. Eph. 3, 9. Cfr. Roman Pontificale, De Ordinatione Presbyterorum.

8 9 10 11 1 2 18

[*Latin ed. p. 1012*]

1012 Acta Apostolicae Sedis - Commentarium Officiale 14. The work of our redemption is continually carried out, and therefore its daily celebration is strongly recommended, which, even if the presence of the faithful cannot be had, is an act of Christ and the Church. Thus, while the priests unite themselves with the action of Christ the Priest, they offer themselves entirely to God daily, and, being nourished by the Body of Christ, they participate from the heart in the charity of Him who gives Himself as food to the faithful. Similarly, in administering the Sacraments, they are united with Christ with intention and charity; which they accomplish especially when performing the office of the Sacrament of Penance, always and completely prepared to fulfill this duty whenever reasonably requested by the faithful. In reciting the Divine Office, they give voice to the Church, which perseveres in prayer, in the name of all mankind, together with Christ, who "liveth for ever to make intercession for us" (Hebrews 7:25). As rulers and pastors of the People of God, they are incited by the charity of the Good Shepherd to give their lives for their sheep, also being prepared for the ultimate sacrifice, following the example of priests who, even in these times, have not refused to lay down their lives; educated in the faith, and themselves having "confidence to enter into the holiest by the blood of Jesus" (Hebrews 10:19), they approach God "Let us draw near with a true heart, in fulness of faith, having our hearts sprinkled from an evil conscience and our bodies washed with clean water." (Hebrews 10:22); they raise up firm hope for their faithful, so that they may be able to console those who are in every distress, through exhortation by which God Himself exhorts them; the leaders of communities cultivate their own asceticism as pastors of souls, renouncing their own comforts, not seeking what is useful to themselves, but what is for the many, always progressing further in the work of pastoral ministry to perfectly fulfill it, and, where necessary, to...

15 16 17 18 19. Cf. Missale Romanum, oratio super oblata dominicae IX post Pentecosten. "For every Mass, even if celebrated privately by a priest, is nevertheless not private, but an an act of Christ and the Church; and the Church, in the sacrifice which she offers, learns to offer herself as a universal sacrifice, and applies the one and infinite redemptive power of the Sacrifice of the Cross to the whole world for salvation. Every Mass which is celebrated is offered, not for the salvation of some only, but for the salvation of the whole world..." Therefore, we earnestly commend to priests, who are



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especially our joy and our crown in the Lord, that they... celebrate Mass daily with dignity and devotion (Paulus VI, Litterae Encyclicae Mysterium Fidei, September 3, 1965: A. A. S. 57 (1965) pp. 761-762). Cf. Concilium Vaticanum Secundum, Constitutiones, Sacrosanctum Concilium, nn. 26 et 27: A. A. S. 56 (1964) p. 107. 15 16 17 18 19. Cf. John 10:11. Cf. 2 Corinthians 1:7. Cf. 2 Corinthians 1:4. Cf. 1 Corinthians 10:33.

[*Latin ed. p. 1013*]

The Second Vatican Council, eager to explore new pastoral avenues, guided by the Spirit of love, which breathes wherever it wills. Today, in this world, where so many duties demand the attention of men, and where such a diversity of problems trouble them, which often require swift solutions, those who are scattered in various directions are frequently in a state of distress. Priests, burdened by the many obligations of their ministry and often distracted, may with anxiety seek how they can harmonize their inner life with the demands of external action. This unity of life cannot be achieved merely through the external order of works of ministry, nor solely through the practice of pious exercises, although these contribute to its fostering. Rather, priests can achieve it by following the example of Christ the Lord in fulfilling their ministry, whose food it was to do the will of Him who sent Him, that He might accomplish His work. Indeed, Christ, in order to continually fulfill the will of the Father in the world through the Church, acts through His ministers, and therefore He remains the principle and source of their unity of life. Therefore, priests follow the unity of their life by uniting themselves to Christ in the recognition of the Father's will and in the offering of themselves for the flock entrusted to them. Thus, by acting as good shepherds, they will find in the very exercise of pastoral charity a bond of priestly perfection, which restores their life and action to unity. This pastoral charity, in fact, flows most abundantly from the Eucharistic Sacrifice, which is therefore the center and root of the entire life of the priest, so that what is done on the sacrificial altar, the priestly soul strives to reflect within itself. This, however, cannot be attained unless the priests themselves penetrate ever more deeply into the mystery of Christ through prayer. In order that they may also concretely verify the unity of their life, they should consider all their undertakings, discerning what the will of God is, which is, namely, the conformity of undertakings with the norms of the evangelical mission of the Church. Fidelity to Christ cannot be separated from fidelity to their own Church. Therefore, pastoral charity demands that priests, lest they be scattered, remain in the bond of communion with their Bishops and with other priests.

[*Latin ed. p. 1014*]

1014 Acta Apostolicae Sedis - Official Commentary: The gift of laboring



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perpetually is given to brothers. By acting in this manner, Priests will find the unity of their own lives in the very unity of the Church's mission, and thus will be united with their Lord, and through Him with the Father, in the Holy Spirit, so that they may be filled with consolation and abound in joy. 26 February. Particular spiritual requirements in the life of a Priest. 15. Among the virtues most required for the ministry of Priests, that disposition of mind must be mentioned by which they are always ready to seek not their own will, but the will of Him who sent them. For the divine work to which they are taken by the Holy Spirit surpasses all human powers and human wisdom; for "God hath chosen the weak things of the world, that He may confound the mighty" (1 Corinthians 1:27). Therefore, conscious of his own weakness, the true minister of Christ labors in humility, seeking to know what is pleasing to God, and, as if bound by the Spirit, is led by His will in all things, who wills that all men should be saved; and he can manifest and fulfill this will in daily matters, by humbly serving all those who are entrusted to him by God, in the exercise of his ministry and in the many events of his life. 27 28 29 30 The priestly ministry, since it is the ministry of the Church itself, can only be fulfilled in communion with the entire body in a hierarchical manner. Therefore, pastoral charity urges Priests to dedicate themselves to the will of God and of their brothers, acting in this communion, by obedience and service; to receive and carry out with faith what is prescribed or recommended by the Supreme Pontiff, by their own Bishop, and by other superiors; and to devote themselves freely and generously to any task, even the most humble and insignificant, that is entrusted to them. In this way, they maintain and strengthen the necessary unity with their brothers in ministry, and especially with those whom the Lord has established as visible rulers of His Church, and they work for the edification of the Body of Christ, which "grows through every bond of administration." This obedience, which leads to the more mature freedom of sons, 31 32 2 6 2 7 2 8 2 9 3 0 3 1 32 Cf. 2 Corinthians 7:4. Cf. John 4:34; 5:30; 6:38. Cf. Acts 13:2. Cf. Ephesians 5:10. Cf. Acts 20:22. Cf. 2 Corinthians 12:15. Cf. Ephesians 4:11-16.

[*Latin ed. p. 1015*]

The Second Vatican Council, in its deliberations, recognizes that, by its very nature, the priesthood requires that, while diligently fulfilling its duties, moved by charity, priests prudently seek out new ways to promote the greater good of the Church, confidently present their endeavors, and earnestly explain the needs of the flock entrusted to them, always ready to submit themselves to the judgment of those who exercise the supreme office in governing the Church of God. Through this humility and obedience, priests conform themselves to Christ, recognizing that, just as in Christ Jesus, who "being in the form of God, made himself an obedient servant... being obedient even to death" (Philippians 2:7-8), so too in them-



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selves. And through this obedience, Adam's disobedience is overcome, and redemption is achieved, as the Apostle testifies: "For through the disobedience of one man, many were made sinners: so also through the obedience of one, many are made just" (Romans 5:19).

16. The perfect and perpetual celibacy, commended by the Lord Jesus for the sake of the Kingdom of Heaven, has been willingly embraced and commendably observed by many faithful throughout the ages, and even in our own day, and has always been held in the highest regard by the Church, especially for the priestly life. For it is both a sign and a stimulus of pastoral charity, and a unique source of spiritual fecundity in the world. Indeed, celibacy is not required by the priesthood itself, as is evident from the practice of the early Church and from the traditions of the Eastern Churches, where, in addition to those who, by the gift of grace, choose to observe celibacy with all bishops, there are also well-deserving married priests; nevertheless, while commending the ecclesiastical celibacy, this Holy Synod does not intend in any way to alter that discipline which legitimately prevails in the Eastern Churches, and it earnestly encourages all those who have received the priesthood in marriage to continue to devote themselves fully and generously to the flock entrusted to them, persevering in their holy vocation.

33. Celibacy has a multifaceted connection with the priesthood. The priest's entire mission is dedicated to the service of the new humanity, which Christ, the conqueror of death, raises up in the world through his Spirit, and which has its origin "Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13). Through chastity.

[*Latin ed. p. 1016*]

37. Moreover, because chastity is preserved for the sake of the Kingdom of Heaven, the Presbyters are consecrated to Christ in a new and outstanding way; they adhere to Him more easily with undivided hearts, they dedicate themselves more freely to the service of God and of men through Him, they minister more readily to His Kingdom and to the work of heavenly regeneration, and thus they become more apt to receive the paternity in Christ in a wider sense. In this way, they declare before men that they wish to dedicate themselves wholly to the task entrusted to them, namely, to be faithful to one man, and to offer to Christ a pure virgin, and thus they evoke that sacred mystery of marriage instituted by God, which will be fully manifested in the future, by which the Church has Christ as her one Spouse. Furthermore, they become a living sign of that future world, already present through faith and charity, in which the sons of the resurrection will neither marry nor be given in marriage.

38 39 40 41. Based on these reasons, which are founded in the mystery of Christ and His mission, chastity, which was previously recommended



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to priests, was subsequently imposed by law on all those destined for the sacred Order in the Latin Church, for the promotion of the priesthood. This legislation, with regard to those destined for the Presbyterate, is again reaffirmed and confirmed by this Holy Synod, confident that the gift of chastity, so fitting for the priesthood of the New Testament, is generously given by the Father, provided that those who participate in the priesthood of Christ through the Sacrament of Orders, indeed, the whole Church, humbly and earnestly seek it. This Holy Synod also exhorts all Presbyters, who, confident in the grace of God, have freely accepted the sacred chastity according to the example of Christ, to adhere to it with great spirit and with all their hearts, and to persevere faithfully in this state, recognizing that excellent gift which has been given to them by the Father, and which is so openly praised by the Lord, and also to keep before their eyes the great mysteries which are signified and fulfilled in it.

42. The more perfect continence is considered impossible by many people in this world, the more humbly and perseveringly should Presbyters embrace the grace of chastity, never...

[*Latin ed. p. 1017*]

The Second Vatican Ecumenical Council, in its decree 1017, having denied certain requests, urges that the Church, together with all the faithful, should employ all supernatural and natural means available to all. They should especially observe ascetic norms, which have been proven by the experience of the Church and which are no less necessary in the present world, so as not to neglect them. Therefore, this Holy Synod implores not only priests, but also all the faithful, to cherish this precious gift of priestly celibacy in their hearts, and to pray that all may obtain from God that He may always abundantly bestow this gift upon His Church.

17. May priests, through friendly and fraternal conversation with one another and with other people, learn to cultivate human values and to esteem created goods as gifts of God. While living in the world, they should always remember, according to the words of our Lord, that they are not of the world. Therefore, using the world as if they were not using it, they will attain that freedom, by which, being freed from every disordered care, they become docile to the divine voice in their daily life. From this freedom and docility grows spiritual discernment, by which a right relationship to the world and to earthly goods is found. This relationship is therefore of great importance for priests, because the mission of the Church is carried out in the midst of the world, and because created goods are absolutely necessary for the personal development of man. Therefore, let them be grateful for all that the Heavenly Father bestows upon them for the proper conduct of their lives. However, it is necessary to discern all things in the light of faith, so that they may be led to a right use of the goods of God, in accordance with His will, and that they may reject those things that are harmful to their



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mission.

43 44 Priests, since they are "a portion and an inheritance" (Numbers 18:20), should use temporal goods only to the extent that it is permitted by the doctrine of Christ and the order of the Church. Ecclesiastical goods properly so called, according to the nature of the thing, should be managed and directed by priests, with the help of expert lay people whenever possible, always to those ends to which the Church is permitted to possess temporal goods, namely, for the proper ordering of divine worship, for providing for the honest support of the clergy, and for carrying out the works of the sacred apostolate or charity, especially towards the poor. But those goods which, by reason of the exercise of some...

43 Cf. John 17:14-16. Cf. Council of Antioch, canon 25: Mansi 2, 1327-1328; Decretum Gratiani, c. 23, C. 12, q. 1 ed. Friedberg, I, pp. 684-685.

44 45

[*Latin ed. p. 1018*]

1018 Acta Apostolicae Sedis - Official Commentary

46 Ecclesiastical offices, insofar as they are assigned to them, and with due regard for particular law, allow both priests and bishops to use their resources primarily for their own honest sustenance and for the fulfillment of the duties proper to their state of life; and whatever remains, they should dedicate to the good of the Church or to works of charity. Therefore, ecclesiastical offices should not be used for personal gain, nor should any income derived from them be used to increase their own private affairs. Therefore, priests, never attaching their hearts to riches, should always avoid all avarice and diligently abstain from all forms of commerce. Indeed, they are invited to embrace voluntary poverty, whereby they may more manifestly conform to Christ, and become more ready for the sacred ministry. For Christ, being rich, became poor for our sakes, that through His poverty we might become rich. The Apostles, by their example, testified that the free gift of God is to be given freely, knowing both abundance and the need to endure hardship. But also, a certain common use of goods, as an example of the communion of goods extolled in the history of the primitive Church, provides an excellent path for pastoral charity; and through this form of life, priests can commendably put into practice the spirit of poverty that is recommended by Christ.

47 48 49 50 51 52

Guided by the Spirit of the Lord, who anointed the Savior and sent Him to preach the Gospel to the poor, priests, as well as bishops, should avoid all that could in any way deter the poor, setting aside all appearance of vanity in their affairs above all other disciples of Christ. They should arrange their dwelling in such a way that it is not hidden from anyone, and so that no one, not even the humblest, should ever be afraid to visit it.



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III. Support for the Life of Priests

18. In order that priests may be able to foster their union with Christ in all aspects of life, in addition to the exercise of their ministry, they enjoy the following means:

46 This is understood especially with regard to the rights and customs prevailing in the Eastern Churches. Council of Paris, 829, chap. 15: MGH, Legum sectio III, Concilia, vol. 2, p. 622; Council of Trent, Session XXV, Decree on Reform, chap. 1: Conc. Oec. Decreta, ed. Herder, Rome 1962, pp. 760-761. Cf. Ps. 62:11 (Vg 61). Cf. 2 Cor. 8:9. Cf. Acts 8:18-25. Cf. Phil. 4:12. Cf. Acts 2:42-47. Cf. Lk. 4:18.

47 4 8 4 9 50 51 52 5 3

[*Latin ed. p. 1019*]

The Second Vatican Council, in its document *Lumen Gentium* (1019), speaks of common and particular, new and old, practices which the Holy Spirit never ceases to awaken in the People of God, and which the Church commends, indeed sometimes even commands, for the sanctification of its members. Above all, these include those practices by which the faithful are nourished from the twofold source of the Sacred Scriptures and the Eucharist, the Word of God; and how important their constant practice is for the sanctification of priests, no one needs to be told. Through the fruitful reception of the Sacraments, the ministers of the sacramental grace are intimately united with Christ the Savior and Shepherd, especially through the frequent exercise of the Sacrament of Penance, since, prepared by daily examination of conscience, they foster the necessary conversion of the heart to the love of the Father's mercy. Nourished by the divine reading under the light of faith, they can diligently seek the signs of God's will and the impulses of His grace in various events of life, and thus become increasingly docile in fulfilling their mission in the Holy Spirit. They always find a wonderful example of this docility in the Blessed Virgin Mary, who, guided by the Holy Spirit, devoted herself entirely to the mystery of the redemption of mankind; whom the priests, with filial devotion and reverence, should venerate and love as the Mother of the Highest and Eternal Priest, the Queen of the Apostles, and the support of their ministry.

To faithfully fulfill their ministry, priests should have daily converse with Christ the Lord in the visitation and personal adoration of the Most Holy Eucharist; they should readily devote themselves to spiritual retreats and give great importance to spiritual direction. In various ways, especially through proven mental prayer and the various forms of prayer which they freely choose, priests seek and earnestly ask God for the spirit of true adoration, so that they, together with the flock entrusted to them, may be intimately united with Christ, the Mediator of the New Testament, and thus



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may cry out as sons of adoption: "Abba, Father" (Romans 8:15).

Priests are reminded by the Bishop in the sacred rite of Ordination to be "mature in knowledge" and that their teaching should be "spiritual medicine for the people of God." The knowledge of the sacred minister must be sound, because...

[*Latin ed. p. 1020*]

1020 The Acts of the Apostolic See – An official commentary, drawn from a sacred source and directed towards a sacred end. Therefore, it primarily draws from the reading and meditation of Holy Scripture, but is also fruitfully nourished by the study of the Saints, the Fathers, and other monuments of Tradition. Furthermore, in order to provide suitable answers to the questions raised by people of this age, it is necessary for priests to be well acquainted with the documents of the Magisterium, especially those of the Councils and the Roman Pontiffs, and to consult the best and most reliable writers on theological science. Moreover, since human culture and even sacred science are progressing with new strides in our times, priests are encouraged to diligently and continuously perfect their knowledge of divine and human matters, and thus to prepare themselves more suitably for engaging in dialogue with their contemporaries. In order that priests may more easily engage in studies and learn more effective methods of evangelization and apostolate, all suitable assistance should be provided to them, such as the institution, according to the conditions of each territory, of courses or congresses, the establishment of centers dedicated to pastoral studies, the founding of libraries, and the proper guidance of studies by suitable individuals. Furthermore, Bishops, either individually or together, should consider the most appropriate way to ensure that all their priests, at fixed times, and especially a few years after their ordination, may attend a course, in which they will be given the opportunity to acquire a fuller knowledge of pastoral methods and theological science, and also to strengthen their spiritual life and to share their apostolic experiences with their brothers. These and other suitable aids are provided with particular care for newly appointed pastors and those who are dedicated to pastoral work, or who are sent to another diocese or nation. 58 59 60 Finally, Bishops will be concerned that some dedicate themselves to a deeper knowledge of divine matters, so that there will never be a lack of suitable instructors for training clerics, so that other priests and the faithful may be encouraged to acquire the necessary instruction, and so that sound progress in sacred disciplines may be fostered, which is absolutely necessary for the Church. 58 Cf. Vatican Council II, Dogmatic Constitution on Divine Revelation, *Dei Verbum*, n. 25: *A.A.S.* 58 (1966) p. 829. This course is not the same as the pastoral course, to be completed immediately after ordination, of which mention is made in the Decree on the Formation of Priests, *Optatam Totius*, n. 22: *A.A.S.* 58 (1966) p. 726 s. Cf. Vatican



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Council II, Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, n. 17: *A.A.S.* 58 (1966) p. 681. 59 60

[*Latin ed. p. 1021*]

The Second Vatican Ecumenical Council, 1021, 20. Those Presbyters who are dedicated to the service of God in fulfilling the office entrusted to them are deserving of a just remuneration, because "the laborer is worthy of his reward" (Luke 10:7), and "So also the Lord ordained that they who preach the gospel should live by the gospel" (1 Corinthians 9:14). Therefore, insofar as a just remuneration for Presbyters has not been provided from elsewhere, the faithful, for whose benefit the Presbyters labor, are truly obligated to ensure that they can obtain the necessary means to lead an honest and dignified life. Bishops, however, are obligated to remind the faithful of this obligation and to ensure, whether individually for their own diocese, or more appropriately, several together for a common territory, that regulations are established, by which due consideration is given to the honorable support of those who serve or have served in the service of the People of God. This remuneration, moreover, should be fundamentally the same for all those engaged in the same duties, taking into account the nature of the office itself and the conditions of the place and time, and should be appropriate to their condition, and furthermore, it should provide them with the opportunity not only to properly provide for the remuneration of those who dedicate themselves to the service of the Presbyters, but also to assist the needy in some way through themselves, which ministry to the poor has always been held in high honor by the Church from its very beginnings. Furthermore, this remuneration should be such as to allow the Presberters to have a due and sufficient time for rest each year, which the Bishops should ensure that the Presbyters are able to have. 61. The office that sacred ministers fulfill deserves to be given paramount importance. Therefore, the so-called beneficial system should be abandoned, or at least reformed, so that the beneficial portion, or the right to revenues attached to the office, is considered secondary, and the primary place in law is given to the ecclesiastical office itself, which should henceforth be understood as any stable office conferred for the purpose of exercising a spiritual function. 21. Let the example of the believers in the primitive Church of Jerusalem always be kept in mind, in which "they had all things in common" (Acts 4:32), "and distributions were made to everyone according to his need" (Acts 4:35). Therefore, it is highly fitting that, at least in regions where the support of the clergy depends largely or entirely on the offerings of the faithful, a diocesan institution should be established to collect the goods offered for this purpose. 61 Cf. Matthew 10:10; 1 Corinthians 9:7; 1 Timothy



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5:18, "For the scripture saith."

[*Latin ed. p. 1022*]

1022 Acta Apostolicae Sedis - Commentarium Officiale: Administratio Episcopi perhibetur a sacerdotibus delegatis, et, ubi utilitas id suadeat, etiam a laicis in re oeconomica peritis. Insistitur etiam ut, quantum fieri potest, in singulis dioecesibus vel regionibus constituatur massa bonorum communis, qua Episcopi possint satisfacere variis obligationibus erga personas Ecclesiae deservientes, et occurrere necessitatibus diversarum dioecesium, et etiam dioeceses divitiores adiuvare pauperiores, ut abundantia eorum inopiam suppleat. Haec etiam massa communis, imprimis, constituatur ex bonis a fidelium oblationibus, sed ex aliis quoque fontibus, iure determinandis, provenientibus. In nationibus praeterea ubi providentia socialis in favorem cleri nondum apta ordinata est, curent Conferentiae Episcopales ut, attentis semper legibus ecclesiasticis et civilibus, habeantur sive instituta dioecesana, etiam inter se foederata, sive instituta pro variis dioecesibus simul constituta, sive associatio pro toto territorio condita, quibus, sub vigilantia Hierarchiae, satis provideatur tum congruenti praecaventiae et adsistentiae sanitariae, quam vocant, tum debitae sustentationi Presbyterorum qui infirmitate, invaliditate aut senectute laborant. Sacerdotes vero instituto erecto opem ferant, moti spiritu solidarietatis erga fratres suos, communicantes tribulationibus eorum, simul considerantes se ita, sine anxietate de sorte futura, alacriore sensu evangelico paupertatem colere atque animarum saluti penitus se tradere posse. Satagant autem ii, ad quos spectat, ut eadem diversarum nationum instituta inter se colligantur, ut firmius robur consequantur latiusque propagentur.

62 63 Conclusio et Exhortatio: Sacrosancta haec Synodus, gaudia vitae sacerdotalis prae oculis habens, etiam difficultates non praeterire potest, quas in hodiernae vitae adiunctis patiuntur Presbyteri. Scit etiam quantum condiciones oeconomicae et sociales, immo et hominum mores, transformantur, quantumque ordo valorum in aestimatione hominum immutatur; Ecclesiae ministri inde, immo et nonnumquam christifideles, in hoc mundo quasi alienos ab ipso se sentiunt, anxie quaerentes quibusnam idoneis mediis et verbis cum eodem communicare valeant. Nova enim quae fidei obstant.

62 63 Cfr. 2 Cor. 8, 14. Cfr. Phil. 4, 14.

[*Latin ed. p. 1023*]

1023 The impediments of the Second Vatican Council, the apparent barrenness of their work, and the harshness they experience, can lead these men to the danger of being discouraged. But the world, as it is entrusted to the love and ministry of the Pastors of the Church today, is so loved by God that He gives His Only Begotten Son for it. Indeed, this world, though



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held by many sins, is also endowed with not a few gifts, and provides living stones for the Church, which are being built up into a dwelling place of God in the Spirit. The same Holy Spirit, as He impels the Church to open new paths to reach this world, also suggests and fosters suitable adaptations for the priestly ministry. Priests must remember that they are never alone in their work, but are supported by the omnipotent power of God; and believing in Christ, who called them to participate in His priesthood, they should devote themselves to their ministry with all confidence, knowing that God is able to increase charity in them. They must also remember that they have brothers in the priesthood, indeed, and faithful people throughout the world, as their companions. For all priests cooperate in carrying out God's saving purpose, namely, the mystery of Christ, which was hidden from the ages, and which is gradually brought to fulfillment through various cooperating ministries for the building up of the Body of Christ, until the measure of its fullness is attained. All of these things, since they are hidden with Christ in God, can be most clearly perceived through faith. For it is necessary to walk by faith, following the example of the faithful Abraham, who "obeyed in going forth to a place which he should receive as a possession: and he went, not knowing whither he went" (Hebrews 11:8). Indeed, the dispenser of God's mysteries is like a man sowing seed in a field, of whom the Lord said: "And should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not" (Mark 4:27). Moreover, the Lord Jesus, who said, "These things I have spoken to you, that in me you may have peace. In the world you shall have distress. But have confidence. I have overcome the world." (John 16:33), did not promise His Church a perfect victory in this world. Nevertheless, the Holy Synod rejoices that the land of the Gospel, sown with seed, is now bearing fruit in many places under the guidance of the Spirit.

[*Latin ed. p. 1024*]

1024 Acta Apostolicae Sedis - An official commentary on the Rite of Holy Mass, which fills the entire world, and which has truly awakened a missionary spirit in the hearts of many priests and faithful. Concerning all of these things, the Holy Synod earnestly gives thanks to all the priests of the world: "Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us:" (Eph. 3, 20-21). These decrees and all the particulars contained in this decree pleased the Fathers of the Holy Council. And We, by the authority given to Us by Christ, together with the Venerable Fathers, approve these things in the Holy Spirit, decree and establish them, and command that those things which have been so decreed by the Synod be promulgated for the glory of God. * At Rome, near St. Peter, on the seventh day of December in the year 1965. I, PAUL, Bishop of the Cattolicae Church. The signatures of the Fathers follow, as on pages 9^1-9^6. * Regarding the date of its coming into



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SS. effect, until the thirtieth day of June of the year 1966, see the Apostolic Letter, issued *motu proprio*, dated June 10, 1966: A. A. S. LVIII (1966) pp. 465-466.

[*Latin ed. p. 1025*]

7 December 1966, An. et vol. L vIII, N. 15, ACTA APOSTOLICAE SEDIS, COMMENTARIUM. Directio: Palazzo Apostolico - Città OFFICIALE del Vaticano — Administratio: Libreria Editrice Vaticana.

## SACROSANCTUM CONCILIUM OECUMENICUM VATICANUM II.

## CONSTITUTIO PASTORALIS DE ECCLESIA IN MUNDO HUIUS TEMPORIS*.

PAULUS, EPISCOPUS, SERVUS SERVORUM DEI, UNA CUM SACROSANCTI CONCILII PATRIBUS, AD PERPETUAM REI MEMORIAM, PROOEMIUM.

1. (De intima coniunctione Ecclesiae cum tota familia gentium).

The joys and hopes, the griefs and anxieties of people today, especially of the poor and of all who are suffering, are likewise the joys and hopes, the griefs and anxieties of the disciples of Christ. Indeed, nothing truly human is alien to us.

The Pastoral Constitution "De Ecclesia in mundo huius temporis," consisting of two parts, is nonetheless one. "Pastoral," it is called, because it intends to express the relationship of the Church to the world and to people today, adhering to doctrinal principles. Therefore, neither the intention of pastoral care is lacking in the first part, nor the doctrinal intention in the second. In the first part, the Church develops its doctrine concerning man, the world into which man is inserted, and its relationship to both. In the second part, it considers more closely various aspects of modern life and of human society, and in particular, those questions and problems which appear to be of greatest urgency in our time. Consequently, in this latter part, the subject matter, subordinate to doctrinal principles, consists not only of permanent elements, but also of contingent ones.

Therefore, this Constitution must be interpreted according to the general norms of theological interpretation, and indeed, with due regard, especially in its second part, for the mutable circumstances with which the matters discussed are by their nature connected.

66 - A. A. S.

[*Latin ed. p. 1026*]

1026 Acta Apostolicae Sedis - An Official Commentary which will not resound in the hearts of some. For their community is formed by men, who,



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united in Christ, are guided by the Holy Spirit in their pilgrimage towards the Kingdom of the Father, and who have received the mission of proclaiming the Gospel to all. Therefore, it truly experiences a profound and intimate connection with the human race and its history. 2. (To whom does the Council direct its message?). Therefore, the Second Vatican Council, having deeply investigated the mystery of the Church, no longer directs its message solely to the children of the Church and all who invoke the name of Christ, but to all men, wishing to show to everyone how the Church's presence and its newness are conceived in the modern world. It therefore has before its eyes the world of men, or the entire human family, with the universe of things among which it lives; a world, a theater of human history, marked by its industry, its trials and its victories; a world which the faithful believe was created and preserved out of love by the Creator, placed indeed under the servitude of sin, but freed by Christ, who was crucified and risen, overcoming the power of Evil, so that it may be transformed according to the plan of God and come to its fulfillment. 3. (Regarding the service offered to mankind). In our own days, mankind, moved by admiration for its own inventions and its own power, is often troubled by anxious questions about the present evolution of the world, about the place and role of man in the universe, about the meaning of its individual and collective endeavors, and finally, about the ultimate purpose of human affairs. Therefore, the Council, testifying to and explaining the faith of the entire people of God, gathered by Christ, cannot better demonstrate its union, its concern and its love for the entire human family to which it belongs, than by engaging in dialogue with it about these various problems, by offering light drawn from the Gospel, and by providing to mankind the salutary forces which the Church, guided by the Holy Spirit, receives from its Founder. For the human person must be saved, and human society must be restored. Therefore, man, and indeed each and every man, with his body and soul, his heart and conscience, his mind and will, will be the central point of all our deliberations. Therefore, the Sacred Council, acknowledging the highest vocation of man, and...

[*Latin ed. p. 1027*]

The Second Vatican Council, affirming that a certain divine seed has been implanted within it, offers to the human race a sincere cooperation from the Church in establishing that fraternity of all which corresponds to this vocation. The Church is moved by no earthly ambition, but intends only one thing: namely, under the guidance of the Holy Spirit, to continue the work of Christ, who came into the world to bear witness to the truth, to save, not to judge, to serve, not to be served.

## EXPOSITION INTRODUCTIVE ON THE CONDITION OF MAN IN THE MODERN WORLD



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4. (On hope and anxiety). To fulfill this mission, it is the duty of the Church, at all times, to examine the signs of the times and to interpret them in the light of the Gospel; so that it may be able to respond, in a manner suited to each generation, to the perennial questions of mankind concerning the meaning of present and future life, and their mutual relationship. Therefore, it is necessary that the world in which we live, as well as its expectations, aspirations, and character, are often recognized and understood in a dramatic way. Certain of the principal characteristics of the modern world can be outlined as follows. Today, the human race is living in a new age of its history, in which profound and rapid changes are gradually extending throughout the entire world. Stirred by human intelligence and creative industry, these changes are directed back to man himself, to his judgments and desires, both individual and collective, to his way of thinking and acting, both with regard to things and with regard to people. Thus, we can already speak of a true social and cultural transformation, which also extends to religious life. As in any period of crisis, this transformation brings with it considerable difficulties. Thus, while man extends his power so widely, he does not always succeed in directing it to his own service. Penetrating ever deeper into the innermost recesses of the soul, he often appears more uncertain about himself. The laws of social life, becoming increasingly clear, are hesitant about the direction to be given to them. Never before has the human race possessed so many riches, abilities, and power.

[*Latin ed. p. 1028*]

1028 Acta Apostolicae Sedis - Commentarium Officiale. Oeconomia abundavit, et tamen adhuc ingens pars incolarum orbis fame et egestate torquetur atque innumeri litterarum ignorantia plane laborant. Numquam homines tam acutum ut hodie sensum libertatis habuerunt, dum nova interea genera socialis et psychicae servitutis exsurgunt. Dum mundus suam unitatem necnon singulorum ab invicem dependentiam in necessaria solidarietate tam vivide persentit, viribus tamen inter se pugnantibus gravissime in opposita distrahitur; etenim acres dissensiones politicae, sociales, oeconomicae, raciales et ideolog iae adhuc perseverant, nec periculum deest belli omnia usque ad ima destructuri. Dum idearum communicatio augetur, verba ipsa quibus magni momenti conceptus exprimuntur sensus sat diversos in distinctis ideologiis induunt. Tandem sedulo perfectior quaeritur temporalis ordinatio, quin spirituale incrementum pariter progrediatur. Tot implexis condicionibus affecti, plurimi coaevi nostri impediuntur quominus valores perennes vere dignoscant et simul cum noviter inventis rite componant ; exinde, inter spem et angorem agitati, de praesenti rerum cursu sese interrogantes, inquietudine premuntur. Qui rerum cursus homines ad respondendum provocat, immo et constringit. 5. (De profunde mutatis condicionibus).



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Hodierna animorum commotio et in vitae condicionibus immutatio cum ampliori rerum transmutatione connectuntur, qua efficitur ut in mentibus efformandis scientiae mathematicae et naturales vel de ipso homine tractantes, in ordine vero agendi technicae artes ex illis scientiis profluentes, crescens pondus acquirant. Haec mens scientifica rationem culturalem modosque cogitandi aliter quam antea fingit. Technicae artes eo progrediuntur ut faciem terrae transforment et iam spatium ultraterrestre subigere conentur. Super tempora quoque humanus intellectus dominium suum quodammodo dilatat : in praeteritum ope cognitionis historicae, in futurum arte prospectiva et planificatione. Progredientes scientiae biologicae, psychologicae et sociales non solum homini ad meliorem sui cognitionem opem ferunt, sed ipsum etiam adiuvant ut, technicis methodis adhibitis, in vitam societatum directe influxum exerceat. Insimul genus humanum de proprio demographico incremento iam praevidendo et ordinando magis magisque cogitat.

1028 Acta Apostolicae Sedis - Official Commentary. While the economy has flourished, a vast portion of the world's inhabitants still suffer from famine and poverty, and countless others are completely ignorant of literature. Never before have people possessed such a keen sense of freedom, yet new forms of social and psychological servitude are emerging. While the world increasingly recognizes its own unity and the interdependence of individuals in necessary solidarity, it is gravely distracted by forces that are in conflict with each other; indeed, sharp divisions persist in the political, social, economic, racial, and ideological spheres, and there is a danger that war will destroy everything. As the communication of ideas increases, the very words with which important concepts are expressed take on diverse meanings within different ideologies. Finally, a more perfect temporal order is sought, so that spiritual progress may likewise advance. Affected by so many conditions, many of our contemporaries are prevented from truly recognizing eternal values and from properly harmonizing them with newly discovered ones; hence, agitated between hope and anguish, questioning themselves about the present course of events, they are troubled. These events challenge and even compel people to respond. 5. (Regarding profoundly changed conditions). Today's upheaval of minds and the change in living conditions are connected with a greater transformation, which causes the sciences of mathematics and the natural sciences, or those dealing with man himself, as well as the technical arts derived from these sciences, to acquire increasing importance in shaping minds. This scientific mindset shapes culture and ways of thinking differently than before. The technical arts are progressing to the point of transforming the face of the earth, and they are now attempting to conquer outer space. Moreover, human intellect extends its dominion over time, in the past through the knowledge of history, and in the future through foresight and planning. The advancing biological, psychological, and social sciences not only help



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man to better understand himself, but also assist him in directly influencing the life of societies, using technical methods. At the same time, mankind is increasingly considering its own demographic growth, anticipating and regulating it.

[*Latin ed. p. 1029*]

The Second Vatican Council, 1029. The very course of history accelerates so rapidly that individuals can scarcely keep pace with it. The destiny of human society becomes unified, and is no longer dispersed among various, seemingly separate, narratives. Thus, humankind transitions from a more static notion of the order of things to a more dynamic and evolutionary one, from which arises a new complexity of problems, which calls for new analyses and syntheses.

6. (Changes in the social order). Local, traditional communities, such as patriarchal families, "clans," tribes, villages, various groups, and the bonds of social association, experience ever more profound changes. The industrial type of society gradually spreads, leading some nations to economic prosperity, and profoundly transforming the notions and conditions of social life established for centuries. Similarly, urban life, its culture and its studies, increase, either through the growth of cities and their inhabitants, or through the spread of urban life to rural areas. New and more suitable instruments of social communication contribute to the rapid and widespread dissemination of events, ways of thinking, and ways of feeling, thereby provoking numerous interconnected consequences. It is also important to note how many people, for various reasons, are induced to migrate, thereby changing the course of their lives. Thus, the relationships of individuals with their peers multiply incessantly, and at the same time, socialization itself introduces new relationships, while always promoting appropriate personal development and truly personal relationships (personalization). This kind of evolution is more clearly evident in nations that already enjoy the benefits of economic and technological progress, but it also affects peoples still striving for progress, who, for their own regions, desire to obtain the benefits of industrialization and urbanization. These peoples, especially those attached to older traditions, simultaneously experience a movement towards a more mature and personal exercise of freedom.

7. (Psychological, moral, and religious changes). Changes in the mind and in moral structures, often received favorably, frequently give rise to controversy.

[*Latin ed. p. 1030*]

1030 Acta Apostolicae Sedis - Official Commentary. Among young people who are not infrequently impatient, indeed, rebellious, and conscious of their role in social life, there is a desire to quickly embrace these very areas. Consequently, parents and educators increasingly experience diffi-



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culties in fulfilling their duties. Institutions, laws, and modes of thinking and feeling transmitted by the older generation do not always seem well-suited to the present state of affairs; hence, a serious disruption in the manner and in the very norms of action. Finally, religious life itself is affected by new conditions. On the one hand, a sharper faculty of judgment, purified from the magical conceptions of the world and from superstitions still prevalent, demands a more personal and active adherence to the faith, so that many come to a more vivid sense of God. On the other hand, more frequently, individuals depart from practical religion. Unlike in past times, to deny God or religion, or to remain indifferent to them, is no longer considered unusual or individual; indeed, it is now often presented as a requirement of scientific progress or of some new humanism. All of this is expressed in many regions not only in the opinions of philosophers, but also widely affects literature, the arts, the humanities, history, and even civil laws, so that many are disturbed thereby. 8. (On imbalances in the modern world). This rapid change of things, often proceeding immoderately, indeed, even the heightened awareness of the discrepancies in the world, generates or increases contradictions and imbalances. In the individual, an imbalance frequently arises between modern practical understanding and theoretical reasoning, which is unable to properly subordinate the sum of its knowledge to itself or to arrange it in a synthesis. An imbalance also arises between the concern for practical efficiency and the demands of moral conscience, as well as frequently between the conditions of collective life and the requirements of personal thought, indeed, even of contemplation. Finally, an imbalance arises between the specialization of human activity and the universal vision of things. In the family, discrepancies arise, whether from pressing demographic, economic, and social conditions, or from difficulties arising between succeeding generations, or from new social relationships between men and women.

[*Latin ed. p. 1031*]

The Second Vatican Council, 1031. Great disparities arise, indeed, not only between different groups, but also between nations, some wealthy and others poor and in need; finally, between international organizations, born of the desire for peace among peoples, and the ambition to spread their own ideology, as well as collective interests existing in other nations or groups. From this arises mutual distrust and animosity, conflicts and sorrows, in which man is both the cause and the victim. 9. (Concerning the more universal aspirations of the human race). Meanwhile, the conviction grows that mankind not only can, but must, increasingly strengthen its dominion over created things; but moreover, that it must establish a political, social, and economic order that serves man better each day, and that helps individuals and groups to affirm and develop their own dignity. Hence, many vehemently demand those goods of which they feel unjustly



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deprived, or of which they are denied a fair distribution. Nations on the path of progress, like those recently made independent, desire to participate in the benefits of modern civilization, not only in the political sphere, but also in the economic one, and to freely fulfill their role in the world; while at the same time, the distance between them and other, more prosperous and rapidly developing nations increases, and often their economic dependence on these nations grows. Peoples suffering from hunger appeal to wealthier peoples. Women demand, where it has not yet been achieved, equality with men, both in law and in fact. Workers and farmers desire not only to obtain the necessities of life, but also to develop their own talents through work, and indeed, to play their part in organizing economic, social, political, and cultural life. For the first time in human history, all peoples are convinced that the benefits of culture can and should truly extend to everyone. Underlying all these demands lies a deeper and more universal aspiration: that individuals and groups may attain a full and free life, a life worthy of man, seeking all that the modern world can so abundantly offer them, provided they contribute to its service. Furthermore, nations are increasingly striving to achieve a universal community.

[*Latin ed. p. 1032*]

1032 Acta Apostolicae Sedis - Commentarium Officiale. Quia talia sunt, mundus hodiernus se exhibet simul potentem et debilem, aptum ad paranda optima vel pessima, dum ipsi ad libertatem aut servitutem, ad progressum aut regressum, ad fraternitatem aut odium tendit via. Praeterea, homo fit conscius ipsius esse recte dirigere vires, quas ipse suscitavit, et quae eum opprimere aut ei servire possunt. Unde seipsum interrogat. 10. (De profundioribus interrogationibus generis humani). Verum est, inaequilibria quibus laborat mundus hodiernus cum illo inaequilibrio fundamentaliori connectuntur, quod in hominis corde radicatur. In ipso enim homine plura elementa sibi invicem oppugnant. Dum enim una ex parte, utpote creatura, multipliciter se limitatum experitur, ex altera vero in desideriis suis illimitatum et ad superiorem vitam vocatum se sentit. Multis sollicitationibus attractus, iugiter inter eas seligere et quibusdam renuntiare cogitur. Immo, infirmus et peccator, non raro 3 illud quod non vult facit et illud quod facere vellet non facit. Unde in seipso divisionem patitur, ex qua etiam tot et tantae discordiae in societate oriuntur. Plurimi sane, quorum vita materialismo practico inficitur, a clara huiusmodi dramatici status perceptione avertuntur, vel autem, miseria oppressi, impediuntur quominus illum considerent. Multi in interpretatione rerum multifarie proposita quietem se invenire existimant. Quidam vero a solo conatu humano veram plenamque generis humani liberationem exspectant, sibique persuasum habent futurum regnum hominis super terram omnia vota cordis eius expleturum esse. Nec desunt qui, de sensu vitae desperantes, audaciam laudant eorum qui, existentiam



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humanam omnis significationis propriae expertem existimantes, ei totam significationem ex solo proprio ingenio conferre nituntur. Attamen, coram hodierna mundi evolutione, in dies numerosiores fiunt qui quaestiones maxime fundamentales vel ponunt vel nova acuitate persentiunt: quid est homo? Quid est sensus doloris, mali, mortis, quae, quamquam tantus progressus factus est, subsistere pergunt? Ad quid victoriae illae tanto pretio acquisitae? Quid societati homo afferre, quid ab ea exspectare potest? Quid post vitam hanc terrestrem subsequetur? 3 Cfr. Rom. 7, 14 ss.

[*Latin ed. p. 1033*]

1033. Concilium Œcumenicum Vaticanum II. Ecclesia Christiana credit Christum, pro omnibus mortuum et resurrextum, homini lucem et virtutes per Spiritum Suum praebere, ut ille vocationi suae summae respondere possit; nec alium nomen sub caelo datum esse hominibus, in quo oporteat eos salvos fieri. Similiter credit clavem, centrum et finem totius historiae humanae in Domino et Magistro Suo inveniri. Affirmat insuper Ecclesia omnibus mutationibus multa subesse quae non mutantur, quaeque fundamentum suum ultimum in Christo habent, qui est heri, hodie, Ipse et in saecula. Sub lumine ergo Christi, Imaginis Dei invisibilis, Primogeniti omnis creaturae, Concilium, ad mysterium hominis illustrandum atque ad cooperandum in solutionem praecipuarum quaestionum nostri temporis inveniendam, omnia intendit.

## PARS I DE ECCLESIA ET VOCATIONE HOMINIS

11. (Impulsionibus Spiritus respondendum). Populus Dei, fide motus, qua credit se a Spiritu Domini ductum, qui replet orbem terrarum, in eventibus, exigentiis atque optatis, quorum una cum ceteris nostrae aetatis hominibus partem habet, quaenam in illis sint vera signa praesentiae vel consilii Dei, discernere conatur. Fides enim omnia novo lumine illustrat et divinum propositum de integra hominis vocatione manifestat, ideoque ad solutiones plene humanas mentem dirigit. Concilium imprimis illos valores, qui hodie maxime aestimantur, sub hoc lumine iudicare et ad fontem suum divinum referre intendit. Hi enim valores, prout ex hominis ingenio eidem divinitus collato procedunt, valde boni sunt; sed ex corruptione humani cordis a sua debita ordinatione non raro detorquentur, ita ut purificatione indigeant. Quid Ecclesia de homine sentit? Quaenam ad societatem hodiernam aedificandam commendanda videntur? Quaenam est significatio ultima humanae novitatis in universo mundo? Ad has quaestiones responsio.

4 Cfr. 2 Cor. 5, 15.

5 Cfr. Act. 4, 12.

6 Cfr. Hebr. 13, 8.



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7 Cfr. Col. 1, 15.

[*Latin ed. p. 1034*]

1034 The official commentary of the Acta Apostolicae Sedis is awaited. From this, the people of God and the human race, to which it belongs, will more clearly appear to render mutual service, so that the Church may exhibit its mission as both religious and, by its very nature, supremely human. CHAPTER 1 ON THE DIGNITY OF THE HUMAN PERSON 12. (On man, created in the image of God). According to the almost unanimous opinion of believers and non-believers alike, all things on earth are to be ordered towards man, as towards its center and its culmination. But what is man? He has put forth and continues to put to put forth many opinions about himself, various and even contradictory, often exalting himself as an absolute standard or, conversely, plunging himself into despair, thus becoming ambivalent and anxious. Aware of these difficulties, the Church, instructed by God's revelation, can offer a response that defines the true condition of man, explains his weaknesses, and at the same time, allows his dignity and vocation to be rightly recognized. For the Sacred Scriptures teach that man was created "in the image of God," capable of knowing and loving his Creator, established by Him as lord over all earthly creatures, so that he might rule them, use them, and glorify God. "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou hast given him dominion over the works of thy hands; thou hast put all things under his feet" (Ps. 8, 5-7). But God did not create man alone; for from the beginning, "And God created man to his own image." (Gen. 1, 27), and their association constitutes the first form of communion of persons. Indeed, man, by his very nature, is a social being, and he cannot live or develop his talents without relationships with others. Therefore, as we read again in the Sacred Page, God saw "that all which he had made was very good" (Gen. 1, 31). 13. (On sin). Created in justice by God, man, however, seduced by the Evil One, from the very beginning of history, has abused his freedom, corrupting himself.

[*Latin ed. p. 1035*]

The Second Vatican Council, aspiring to set itself up against God and to reach its end outside of God, acts contrary to God. For, having known God, they did not glorify Him as God, but their own heart was darkened, and they served the creature rather than the Creator. 3 This is revealed to us by divine Revelation, and it agrees with experience itself. For man, when he looks into his own heart, finds himself inclined even to evil, and immersed in many evils which cannot come from his good Creator. He often refuses to acknowledge God as his beginning, and he disrupts the proper order towards his ultimate end, as well as the entire order, whether



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towards himself, or towards other men, and towards all created things. Therefore, man is divided within himself. Consequently, the entire life of men, whether individual or collective, presents itself as a struggle, and indeed a dramatic one, between good and evil, between light and darkness. Indeed, man finds himself incapable of effectively overcoming the assaults of evil by himself, so that each one feels himself bound as if by chains. But the Lord Himself came to free and strengthen man, renewing him inwardly, and driving out the prince of this world (cf. John 12:31), who kept him in the bondage of sin. But sin diminishes man himself, repelling him from the fullness that he should attain. In the light of this Revelation, the sublime vocation and the profound misery that men experience find their ultimate reason. 14. (Concerning the constitution of man). Body and soul united, man, through his very bodily condition, gathers into himself the elements of the material world, so that, through him, they may reach their highest point and raise their voice in praise of the free Creator. Therefore, it is not permissible for man to despise his bodily life, but rather, on the contrary, he is held to consider his own body, since it is created by God and is to be resurrected on the last day, as good and worthy of honor. However, wounded by sin, man experiences the rebellions of his body. Therefore, the very dignity of man 6 demands that he glorify God in his body, and that he not allow it to serve the wicked inclinations of his heart. 3 Cf. Romans 1:21-25. 4 Cf. John 8:34. 5 Cf. Daniel 3:57-90. 6 Cf. 1 Corinthians 6:13-20.

[*Latin ed. p. 1036*]

1036 Acta Apostolicae Sedis - Commentarium Officiale. Verus homo non fallitur, cum se rebus corporalibus superiorem agnoscit, et non tantum ut particulam naturae aut anonymum elementum civitatis humanae seipsum considerat. Interioritate enim sua universitatem rerum excedit: ad hanc profundam interioritatem redit, quando 7 convertitur ad cor, ubi Deus eum exspectat, qui corda scrutatur, et ubi ipse sub oculis Dei de propria sorte decernit. Itaque, animam spiritualem et immortalem in seipso agnoscens, non fallaci figmento illuditur, a phisicis tantum et socialibus condicionibus fluente, sed e contra ipsam profundam rei veritatem attingit. 15. (De dignitate intellectus, de veritate et de sapientia). Recte iudicat homo, divinae mentis lumen participans, se intellectu suo universitatem rerum superare. Ingenium suum per saecula impigre exercendo ipse in scientiis empiricis, artibus technicis et liberalibus sane profecit. Nostris autem temporibus in mundo materiali praesertim investigando et sibi subiiciendo egregios obtinuit successus. Semper tamen profundiorem veritatem quaesivit et invenit. Intelligentia enim non ad sola phaenomena coarctatur, sed realitatem intelligibilem cum vera certitudine adipisci valet, etiamsi, ex sequela peccati, ex parte obscuratur et debilitatur. Humanae tandem personae intellectualis natura per sapientiam perficitur et perficienda est, quae mentem hominis ad vera bonaque inquirenda ac diligenda suaviter



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attrahit, et qua imbutus homo per visibilia ad invisibilia adducitur. Aetas autem nostra, magis quam saecula anteacta, tali sapientia indiget ut humaniora fiant quaecumque nova ab homine deteguntur. Periclitatur enim sors futura mundi nisi sapientiores suscitentur homines. Insuper notandum est plures nationes, bonis quidem oeconomicis pauperiores, sapientia vero ditiores, ceteris eximium emolumentum praestare posse. Spiritus Sancti dono, homo ad mysterium consilii divini contemplandum et sapiendum fide accedit. 7 8 Cfr. 1 Reg. 16, 7; Ier. 17, 10. Cfr. Eccli. 17, 7-8. 8

A man is not deceived when he recognizes himself as superior to bodily things, and when he does not consider himself merely a particle of nature or an anonymous element of human society. For, by his interiority, he surpasses the totality of things: he returns to this profound interiority when he turns to his heart, where God awaits him, who searches hearts, and where he himself, before the eyes of God, determines his own destiny. Therefore, recognizing within himself a spiritual and immortal soul, he is not deceived by a deceptive illusion, influenced only by physical and social conditions, but rather, on the contrary, he attains the very profound truth of the matter.

15. (On the dignity of the intellect, on truth, and on wisdom). A man rightly judges, participating in the light of the divine mind, that his intellect surpasses the totality of things. Through diligent exercise of his intellect over the centuries, he has indeed made progress in empirical sciences, technical arts, and liberal arts. In our times, he has achieved remarkable success, especially in investigating and subjecting the material world. Yet, he has always sought and found a deeper truth. For intelligence is not limited to mere phenomena, but can attain intelligible reality with true certainty, even if, through the following of sin, it is partly obscured and weakened. Finally, the intellectual nature of the human person is perfected and must be perfected by wisdom, which gently draws the human mind to seek and love true and good things, and through which, imbued, man is led from the visible to the invisible. Our age, more than ages past, needs such wisdom so that all that is discovered by man may become more humane. The future of the world is endangered unless wiser men are raised up. Furthermore, it should be noted that more nations, poorer in economic goods, but richer in wisdom, can provide an outstanding benefit to others. Through the gift of the Holy Spirit, man approaches with faith the contemplation and understanding of the mystery of the divine plan. 7 8 Cf. 1 Kings 16:7; Jeremiah 17:10. Cf. Ecclesiasticus 17:7-8. 8

[*Latin ed. p. 1037*]

The Second Vatican Ecumenical Council, 1037, 16. (Concerning the dignity of moral conscience). Deep within conscience, man discovers the law, which he does not give to himself, but to which he must obey, and whose voice, always urging him to love and do good and to avoid evil, resounds



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within the ears of his heart: "Do this, avoid that." For man has the law written in his heart by God, to which it is his very duty to conform, and according to which he will be judged. Conscience is the most secret and sacred sanctuary of man, in which he is alone with God, whose voice resounds within him. 10 In a marvelous way, conscience reveals that law which is fulfilled in the love of God and neighbor. 11 The fidelity of Christians to their conscience unites them with other men in the pursuit of truth, and in resolving those moral problems which arise both in individual life and in social association. The more, therefore, that right conscience prevails, the more do individuals and groups depart from blind arbitrariness and strive to conform to objective moral norms. However, it often happens that, through invincible ignorance, conscience errs, and thereby loses its dignity. But this cannot be said when a man does not care about seeking the true and the good, and when conscience is gradually blinded by the habit of sin. 17. (Concerning the excellence of freedom). But only when a man is free can he turn to the good, a freedom which our contemporaries greatly value and eagerly pursue: and rightly so. However, they often foster it in a perverse way, as if it were a license to do whatever pleases them, even evil. True freedom, however, is an outstanding sign of the divine image in man. For God willed to leave man in the hand of his own counsel, 12 so that he might spontaneously seek his Creator and freely attain to perfect and blessed perfection by adhering to him. Therefore, the dignity of man requires that he act according to a conscious and free choice, that is, personally moved and led from within, and not under a blind internal impulse or under mere external coercion. A man attains such dignity when, freeing himself from all the captivity of passions, he makes the good his free end.

9 Cfr. Rom. 2, 14-16.

10 Cfr. Pius XII, Nuntius radiophonicus de conscientia christiana in iuvenibus recte efformanda, 23 martii 1952 : A. A. 8. 44 (1952) p. 271.

11 Cfr. Matth. 22, 37-40; Gal. 5, 14.

12 Cfr. Eccli. 15. 14.

[*Latin ed. p. 1038*]

Acta Apostolicae Sedis - Official Commentary 1038 diligently pursues the election and provides suitable support with effective and skillful industry. This ordination, to fully effect the freedom of man before God, wounded by sin, can only be achieved with the help of the grace of God. However, each person will have to render an account of his own life before the tribunal of God, according to what he has done, whether good or evil. 13 18. (On the mystery of death). Before death, the enigma of the human condition becomes the greatest. Not only does man suffer from the pain and the progressive dissolution of the body, but also, and even more so, from the fear of perpetual extinction. He rightly judges by the instinct of his heart when he abhors and rejects the total ruin and definitive end of



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his person. The seed of eternity which he carries within him, being irreducible to mere matter, rises up against death. All the efforts of technical arts, however useful, cannot appease the anxiety of man: for prolonged biological longevity cannot satisfy the desire for a further life which is inevitably present in his heart. While before death all imagination fails, the Church, taught by divine Revelation, affirms that man has been created by God for a blessed end, beyond the limits of earthly miseries. Moreover, Christian faith teaches that death, which is physical and from which man would have been exempt if he had not sinned, 14 can be overcome when man, lost in sin, is restored to salvation by the almighty and merciful Savior. For God has called and calls man to adhere with his entire nature to Him in eternal, incorruptible communion of divine life. Christ, by freeing man from death through His own death, has attained this victory, rising to life. 15 Therefore, for the thinking man, faith, offered with solid arguments, provides an answer to his anxiety about his future destiny; and at the same time, it offers the opportunity to communicate with beloved brothers and sisters who have already been taken by death in Christ, giving them hope that they have attained true life with God. 19. (On the forms and roots of atheism). The outstanding reason for human dignity consists in the calling of man to communion with God. Man is invited to converse with God from his very birth: for he does not exist, 13 Cf. 2 Corinthians 5:10. 14 Cf. Wisdom 1:13; 2:23-24; Romans 5:21; 6:23; James 1:15. 15 Cf. 1 Corinthians 15:56-57.

[*Latin ed. p. 1039*]

The Second Vatican Council, number 1039, states that man, created by God out of love, is always preserved out of love; and he does not live fully according to truth, unless he freely acknowledges that love and commits himself to his Creator. However, many of our contemporaries do not perceive or explicitly reject this intimate and vital connection with God, so that atheism must be reckoned among the most serious issues of our time and subjected to closer examination. Under the term "atheism," very diverse phenomena are designated. While some expressly deny God, others believe that it is impossible for man to assert anything about Him; still others subject the question of God to such an examination that it seems to lack meaning. Many, having unduly transgressed the limits of various sciences, either contend that everything must be explained by this single scientific method, or, on the contrary, do not admit any absolute truth whatsoever. Some exalt man so greatly that faith in God almost becomes weakened, appearing, it seems, more inclined to affirm man than to deny God. Others conceive of God in such a way that that figment, which they reject, is in no way the God of the Gospel. Others do not even address questions about God, since they do not seem to experience religious anxiety, nor do they perceive why religion should concern them. Furthermore, atheism often arises either from a violent protest against evil in the world, or from the



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undue attribution of certain absolute qualities to human beings, so that these things take the place of God. Modern civilization itself, not in itself, but rather because it is too entangled with earthly things, can often make access to God more difficult. Indeed, those who voluntarily try to exclude God from their hearts and avoid religious questions, not following the dictates of their conscience, are not innocent of fault; yet even these, as believers, often bear some responsibility for this. For atheism, when considered thoroughly, is not something original, but rather arises from various causes, among which is included a critical reaction against religions, and indeed, in some regions, especially against the Christian religion. Therefore, believers can have a significant part in the genesis of atheism, to the extent that, through neglected religious education, or through the exposition of fallacious doctrines, or even through the defects in their own religious, moral, and social lives, they obscure rather than reveal the true face of God and religion.

[*Latin ed. p. 1040*]

Acta Apostolicae Sedis - Official Commentary 1040 20. (Concerning systematic atheism). Modern atheism often takes on a systematic form, which, besides other causes, leads to the desire for human autonomy to such an extent that it raises difficulties against any dependence on God. Those who profess such atheism contend that freedom consists in the fact that man is his own end, the sole author and demiurge of his own history; they maintain that this cannot be reconciled with the recognition of the Lord, the Author and End of all things, or at least that such recognition is entirely superfluous. This doctrine may be favored by the sense of power that modern technological progress confers upon man. Among the forms of modern atheism, one that must not be overlooked is that which expects the liberation of man, especially from his economic and social oppression. However, this liberation, it is argued, is inherently opposed by religion, inasmuch as, by raising false and delusive hopes of a future life in man, it deters him from the building up of the earthly city. Therefore, proponents of such a doctrine, when they come to power, vigorously attack religion, spreading atheism even by means of pressure, especially in the education of young people, with the means at the disposal of public authority. 21. (Concerning the Church's attitude towards atheism). The Church, faithfully devoted to both God and men, cannot fail to vehemently condemn those doctrines and actions that are harmful and that contradict reason and common human experience, and that degrade man from his innate excellence, as she has done before. However, she seeks to discover the causes hidden in the minds of atheists for their denial of God, and, aware of the gravity of the questions raised by atheism, and moved by charity towards all men, she considers that these matters must be subjected to a serious and deeper examination. The Church holds that the recognition of God is in no way opposed to the



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dignity of man, since such dignity is founded and perfected in God Himself: for man,

1S Cf. Pius XI, Encyclical Letter Divini Redemptoris, March 19, 1937: A. A. S. 29 (1937) pp. 65-106; Pius XII, Encyclical Letter Ad Apostolorum Principis, June 29, 1958: A. A. S. 50 (1958) pp. 601-614; John XXIII, Encyclical Letter Mater et Magistra, May 15, 1961: A. A. S. 53 (1961) pp. 451-453; Paul VI, Encyclical Letter Ecclesiam suam, August 6, 1964: A. A. S. 56 (1964) pp. 651-653.

[*Latin ed. p. 1041*]

1041 The Second Vatican Council, understanding and free within society, is constituted by the creating God; but above all, it is called to the very communion with God as a son, and to participate in His happiness. Furthermore, it teaches that the importance of earthly works is not diminished, but rather that their fulfillment is strengthened by new motivations, through eschatological hope. When deprived of this divine foundation and the hope of eternal life, human dignity is gravely wounded, as is often the case today, and the enigmas of life and death, of sin and suffering, remain without solution, so that men are often cast into despair. Meanwhile, for every man, the question remains unresolved, dimly perceived. For no one, at certain moments, especially in the major events of life, can entirely escape this question. To this question, God alone offers a complete and certain answer, who calls man to higher contemplation and humble inquiry. The remedy for atheism must be sought, both from a properly explained doctrine, and from the integral life of the Church and its members. For it is the Church's task to make God the Father and His incarnate Son present and, as it were, visible, constantly renewing and purifying itself through the guidance of the Spirit of the Holy. This is primarily achieved through the testimony of living and mature faith, specifically trained to clearly perceive difficulties and to overcome them. Many martyrs have given and continue to give a splendid testimony to this faith. This faith must manifest its fruitfulness by permeating the entire life of believers, even their secular life, and by moving them to justice and love, especially towards the poor. Finally, fraternal charity among the faithful, who collaborate with a united spirit in the faith of the Gospel, most clearly demonstrates the presence of God, and they show themselves as a sign of unity. The Church, even though it completely rejects atheism, sincerely affirms that all men, believers and non-believers, must contribute to the proper building of this world in which they commonly live; which certainly cannot be done without sincere and prudent dialogue. Therefore, it condemns the distinction between believers and non-believers, which certain rulers of states unjustly introduce, failing to recognize the



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fundamental human rights of persons. For believers, active freedom is...

[*Latin ed. p. 1042*]

1042 The *Acta Apostolicae Sedis* – the Official Commentary – urges that, in this world, the temple of God may also be built. It humanely invites atheists to consider the Gospel of Christ with an open heart. Indeed, the Church knows that its message is in harmony with the deepest desires of the human heart, as it defends the dignity of human vocation, restoring hope to those who have already despaired of their higher destiny. Its message, far from diminishing man, pours forth light, life, and freedom for his advancement; and nothing else can satisfy the heart of man: "You have made us for Yourself, O Lord, and our hearts are restless until they rest in You." 1 9 22. (On Christ, the New Man). Truly, only in the mystery of the Incarnate Word is the mystery of man truly revealed. For Adam, the first man, was 20 a figure of the future, namely, of Christ the Lord. Christ, the last Adam, in the very revelation of the mystery of the Father and His love, fully reveals man to himself and makes known to him his highest vocation. Therefore, it is not surprising that the truths foretold in Him find their source and reach their summit. He who is "Who is the image of the invisible God, the firstborn of every creature." (Col. 1:15), 21 He is the perfect man, who restores to the sons of Adam the divine likeness, which had been distorted from the first sin. Since human nature, assumed in Him, is not annihilated, 22 it is thereby also elevated in us to a sublime dignity. For He, the Son of God, by His Incarnation, united Himself in some way with every man. He worked with human hands, He thought with a human mind, He acted with a human will, 23 He loved with a human heart. Born of Mary,

[*Latin ed. p. 1043*]

The Second Vatican Council, number 1043: Truly, He became one of us, becoming entirely like us in all discretion except for sin. 24 The innocent Lamb, freely shedding His blood, merited life for us, and in Himself reconciled us to God and to one another, delivering us from the servitude of the devil and of sin, so that each of us can say with the Apostle: "The Son of God hath loved me, and hath delivered Himself for me" (Galatians 2:20). By suffering for us, He not only gave us an example to follow in His footsteps, 26 but also opened a path that, as we follow it, both life and death are sanctified and receive a new meaning. The Christian, having become conformed to the image of the Son, who is the firstborn of many brethren, 27 receives "the firstfruits of the Spirit" (Romans 8:23), by which he becomes capable of fulfilling the new law of love. 28 Through this Spirit, who is "the pledge of our inheritance" (Ephesians 1:14), the entire person is inwardly restored, even "unto the redemption of the body" (Romans 8:23): "And if the Spirit of him that raised up Jesus from the dead dwell in you; he



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that raised up Jesus Christ, from the dead shall quicken also your mortal bodies, because of his Spirit that dwelleth in you." (Romans 8:11). 29 Certainly, the Christian is urged by necessity and duty to contend against evil through many tribulations, and even to suffer death; but, associated with the paschal mystery, conformed to the death of Christ, and strengthened by the hope of resurrection, he will persevere. 30 This is true not only for the faithful, but also for all men of good will, in whose hearts grace works invisibly. 31 For Christ died for all, 32 and since the ultimate vocation of man is truly one, namely, the divine one, we must offer the Holy Spirit to all, so that, if it pleases God, they may be associated with this paschal mystery.

[*Latin ed. p. 1044*]

1044 Acta Apostolicae Sedis - Commentarium Officiale. The mystery of man is such that it is illuminated for believers through Christian Revelation. Through Christ and in Christ, therefore, the enigma of suffering and death is illuminated, which, outside of His Gospel, overwhelms us. Christ is risen, destroying death by His death, and the Father has bestowed life upon us! 33 Thus, as sons in the Son, we cry out in the Spirit: Abba! 34

## CHAPTER II ON THE COMMUNITY OF MEN

23. (What the Council intends). Among the most important aspects of the modern world, the multiplication of relationships among men is counted, to which modern technological progress contributes greatly. However, fraternal intercourse among men is perfected not in these advancements, but more deeply in the communion of persons, which demands mutual reverence for the fullness of their spiritual dignity. To promote this communion among persons, Christian Revelation offers a great aid; and it also leads us to a deeper understanding of the laws of social life which the Creator has inscribed in the spiritual and moral nature of man. Since more recent documents of the Church's Magisterium have more fully expounded the Christian doctrine of human society, 1 the Council recalls only certain of the most important truths, and explains their foundations in the light of Revelation. Then, it dwells upon certain consequences which are of greater importance in our day.

24. (On the communal nature of human vocation in God's plan). God, who has paternal care for all, willed that all men should form one family and treat each other with fraternal spirit. All 35 Cf. Byzantine Paschal Liturgy. 36 Cf. Rom. 8, 15; Gal. 4, 6; John 1, 12 and 1 John 3, 1. 1 Cf. John XXIII, Encyclical Letter, *Mater et Magistra*, May 15, 1961: A. A. S. 53 (1961) pp. 401-464, and Encyclical Letter, *Pacem in Terris*, April 11, 1963: A. A. S. 55 (1963) pp. 257-304; Paul VI, Encyclical Letter, *Ecclesiam Suam*, August



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6, 1964: A. A. S. 56 (1964) pp. 609-659.

[*Latin ed. p. 1045*]

The Second Vatican Council, in its document *Nostra Aetate*, states that, since all men are created in the image of God, who made "And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times and the limits of their habitation" (Acts 17:26), they are called to one and the same end, namely, to God Himself. Therefore, the love of God and of neighbor is the first and greatest commandment. Holy Scripture teaches us that the love of God cannot be separated from the love of neighbor: "...for this commandment is summed up in one sentence: 'You shall love your neighbor as yourself.' This is the full duty of the law" (Romans 13:9-10; cf. 1 John 4:20). This is increasingly demonstrated by the interdependence of men and the ever more unified world. Indeed, the Lord Jesus, when He prays to the Father that "all may be one, as you, Father, are in me, and I in you; that they also may be one in us" (John 17:21-22), offering a glimpse to human reason of something incomprehensible, indicates a certain similarity between the union of divine persons and the union of the sons of God in truth and charity. This similarity reveals that man, the only creature on earth that God willed for its own sake, cannot fully find himself except through a sincere gift of himself.

2. (On the interdependence of the human person and human society). It is evident from the social nature of man that the progress of the human person and the growth of society are interdependent. Indeed, the human person, by its very nature, is entirely dependent on social life, and therefore, the human person, which is the principle, subject, and end of all social institutions, must be so.

3. Since social life is not something external to man, but rather an essential part of his being, man grows in all his gifts and can respond to his vocation through his dealings with others, through mutual service, and through fellowship with his brothers. Among the social bonds that are necessary for the development of man, some, such as the family and the political community, are more closely related to his nature; others, on the other hand, arise from his free will. In our age, for various reasons, mutual dependencies and interdependencies are increasing daily, giving rise to a variety of associations and institutions, whether of public or private law. This process, which is called socialization, although it is not without its dangers, brings with it many advantages.

[*Latin ed. p. 1046*]

1046 The Acts of the Apostolic See – Official Commentary – sheds light on confirming and promoting the qualities of the human person and safeguarding its rights. 4 But while the human person derives much from social life in order to fulfill its vocation, even its religious vocation, it cannot be



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denied that people, from the social circumstances in which they live and, from childhood, are immersed, are often turned away from doing good and are impelled towards evil. It is certain that disturbances, which so frequently occur in the social order, originate in part from the tensions of economic, political, and social structures. But more deeply, they arise from human pride and selfishness, which also corrupt the social environment. Where the order of things is affected by a sequence of sins, man, born with a proclivity for evil, then finds new incentives to sin, which, without strenuous efforts aided by grace, cannot be overcome. 26. (Concerning the promotion of the common good). From the increasingly strict interdependence and gradually spreading throughout the world, the common good – that is, the sum of those conditions of social life which allow both groups and individual members to more fully and speedily attain their own perfection – is becoming more and more universal, and therefore involves rights and duties that concern the entire human race. Every group must take into account the needs and legitimate aspirations of other groups, indeed, the common good of the entire human family. 5 At the same time, there grows a greater awareness of the outstanding dignity that belongs to the human person, which surpasses all things, and that its rights and duties are universal and inviolable. Therefore, all those things that are necessary for a truly human life must be made available to man, such as food, clothing, housing, the right to freely choose one's state of life and to found a family, education, work, a good reputation, respect, adequate information, the ability to act according to the norms of one's conscience, the protection of private life, and just freedom, even in religious matters. Therefore, the social order and its progress towards the good of persons depend on... 4 Cf. John XXIII, Encyclical Letter *Mater et Magistra*: A. A. S. 53 (1961) p. 418; Pius XI, Encyclical Letter *Quadragesimo anno*, May 15, 1931: A. A. S. 23 (1931) pp. 222 ss. 5 Cf. John XXIII, Encyclical Letter *Mater et Magistra*: A. A. S. 53 (1961) p. 417.

[*Latin ed. p. 1047*]

The Second Vatican Council must, indeed, yield in certain matters, provided that the order of things is subordinate to the order of persons, and not the reverse, as the Lord Himself indicated when He said that the Sabbath was made for man, and not man for the Sabbath. This order must be developed daily, founded in truth, built upon justice, and enlivened by love; and it must, in freedom, continually discover a more human equilibrium. To achieve these goals, a renewal of the mind and profound changes in society are necessary. The Spirit of God, who, with wondrous providence, directs the course of time and renews the face of the earth, is present in this evolution. The leaven of the Gospel has awakened and continues to awaken in the heart of man an unquenchable demand for dignity. 27. (On respect for the human person). Proceeding to more urgent and practical



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consequences, the Council emphasizes respect for the human person, so that each individual must consider the other, without exception, as himself, taking particular account of his life and of the means necessary for him to live it with dignity, lest they imitate that rich man who paid no heed to the poverty of Lazarus. 9 Especially in our own day, it is urgent that we make ourselves the neighbors of every human being and actively serve those we encounter, whether it be an elderly person abandoned by all, a foreign worker unjustly scorned, a refugee, or a child born of an illegitimate union, unjustly suffering for a sin not committed by him, or a hungry person who calls to our conscience the voice of the Lord: "For as much as you did it to one of the least of my brethren, you did it to me" (Matthew 25:40). Whatever is contrary to life, such as all forms of homicide, genocide, abortion, euthanasia, and even voluntary suicide; whatever violates the integrity of the human person, such as mutilations, torments inflicted on the body or mind, and even attempts to control the will; and whatever offends human dignity, such as inhuman living conditions, arbitrary imprisonments, deportations, slavery, prostitution, and the trafficking of women and young people; and also conditions of work. 8 Cf. Me 2, 27. 7 Cf. John XXIII, Encyclical Letter *Pacem in Terris*: A. A. 8. 55 (1963) p. 266. 8 Cf. James 2, 15-16. 9 Cf. Luke 16, 19-31.

[*Latin ed. p. 1048*]

1048 Acta Apostolicae Sedis - Commentarium Officiale: The official records contain shameful accounts, in which workers are treated not as free and responsible individuals, but as mere instruments for gain; all these and similar abuses, indeed, while they corrupt human civilization, pollute those who act in this manner far more than those who suffer the injustice, and they most greatly contradict the honor of the Creator.

28. (Concerning reverence and love towards adversaries). Reverence and charity must also be extended to those who, in social, political, or even religious matters, think or act differently than we do; the more we understand their ways of thinking with humanity and charity, the more easily we will be able to converse with them. This charity and kindness, of course, must not make us indifferent to truth and goodness. Indeed, charity itself urges the disciples of Christ to announce the saving truth to all men. But it is necessary to distinguish between error, which must always be rejected, and the erring person, who always retains the dignity of the person, even when tainted by false or less accurate religious notions.

10 God alone is the Judge and the scrutinizer of hearts: therefore, He forbids us to judge the inner guilt of anyone.

11 The doctrine of Christ extends the precept of love to all enemies, even requiring us to forgive injuries, which is the commandment of the New Law: "You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy. But I say to you, Love your enemies, and do good to



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them that hate you: and pray for them that persecute you" (Matt. 5, 43-44).

12 29. (Concerning the essential equality among all men and social justice). Since all men, endowed with a rational soul and created in the image of God, have the same nature and the same origin, and since, redeemed by Christ, they share the same divine vocation and destiny, the fundamental equality among all must be increasingly recognized. Indeed, not all men are equal in physical capacity, intellectual strength, and moral virtue. However, any form of discrimination in fundamental personal rights, whether social or...

10 Cf. John XXIII, Encyclical Letter *Pacem in Terris*: A. A. S. 55 (1963) pp. 299-300.

11 Cf. Lk. 6, 37-38; Matth. 7, 1-2; Rom. 2, 1-11; 14, 10-12.

12 Cf. Matth. 5, 45-47.

[*Latin ed. p. 1049*]

The Second Vatican Council (1049) condemns discrimination based on race, origin, sex, color, social condition, language, or religion, as it is contrary to God's plan. Indeed, it is truly regrettable that those fundamental rights of the person are still not everywhere fully respected and protected. For example, when a woman is denied the right to freely choose her spouse and enter into marriage, or when she is denied equal access to education and culture that is granted to men. Furthermore, although just differences exist among people, the equal dignity of all persons demands that we strive for a more humane and equitable condition of life. For excessive economic and social inequalities among members or peoples of the one human family are a scandal, and they are contrary to social justice, equality, the dignity of the human person, and also to social and international peace. Human institutions, whether private or public, must strive to serve the dignity and purpose of man, and they must vigorously oppose all forms of servitude, whether social or political, and they must uphold the fundamental rights of people under all political regimes. Indeed, such institutions must gradually become more attuned to spiritual matters, to the highest things, even if it sometimes takes a long time to achieve the desired goal.

30. (What is needed to move beyond an individualistic ethic). The profound and rapid changes taking place urgently demand that no one, heedless of the course of events or sluggish through inertia, indulge in a purely individualistic ethic. The duty of justice and charity is increasingly fulfilled when each person, contributing to the common good according to their own abilities and the needs of others, also promotes and supports institutions, whether public or private, that serve to improve the conditions of human life. There are those who, professing broad and generous opinions, nevertheless always live as if they have no concern for the needs of society. Indeed, in various regions, many disregard laws and social regulations. Not



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a few, through various frauds and deceptions, are not afraid to evade just taxes or other obligations owed to society. Others consider certain norms of social life, for example, those designed to protect health or to regulate the operation of vehicles, to be unimportant, not realizing that such negligence endangers their own lives and the lives of others.

[*Latin ed. p. 1050*]

1050 Acta Apostolicae Sedis - Commentarium Officiale. It is the duty of all to examine and observe those social relationships which are most essential to the life of man today. The more the world is united, the more clearly do the duties of men transcend particular groups and gradually extend to the entire world. This cannot be accomplished unless both individuals and their groups cultivate moral and social virtues within themselves and spread them in society, so that truly new men and artisans of a new humanity may arise, with the necessary help of divine grace. 31. (On responsibility and participation). In order that individuals may more faithfully fulfill their duty of conscience, both towards themselves and towards the various groups of which they are members, they must be diligently educated in a broader understanding, with the aid of the immense resources available to mankind today. Above all, the education of young people of every social origin must be such that men and women are inspired, not only to cultivate their talents, but also to possess great minds, as is so urgently needed in our time. But a man scarcely attains this sense of responsibility unless the conditions of his life allow him to become aware of his own dignity, and to respond to his vocation, by dedicating himself to God and to others. Human freedom, on the other hand, often weakens when a man falls into extreme poverty, just as it diminishes when he, indulging in excessive comforts of life, isolates himself in a kind of golden solitude. On the contrary, it is strengthened when a man accepts the unavoidable necessities of social life, assumes the many demands of human association, and dedicates himself to the service of the human community. Therefore, all should be encouraged to take part in common endeavors. It is also to be praised the practice of nations in which the largest possible portion of citizens participates freely in public affairs. However, account must be taken of the real conditions of each people and the necessary strength of public authority. In order that all citizens may be ready to participate in the life of the various groups that constitute the social body, it is necessary that they find good things in these groups, which attract them and dispose them to serve others. We may rightly believe that the future of humanity is entrusted to those who are able to transmit to future generations the principles of living and hoping.

[*Latin ed. p. 1051*]

The Second Vatican Council, Session II, paragraph 32. (The Incarnate



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Word and human solidarity). Just as God created men not for solitary living, but for forming a social union, so also "it pleased Him... to sanctify and to save men not individually, without any mutual connection among themselves, but to constitute them into a people, who would acknowledge Him in truth and serve Him holily."

From the beginning of the history of salvation, He chose men not merely as individuals, but as members of a certain community. For God, revealing His plan, called those chosen "His people" (Exodus 3:7-12), with whom He also made a covenant on Mount Sinai.

This communal nature is perfected and consummated by the work of Jesus Christ. For the Incarnate Word willed to be a participant in human association. He attended the wedding at Cana, descended into the house of Zacchaeus, and ate with publicans and sinners. He revealed the Father's love and the extraordinary vocation of mankind, using common social events and expressions and figures of everyday life. He sanctified human relationships, especially those of the family, and voluntarily subjected Himself to the laws of His own nation. He willed to live the life of a craftsman in His own time and place. In His preaching, He clearly commanded the sons of God to treat one another as brothers. In His prayer, He asked that all His disciples might be one. Indeed, He offered Himself even to death for all, the Redeemer of all. "No one has greater love than this, that a man lay down his life for his friends" (John 15:13).

Furthermore, He commanded His Apostles to preach the Gospel to all nations, so that the human race might become the family of God, in which the fullness of the law would be love. As the firstborn of many brothers, among all who receive Him with faith and love, after His death and resurrection, He instituted a new fraternal communion by the gift of His Spirit, namely, in His own Body, which is the Church, in which all, as members one of another, would render mutual service according to the diverse gifts bestowed. This solidarity must always be increased, until the day when it will be consummated, and when men, saved by grace, as a family beloved by God and by Christ, the Brother, will render perfect glory to God.

13. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, Chapter II, paragraph 9: *A.A.S.* 57 (1965) pp. 12-13.

14. Cf. Exodus 24:1-8.

[*Latin ed. p. 1052*]

1052 Acta Apostolicae Sedis - Official Commentary

## CHAPTER III ON HUMAN PROGRESS IN THE ENTIRE WORLD

33. (The Problem is Presented). Man has always striven to develop his life more fully through his labor and ingenuity; today, however, especially through the aid of science and technical arts, he has extended and contin-



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ues to extend his dominion over almost all of nature, and, with the help of increasingly diverse means of commerce among nations, the human family gradually recognizes and constitutes itself as one community in the entire world. Consequently, many benefits that formerly man expected primarily from divine powers, he now obtains for himself through his own industry. Faced with this immense effort that now pervades the entire human race, many questions arise among men. What is the meaning and value of this activity? How should all these things be used? To what end do the efforts of individuals and societies tend? The Church, which safeguards the deposit of the divine word, from which principles in religious and moral order are drawn, desires to join the light of revelation with the expertise of all, so that the path that humanity has recently entered may be illuminated.

34. (On the Value of Human Progress). It is fitting for the faithful to understand that human progress, both individual and collective, or that great effort by which men strive to improve the conditions of their lives over the course of the ages, when considered in itself, corresponds to God's purpose. For man, created in the image of God, received the command to subdue the earth and all that is in it, to rule the world in justice and holiness, and to acknowledge God as the Creator of all things, referring himself and the entire universe to Him, so that in all things subjected to man, the admirable name of God may be manifested throughout the earth. This also applies to even the most everyday activities. For men and women who, while providing for their own and their family's sustenance, pursue innovations.

1 Cf. Gen. 1, 26-27; 9, 2-3; Wis. 9, 2-3.

2 Cf. Ps. 8, 7 and 10.

[*Latin ed. p. 1053*]

The Second Vatican Council, in its deliberations, seeks to serve society appropriately, and rightly believes that through their work, they can contribute to the development of the Creator's work, promote the well-being of their brothers, and contribute to the fulfillment of the divine plan in history through their personal efforts. Therefore, Christians should not believe that the works which men produce through their ingenuity and virtue are opposed to the power of God, nor that rational creation is to be considered as a rival to the Creator, but rather they should understand that these achievements are a sign of God's greatness and the unfathomable fruit of His plan. The more truly human power grows, the wider the responsibility of individuals and communities extends. Hence, it is evident that Christians are not to be dissuaded from working to build the world, nor are they to be driven to neglect the good of their fellow men, but rather they are more closely bound by their duty to engage in these activities.

35. (Concerning the ordering of human progress). Human progress, since it originates from man, is also ordered towards man. For when



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man works, he not only changes things and society, but also perfects himself. He learns much, cultivates his faculties, and progresses beyond himself and above himself. This kind of growth, if rightly understood, is of greater value than any external wealth that can be acquired. A man is more valuable for what he is than for what he has. Similarly, all that men do to achieve greater justice, broader fraternity, and a more humane order in social relationships is more valuable than technical progress. For while these advancements can provide material for human progress, they alone are never sufficient to bring it about. Therefore, the norm of human progress is that it should be in accordance with the divine plan and will, and that it should be congruent with the genuine good of humanity, allowing the individual or the person within society to cultivate and fulfill their vocation fully.

36. (Concerning the just autonomy of earthly things). Many of our contemporaries seem to fear that a closer connection between human progress and religion will...

[*Latin ed. p. 1054*]

Acta Apostolicae Sedis - Official Commentary 1054: The conjunction of autonomy should not impede the progress of individuals or societies, or of the sciences. If by "autonomy" we understand that created things and societies themselves possess their own laws and values, which must be gradually discovered, applied, and ordered by man, then it is entirely permissible, indeed necessary, to demand this: not only is it demanded by people of our age, but it also corresponds to the will of the Creator. For from the very condition of creation, all things are endowed with their own firmness, truth, goodness, and their own laws and order, which man must respect, recognizing them through the specific methods of individual sciences and arts. Therefore, methodical inquiry in all disciplines, provided it proceeds truly scientifically and according to moral norms, will never truly oppose the faith, because profane things and things of faith have their origin in the same God. Indeed, he who strives to investigate the hidden things of the world with a humble and constant spirit is, as it were, guided by the hand of God, who, sustaining all things, makes them to be what they are. Hence, it is permissible to deplore certain attitudes that have sometimes existed among Christians themselves, due to an insufficiently understood legitimate autonomy of science, and which, through the controversies and disputes that arose from them, have led many to believe that faith and science are opposed to each other.

However, if by the "autonomy" of temporal things is understood that created things do not depend on God, and that man can use them in such a way that he does not refer them back to the Creator, then no one who acknowledges God can fail to recognize how false such statements are. For the creature vanishes without the Creator. Moreover, all believers, of what-



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ever religion, have always heard and recognized His voice and manifestation in the language of creation. Indeed, through forgetfulness of God, the creature itself is obscured.

37. (On human nature corrupted by sin). Holy Scripture, to which the experience of all ages gives consent, teaches that the human family experiences progress, which is a great good for man, but also carries with it a great temptation: for the order of values is disturbed, and evil is mixed with good.

[*Latin ed. p. 1055*]

The Second Vatican Council, numbering 1055, observes that individual persons and groups consider only what pertains to themselves, and not to others. Consequently, the world no longer exists as a space of true fraternity, while the increased power of human pride threatens to destroy the very human race. For the entire history of mankind is permeated by a difficult struggle against the powers of darkness, which, having begun from the origin of the world, will continue until the last day, as the Lord says. Inserted into this struggle, man must constantly strive to adhere to the good, and, with the help of God's grace, can achieve unity within himself only through great effort. Therefore, the Church of Christ, trusting in the plan of the Creator, while acknowledging that human progress can serve true human happiness, cannot but echo the words of the Apostle: "Be not conformed to this world" (Rom. 12, 2), that is, to the spirit of vanity and malice which transforms human nature, ordained for service to God and man, into an instrument of sin. Therefore, if anyone asks how this misery can be overcome, Christians declare that all human advancements, which are daily in danger due to pride and disordered self-love, must be purified by the Cross and Resurrection of Christ and brought to perfection. For, having been redeemed by Christ and made a new creation in the Holy Spirit, man can and must love the very things created by God. For he receives them from God, and he sees them as flowing from the hand of God, and he reveres them. Giving thanks to the Benefactor for these things, and using and enjoying the creatures in poverty and freedom of spirit, he is introduced into the true possession of the world, as if having nothing and possessing all things. "For all things are yours; And you are Christ's. And Christ is God's" (1 Cor. 3, 22-23).

38. (On human progress, brought to perfection in the Paschal mystery). The Word of God, by whom all things were made, Himself became flesh and dwelt among men, introducing the perfect man into the history of the world, taking it into Himself and recapitulating it. He Himself reveals to us, "for God is love" (1 Jn. 4, 8), and at the same time teaches us the



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fundamental law.

[*Latin ed. p. 1056*]

Acts of the Apostolic See - Official Commentary 1056, the perfection of man, and therefore the transformation of the world, is a new mandate of love. Therefore, it assures those who believe in divine charity that the way of love is open to all men, and that the effort to restore universal brotherhood is not in vain. At the same time, it reminds us that this charity is not to be practiced only in great matters, but especially in the ordinary circumstances of life. For us all, sinners, who have deserved death, He teaches us by His example that even the cross must be borne, which is imposed upon the shoulders of those who seek peace and justice in the flesh and in the world. The Lord, Christ, who has risen and to whom all power has been given in heaven and on earth, 13 works through the power of His Spirit in the hearts of men, not only awakening the desire for the age to come, but also, by that very fact, inspiring, purifying, and strengthening generous intentions, by which the human family seeks to make its own life more human and to subject the whole earth to this purpose. But the gifts of the Spirit are diverse: while some are called to give a manifest witness to the desire for the heavenly dwelling and to keep it alive in the human family, others are called to dedicate themselves to the service of men on earth, preparing material for the heavenly kingdom through their ministry. Nevertheless, all are freed to extend themselves to the future, having renounced their own love and having taken up all earthly powers into human life, when humanity itself will become an acceptable offering to God. 14 The Lord has left us a foretaste of this hope and a provision for the journey in that sacrament of faith, in which the elements of nature, cultivated by men, are converted into the glorious Body and Blood, a foretaste of the fraternal communion and the heavenly banquet. 39. (A new earth and a new heaven). We do not know the time when the earth and humanity will be perfected, 15 nor do we know the manner in which the transformation will take place. Indeed, the image of this world has been deformed by sin, 16 but we are taught that God is preparing a new dwelling and a new earth in which justice dwells, 17 and whose blessedness fulfills all the desires of peace, which are found in Cfr. John 3:14-16; Romans 5:8-10. 13 Cfr. Acts 2:36; Matthew 28:18. 1 Cfr. Romans 15:16. 15 Cfr. Acts 1:7. " Cfr. 1 Corinthians 7:31; St. Irenaeus, Against Heresies, V, 36, 1: PG 7, 1222. 17 Cfr. 2 Corinthians 5:2; 2 Peter 2:13.

[*Latin ed. p. 1057*]

The Second Vatican Council ascends to the hearts of men, filling and surpassing them. 1057 18 Then, having been conquered by death, the sons of God will be resurrected in Christ, and that which was sown in weakness and corruption will put on incorruption; through charity and its works,



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they, 21 20 19 and the entire creation which God made through man, will be delivered from the bondage of vanity. We are indeed reminded that it profits a man nothing, if he gains the whole world, and loses himself. 22 However, the expectation of the new earth should not diminish, but rather should excite, the concern for cultivating this earth, where that Body of the new human family grows, which already offers a certain foreshadowing of the new age. Therefore, although earthly progress must be diligently distinguished from the growth of the Kingdom of Christ, insofar as it can contribute to a better ordering of human society, it is of great importance to the Kingdom of God. 23 For the goods of human dignity, fraternal communion, and freedom, these very goods of our nature and industry, after we have spread them in the Spirit of the Lord and according to His command on earth, we will afterwards find them again, cleansed from all filth, illuminated, and transfigured, when Christ shall render the eternal and universal kingdom to the Father: "a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love, and peace." 24 This Kingdom is already present in mystery on earth; it will be consummated with the coming of the Lord.

## CHAPTER IV ON THE ROLE OF THE CHURCH IN THIS WORLD.

40. [On the mutual relationship between the Church and the world]. All that we have said about the dignity of the human person, about human community, and about the profound sense of human novelty, forms the foundation of the relationship.

18 Cf. 1 Corinthians 2:9; Revelation 21:4-5.

19 Cf. 1 Corinthians 15:42 and 53.

20 Cf. 1 Corinthians 13:8; 3:14.

21 Cf. Romans 8:19-21.

22 Cf. Luke 9:25.

23 Cf. Pius XI, Encyclical Letter *Quadragesimo Anno*: A.A.S. 8. 23 (1931) p. 207.

24 Roman Missal, Preface of the Feast of Christ the King.

68 - A. A. S.

[*Latin ed. p. 1058*]

Acta Apostolicae Sedis - Official Commentary 1058 1, constitute the relationship between the Church and the world, as well as the foundation of their mutual dialogue. Therefore, in this chapter, having considered all that this Council has already decreed concerning the mystery of the Church, the Church now comes to be considered as it exists in this world and lives and acts with it. 2 Proceeding from the love of the Eternal Father, founded in time by Christ 3 the Redeemer, and perfected in the Holy Spirit, the Church



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has a salvific and eschatological goal, which can only be fully attained in the future age. However, it is already present here on earth, composed of human beings, members of a terrestrial society, who are called to constantly increase, until the coming of the Lord, the family of the children of God in the history of the human race. This family, united for heavenly goods and enriched by them, is "established and ordered as a society in this world" by Christ 4, and is provided "with suitable means of visible and social union." 5 Thus, the Church, together with all humanity, progresses, experiences the same earthly fate, and exists as a leaven and, as it were, the soul of human society 6, to be renewed in Christ and transformed into the family of God. This union of the earthly and heavenly city can only be grasped through faith; indeed, it remains a mystery in the history of humanity, which, until the full revelation of the glory of the children of God, is disturbed by sin. The Church, pursuing its own salvific goal, not only communicates divine life to humanity, but also sheds a certain light upon the entire world, especially by healing and elevating the dignity of human persons, strengthening the bonds of human society, and imbuing the daily lives of people with a deeper sense and meaning. Thus, the Church believes that it can contribute much to the human family and to the history of humanity, making it more humane. 1 Cf. Paul VI, Encyclical Letter *Ecclesiam Suam*, III: A. A. S. 56 (1964) pp. 637-659. 2 Cf. Titus 3:4. 3 Cf. Ephesians 1:3; 5-6; 13-14; 23. 4 Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, chapter I, n. 8: A. A. S. 57 (1965) p. 12. 5 Ibid., chapter II, n. 9: A. A. S. 57 (1965) p. 14; cf. n. 8: A. A. S., loc. cit., p. 11. 6 Ibid., chapter I, n. 5: A. A. S. 57 (1965) p. 11. 7 Cf. ibid., chapter IV, n. 38: A. A. S. 57 (1965) p. 43, with note 120.

[*Latin ed. p. 1059*]

The Second Vatican Council, 1059. The Catholic Church readily acknowledges and greatly values the contributions and cooperation offered by other Christian Churches or ecclesiastical communities in fulfilling their respective missions. At the same time, it firmly believes that it can, in many and varied ways, be assisted by the world, by individual people, and by human society, by their talents and resources, in the preparation of the Gospel. Certain general principles are set forth regarding the promotion of this mutual exchange and assistance, in matters that are common to the Church and the world.

41. (Concerning the assistance which the Church seeks to provide to individuals). Modern man is on a journey to fully develop his personality and to increasingly discover and affirm his rights. Since it is the Church's task to manifest the mystery of God, who is the ultimate end of man, the Church simultaneously reveals to man the meaning of his own existence, that is, the innermost truth about man. The Church truly knows God, to whom she serves, and can respond most profoundly to the deepest desires



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of the human heart, which is never fully satisfied by earthly nourishment. Furthermore, the Church knows that man, constantly prompted by the Spirit of God, will never be completely indifferent to the problem of religion, as is confirmed not only by the experience of past centuries, but also by the abundant testimony of our own times. For man will always desire to know, at least vaguely, the meaning of his life, his origin, and his death. The very presence of the Church brings these problems to his mind. Only God, who created man in His image and redeemed him from sin, can provide a complete answer to these questions, and He does so through the revelation in His Son, who became man. Whoever follows Christ, the perfect Man, becomes more of a man himself. From this faith, the Church can uphold the dignity of human nature, regardless of all changes in opinion, which, for example, either excessively diminish or immoderately exalt the human body. No human law can so adequately safeguard the personal dignity and freedom of man as the Gospel of Christ entrusted to the Church. For this Gospel proclaims the freedom of the sons of God, and rejects all servitude that ultimately stems from sin. (Cf. Rom. 8, 14-17). 8 Dignitas.

[*Latin ed. p. 1060*]

1060 The Apostolic See reveres the conscience and its free judgment, constantly urging the multiplication of all human talents for the service of God and the good of men, and commends all things to charity. This corresponds to the fundamental law of Christian economy. For although God is both the Savior and the Creator, and also the Lord of both human history and the history of salvation, in this very divine order, the just autonomy of creation, and especially of man, is not diminished, but rather is restored and strengthened in its own dignity. Therefore, the Church, by the power of the Gospel entrusted to it, proclaims the rights of men and recognizes and values the dynamism of the present age, by which these rights are promoted in every way. However, this movement must be imbued with the spirit of the Gospel and protected against all forms of false autonomy. For we are subject to the temptation of believing that our personal rights are fully preserved only when we are freed from all norms of divine Law. But in this way, the dignity of the human person, rather than being saved, perishes.

42. (Concerning the help which the Church seeks to offer to human society). The union of the human family is greatly strengthened and completed by the unity of the family of the children of God in Christ. Indeed, the proper mission which Christ entrusted to his Church is not one of a political, economic, or social order: its purpose is a religious order. 11 But certainly, from this very religious mission, there flow functions, light, and forces which can serve to establish and strengthen the human community according to divine Law. Moreover, where it is necessary, according to the circumstances of time and place, it can, indeed it should, promote works



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dedicated to the service of all, and especially of the poor, such as works of mercy or others of this kind.

9 Cf. Matthew 22:39.

Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, Chapter II, n. 9: *A.A.S.* 57 (1965) pp. 12-14.

11 Cf. Pius XII, Address to those devoted to history and art, March 9, 1956: *A.A.S.* 48 (1956) p. 212: "Her Divine Founder, Jesus Christ, gave her no mandate nor fixed any cultural purpose. The goal which Christ assigns to her is strictly religious (...). The Church must lead men to God, so that they may surrender themselves to him without reservation (...). The Church can never lose sight of this strictly religious, supernatural goal. The meaning of all her activities, even to the last canon of her Code, can only be to contribute to it directly or indirectly."

[*Latin ed. p. 1061*]

The Second Vatican Council, in its deliberations, acknowledges that the Church recognizes whatever good is found in the social dynamics of today: especially the striving towards unity, the process of healthy socialization, and civil and economic association. For the promotion of unity is closely linked to the intimate mission of the Church, since it is "in Christ, as a sacrament or sign and instrument of the intimate union with God and of the unity of all mankind." Thus, the Church demonstrates to the world that true social unity arises from the union of minds and hearts, that is, from faith and charity, in which the unity of the Holy Spirit is indissolubly founded. The power that the Church can impart to contemporary human society consists in this faith and charity, leading to the effects of life, and not in any external domination exercised through purely human means. Moreover, since the Church, by the force of its mission and nature, is bound to no particular form of human culture, nor to any political, economic, or social system, it can establish the closest bonds between diverse human communities and nations, provided that these trust in it and truly recognize its true freedom in fulfilling its mission. For this reason, the Church urges its children, and indeed all people, to overcome all divisions between nations and peoples in this spirit of brotherhood of the children of God, and to provide internal strength to just human associations. Therefore, whatever is true, good, and just that is found in the various institutions that humankind has created and continues to create, the Council considers with great reverence. Furthermore, the Church desires to assist and promote all such institutions, to the extent that this depends on it and can be joined to its mission. It desires nothing more ardently than to be able to develop freely for the benefit of all, under any regime that recognizes the fundamental rights of the person and the family, and the necessities of the common good.

43. (Concerning the help that the Church seeks to offer to human progress through Christians). The Council urges Christians, as citizens



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of both the earthly city and the heavenly city, to strive faithfully to fulfill their earthly duties, and to do so with the spirit...

[*Latin ed. p. 1062*]

1062 Acta Apostolicae Sedis - Official Commentary on the Gospel. Those who, knowing that we do not have here a lasting city, but seek one to come, 13 err if they think that they can neglect their earthly duties, not realizing that they are, through faith itself, more bound to fulfill them, according to the vocation with which each one is called. 14 But no less do they err who, on the contrary, believe that they can immerse themselves so completely in worldly affairs, as if these were entirely alien to religious life, since they consider religious life to consist solely of acts of worship and certain moral duties. This discord between the faith that they profess and their daily life is one of the more serious errors of our time. This scandal was vehemently denounced by the Prophets in the Old Testament 15 and, much more so, by Jesus Christ Himself in the New Testament, who threatened it with severe punishments. 16 Therefore, let not professional and social activities, on the one hand, be opposed to religious life, on the other. The Christian, neglecting his temporal duties, neglects his duties towards his neighbor, indeed, he neglects God Himself, and puts his eternal salvation in danger. Rather, let Christians, following the example of Christ, who practiced the carpenter's trade, rejoice that they can exercise all their earthly talents, uniting human endeavors, domestic, professional, scientific, or technical, into a vital synthesis with religious values, under the highest order of which all things are coordinated for the glory of God. To the laity, in particular, and not exclusively, belong secular duties and talents. Therefore, whether individually or in association, as citizens of the world, they will not only observe the laws proper to each discipline, but will strive to acquire true expertise in those fields. They will cooperate willingly with those pursuing the same goals. Recognizing the demands of faith and endowed with its virtues, they will, without hesitation, devise and implement new initiatives where necessary. It is incumbent upon them to ensure that divine law is inscribed in the life of the earthly city. From priests, however, the laity should expect light and spiritual strength. Nevertheless, let them not think that their pastors are always so expert that, in every question that arises, even a serious one, they can provide a solution.

13 Cf. Heb. 13, 14.

14 Cf. 2 Thess. 3, 6-13; Eph. 4, 28.

15 Cf. Is. 58, 1-12.

16 Cf. Matth. 23, 3-33; Mk. 7, 10-13.

[*Latin ed. p. 1063*]

The Second Vatican Council, having considered the matter, may propose, or those sent to it may propose, that rather than imposing its will, they,



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illuminated by Christian wisdom and diligently attending to the doctrine of the Magisterium, should adopt their own proper positions. Often, the Christian vision of things will incline them towards a particular solution in certain matters. However, other faithful, guided by no less sincerity, as frequently and indeed legitimately happens, will judge the same matter differently. If solutions proposed from various sides, even beyond the intention of the parties, are easily connected with the message of the Gospel by many, it must be remembered that in these cases, no one is permitted to claim for themselves exclusively the authority of the Church according to their own opinion. Rather, they should always strive to illuminate each other through sincere dialogue, preserving mutual charity and being primarily concerned with the common good. Lay people, who have active roles to fulfill in the life of the Church, are not only obligated to imbue the world with the Christian spirit, but are also called to be witnesses of Christ in all things, truly within the human community. Bishops, to whom the duty of governing the Church of God has been entrusted, together with their priests, should proclaim the message of Christ in such a way that all earthly activities of the faithful are illuminated by the light of the Gospel. Furthermore, all pastors should remember that through their daily conversation and concern, they present the face of the Church to the world, from which people judge the power and truth of the Christian message. Together with the religious and their faithful, they should demonstrate that the Church, by its very presence, is an inexhaustible source of those virtues for which the modern world most needs. They should prepare themselves through diligent study so that they may fulfill their roles in dialogue with the world and with people of all opinions. Above all, they should keep in their hearts the words of this Council: "Because the human race today is increasingly united in civil, economic, and social bonds, it is all the more necessary that priests, with united care and effort under the guidance of bishops and the Supreme Pontiff, eliminate every cause of division, so that the entire human race may be led into the unity of the family of God."

17 Cf. John XXIII, Encyclical Letter *Mater et Magistra*, IV: A. A. S. 53 (1961) pp. 456-457, and 1: 1. c, pp. 407, 410-411.

18 Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, chapter III, n. 28: A. A. S. 57 (1965) pp. 34-35. Ibid., n. 28: A. A. S. 1. c. pp. 35-36.

19

[*Latin ed. p. 1064*]

Acts of the Apostolic See - Official Commentary 1064. Although the Church, by the power of the Holy Spirit, remains the faithful bride of her Lord and has never ceased to be a sign of salvation in the world, nevertheless, she is not unaware that, among her members, be they clergy or laity, throughout the course of many centuries, there have been those



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who have been unfaithful to the Spirit of God. Even in our own age, the Church does not fail to observe the distance between the message she proclaims and the weakness of those to whom the Gospel is entrusted. Whatever judgment history may pass on these shortcomings, we must be aware of them and strive strenuously to combat them, lest they cause harm to the spread of the Gospel. Furthermore, the Church knows how much she must constantly mature in her relationship with the world, drawing from the experience of centuries. Guided by the Holy Spirit, the Mother Church ceaselessly exhorts her children "to purification and renewal, so that the sign of Christ may shine more clearly upon the face of the Church." 21 44. (Concerning the help that the Church receives from the modern world). Just as the world benefits from the Church's recognition as a social reality and as the leaven of its history, so too the Church is not unaware of what she has received from the history and evolution of the human race. The experience of past centuries, the progress of the sciences, the treasures hidden in the various forms of human culture, by which the nature of man is more fully manifested and new paths to truth are opened, are also beneficial to the Church. Indeed, from the beginning of her history, the Church has learned to express the message of Christ in the language and concepts of different peoples, and she has also sought to illuminate it with the wisdom of philosophers, for this purpose, so that the Gospel might be adapted, as far as possible, to the understanding of all, and to the demands of the learned. This adaptation of the revealed word remains the fundamental law of all evangelization. Thus, in every nation, the ability to express the message of Christ in its own way is awakened, and at the same time, a living exchange between the Church and the diverse cultures of peoples is promoted. 22 Regarding such 20 Cf. St. Ambrose, On Virginity, chapter VIII, no. 48: PL 16, 278. 21 Second Vatican Council, Dogmatic Constitution on the Church, Lumen Gentium, chapter II, no. 15: A. A. S. 57 (1965) p. 20. 22 Cf. Second Vatican Council, Dogmatic Constitution on the Church, Lumen Gentium, chapter II, no. 13: A. A. S. 57 (1965) p. 17.

[*Latin ed. p. 1065*]

The Second Vatican Council recognizes that the Church must increase its engagement with the world, especially in our times, when things change rapidly and ways of thinking vary greatly, and it particularly needs the help of those who, living in the world, understand various institutions and disciplines, and their underlying principles, whether concerning believers or non-believers. The entire People of God, especially pastors and theologians, with the help of the Holy Spirit, must listen to, discern, and interpret the various discourses of our time, and judge them in the light of the divine word, so that the revealed truth may be more deeply perceived, better understood, and more appropriately presented. The Church, although it has a visible social structure, a sign of its unity in Christ, can



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also be enriched by the development of human social life, and is enriched, not as if something were lacking in the constitution given to it by Christ, but in order to know it more deeply, to express it better, and to adapt it more happily to our times. The Church gratefully recognizes that, both in its community and in each of its members, it receives various forms of help from people of any rank or condition. Whoever promotes human society in the order of family, culture, economic and social life, as well as national and international politics, contributes a considerable aid to the Church as well, insofar as it depends on external factors. Indeed, the Church acknowledges that it can make great progress, even from the opposition of those who are hostile to it or persecute it. 23 45. (Concerning Christ, the Alpha and Omega). While the Church helps the world and receives much from it, it strives for one thing: that the Kingdom of God may come and the salvation of the entire human race be established. All the good that the People of God can offer to the human family during its earthly pilgrimage flows from this, because the Church is "the universal sacrament of salvation." 23 Cf. Justin, Dialogue with Trypho, chapter 110: PG 6, 729; ed. Otto, 1897, pp. 391-393: "... but the more such things are inflicted upon us, the more others become faithful and pious through the name of Jesus." Cf. Tertullian, Apology, chapter L, 13: PL 1, 534; Corpus Christ., series lat. I, p. 171: "Even more are converted, whenever we suffer: the blood of Christians is seed!" Cf. Dogmatic Constitution on the Church, Lumen Gentium, chapter II, n. 9: A. A. 8. 57 (1965) p. 14.

[*Latin ed. p. 1066*]

1066 Acta Apostolicae Sedis - Commentarium Officiale: Sacramentum, manifestans simul et operans mysterium amoris Dei erga hominem. Verbum Dei, per quod omnia facta sunt, Ipsum caro factum est, ita ut, perfectus Homo, omnes salvaret et universa recapitular et. Dominus est finis humanae historiae, punctum in quod historiae et civilizationis desideria vergunt, humani generis centrum, omnium cordium gaudium eorumque appetitionum plenitudo. 25 Ille est quem Pater a mortuis suscitavit, exaltavit et a dextris suis collocavit, Eum vivorum atque mortuorum iudicem constituens. In Eius Spiritu vivificati et coadunati, versus historiae humanae peregrinamur consummationem, quae cum consilio Eius dilectionis plene congruit: "In the dispensation of the fulness of times, to re-establish all things in Christ, that are in heaven and on earth, in him." (Eph. 1, 10). Dicit Ipse Dominus: "Ecce venio cito, et merces mea mecum est, reddere unicuique secundum opera sua. Ego sum alpha et omega, primus et novissimus, principium et finis" (Apoc. 22, 12-13).

## PARS II DE QUIBUSDAM PROBLEMATIBUS URGENTIORIBUS

46. (Prooemium). Concilium, postquam exposuit cuiusnam dignitatis



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sit persona hominis necnon ad quodnam munus, sive individuale sive sociale, in universo mundo adimplendum sit vocata, sub luce Evangelii et humanae experientiae omnium nunc animos ad quasdam urgentiores huius temporis necessitates convertit, quae maxime genus humanum afficiunt. Inter multa quae hodie sollicitudinem omnium excitant, haec praesertim recolere iuvat: matrimonium et familiam, culturam humanam, vitam oeconomicam-socialem ac politicam, coniunctionem familiae populorum et pacem. Circa haec singula clarescant principia et lumina a Christo manantia, quibus christifideles ducantur omnesque homines illuminentur in tot implicatorum problematum solutione quaerenda.

24 Cfr. Conc. 'Vat.'II, Const. dogm. de Ecclesia, Lumen Gentium, cap. VII, n. 48: A. A. S. 57 (1965) p. 53.

25 Cfr. Paulus VI, Allocutio die 3 feb. 1965 habita: L'Osservatore Romano, 4 feb. 1965.

[*Latin ed. p. 1067*]

Council Vaticanum II, 1067, CHAPTER I, ON THE DIGNITY OF MARRIAGE AND THE FAMILY TO BE FOSTERED, 47. (On marriage and the family in the modern world). The well-being of the person and of human and Christian society is closely connected with the flourishing condition of the conjugal and familial community. Therefore, Christians, together with all those who value this community, sincerely rejoice at the various advancements made by people today in fostering this community of love and in living a life within it, and spouses and parents are assisted in their excellent role; moreover, they look forward to and strive to promote even better benefits. However, not everywhere does the dignity of this institution shine with the same clarity, if it is obscured by polygamy, the scourge of divorce, so-called free love, or other deformities; moreover, conjugal love is often profaned by selfishness, hedonism, and illicit practices against procreation. Furthermore, the present-day economic, socio-psychological, and civil conditions introduce significant disturbances into the family. In certain parts of the world, moreover, problems arising from population growth are observed without causing little concern. All of these things cause concern. Nevertheless, the strength and power of the marital and familial institution are also evident in the fact that profound changes in modern society, despite the difficulties arising from them, often manifest the true nature of this institution in various ways. Therefore, the Council intends to enlighten and encourage all Christians and all people who strive to safeguard and promote the inherent dignity of the marital state and its outstanding sacred value, by bringing certain fundamental aspects of Church teaching into clearer light. 48. (On the sanctity of marriage and the family). The intimate community of life and of conjugal love, established by the Creator and governed by His laws, is founded on the marriage covenant, or on the irrevocable personal consent. Thus, from a human act,



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by which spouses give themselves to each other and receive each other, an institution arises, firmly established by divine ordinance, even before society; this sacred bond, with a view to the good, both of the spouses and of the children, and of society, does not depend on human will. Indeed, God Himself is the author of marriage, through various...

[*Latin ed. p. 1068*]

Endowed with goodness and purpose, the various elements [of marriage] are of the greatest importance for the continuation of the human race, for the personal growth and eternal salvation of each member of the family, and for the dignity, stability, peace, and prosperity of the family itself and of all of human society. By its very nature, the institution of marriage and conjugal love are ordered towards procreation and the upbringing of children, and are crowned with these very purposes. Therefore, a man and a woman, united by the bond of marriage, "And they two shall be in one flesh. Therefore now they are not two, but one flesh." (Mark 10:8), offering each other mutual help and service through the intimate union of persons and works, and experiencing and increasingly attaining the fullness of their unity each day. This intimate union, being the mutual gift of two persons, as are children, demands complete fidelity from the spouses and strengthens their unbreakable bond.

Christ the Lord has abundantly blessed this multifaceted love, which springs from the divine source of charity and is constituted according to the model of His union with the Church. Just as God formerly entered into a covenant of love and fidelity with His people, so now the Savior of mankind and the Spouse of the Church comes to the Christian spouses through the sacrament of marriage. He remains with them, so that, just as He loved the Church and gave Himself up for her, so too may the spouses, through mutual devotion, love each other with perpetual fidelity. The natural love of marriage is elevated to divine love and is governed and enriched by the redemptive power of Christ and the saving action of the Church, so that the spouses may be effectively led to God and may be aided and strengthened in their sublime role as father and mother. Therefore, Christian spouses are strengthened and, as it were, consecrated in the special sacrament of their state.

1. Cf. St. Augustine, *De bono coniugali*: PL 40, 375-376 and 394; St. Thomas, *Summa Theologica*, Supplement, Question 49, article 3 ad 1; *Decretum pro Armenis*: Denz. 702 (1327); Pius XI, Encyclical Letter *Casti connubii*: A. A. S. 22 (1930) pp. 543-555: Denz. 2227-2238 (3703-3714).

2. Cf. Pius XI, Encyclical Letter *Casti connubii*: A. A. S. 22 (1930) pp. 546-547: Denz. 2231 (3706).

3. Cf. Hosea 2; Jeremiah 3, 6-13; Ezekiel 16 and 23; Isaiah 54.

4. Cf. Matthew 9, 15; Mark 2, 19-20; Luke 5, 34-35; John 3, 29; 2 Corinthi-



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ans 11, 2; Ephesians 5, 27; Revelation 19, 7-8; 21, 2 and 9.

5. Cf. Ephesians 5, 25.

6. Cf. Second Vatican Council, Dogmatic Constitution *Lumen Gentium*: A. A. S. 57 (1965) pp. 15-16; 40-41; 47.

7. Cf. Pius XI, Encyclical Letter *Casti connubii*: A. A. S. (1930) p. 583.

[*Latin ed. p. 1069*]

The Second Vatican Council, in its document 1069, states that, exercising their conjugal and familial duties with virtue, imbued with the spirit of Christ, by which their entire life is permeated with faith, hope, and charity, spouses strive ever more diligently towards their own perfection and mutual sanctification, and therefore, together, towards the glory of God. Hence, if parents lead by example and through family prayer, their children, indeed all those living within the family, will more easily find the path of humanity, salvation, and holiness. Spouses, adorned with the dignity and office of fatherhood and motherhood, will diligently fulfill the duty of education, especially religious education, which pertains to them above all. Children, as living members of the family, contribute to the sanctification of their parents in their own way. With a grateful heart, they will respond with piety and trust to the benefits of their parents, and will assist them in adversity, as well as in the solitude of old age. Widowhood, bravely accepted as a continuation of the conjugal vocation, will be honored by all. 8 The family will generously share its spiritual riches with other families. Therefore, the Christian family, arising from marriage, which is the image and participation of the covenant of love between Christ and the Church, 9 will manifest the living presence of the Savior in the world and the familial nature of the Church to all, through the love of the spouses, their generous fecundity, their unity and fidelity, and through the amiable cooperation of all its members.

49. (Concerning conjugal love). Spouses are repeatedly invited by the divine word to nourish and cherish their marriage with chaste love and undivided affection. 10 Moreover, many people of our age recognize the true love between husband and wife, manifested in various ways, according to the honorable customs of peoples and times. But this love, being eminently human, since it is directed by the affection of one person towards another, encompasses the good of the whole person, and therefore, bodily and spiritual expressions can enrich it with a special dignity, and can be elevated as elements and special signs of conjugal friendship.

8 Cf. 1 Timothy 5:3.

9 Cf. Ephesians 5:32.

10 Cf. Genesis 2:22-24; Proverbs 5:18-20; 31:10-31; Tobit 8:4-8; Song of



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Songs 1:1-3; 2:16; 4:16-5:1; 7:8-11; 1 Corinthians 7:3-6; Ephesians 5:25-33.

[*Latin ed. p. 1070*]

Acts of the Apostolic See - Official Commentary 1070. The Lord, through a special gift of grace and charity, has deigned to heal, perfect, and elevate this love. Such love, uniting the human and the divine, leads spouses to a free and mutual giving of themselves, tested by tender affection and action, and permeates their entire life; indeed, it is perfected and grows through their generous activity. Therefore, it far surpasses mere erotic inclination, which, if cultivated selfishly, vanishes more quickly and sadly. This love is particularly expressed and perfected through the very act of marriage. Therefore, the acts by which spouses intimately and chastely unite with each other are honorable and worthy, and, when truly exercised in a human manner, signify and foster the mutual giving of themselves, whereby they enrich each other with a joyful and grateful spirit. This love, based on mutual fidelity, and especially sanctified by the sacrament of Christ, remains indissolubly faithful in body and mind, both in times of prosperity and adversity, and therefore remains alien to all adultery and divorce. The equal dignity of both man and woman, recognized in mutual and complete love, clearly demonstrates the unity of marriage, confirmed by the Lord. To faithfully fulfill the duties of this Christian vocation, a remarkable virtue is required: therefore, spouses, strengthened by grace for a holy life, should constantly cultivate the firmness of love, the greatness of spirit, and the spirit of sacrifice, and will obtain this through prayer. Furthermore, conjugal love will be more highly esteemed, and a healthy public opinion will be formed around it, if Christian spouses, through their testimony of fidelity and harmony in the same love, as well as through their care in raising children, and in the necessary cultural, psychological, and social renewal in favor of marriage and family, play their part. Young people should be properly and in due time instructed about the dignity, purpose, and work of conjugal love, especially within the family itself, so that, having been instructed in the cultivation of chastity, they may, at the appropriate age, pass from honorable betrothals to marriage. 50. (On the fecundity of marriage). Marriage and conjugal love are, by their very nature, ordered to procreation and education of children. Children are, indeed, the most excellent gift of marriage and contribute to the happiness of their parents.

[*Latin ed. p. 1071*]

The Second Vatican Council, number 1071, states most clearly: He Himself is God, who said: "It is not good for man to be alone" (And the Lord God said. (Gen. 2:18)), and who "from the beginning created man, male and female" (Who answering, said to them. (Matt. 19:4)), desiring to communicate to them a certain special participation in His own creative work, blessed man and woman, saying: "Increase and multiply"



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(Gen. 1:28). Therefore, the true cultivation of conjugal love and the entire rationale of family life, without neglecting the other ends of marriage, tend to the fact that spouses, disposed with a firm spirit, are prepared to cooperate with the love of the Creator and Savior, who through them, day by day, expands and enriches His family. In the office of transmitting and educating human life, which must be considered as their own proper mission, spouses know that they are cooperators of the love of God, the Creator, and interpreters of His will. Therefore, they will fulfill their duty with human and Christian responsibility, with a reverent obedience to God, with common counsel and effort, forming a right judgment for themselves, attending both to their own good and to the good of their children, whether already born or yet to be conceived, considering the conditions of time and the circumstances of life, both material and spiritual, and finally, maintaining the good of the family community, of temporal society, and of the Church itself. This judgment, in the final analysis, spouses must render to God. In their manner of acting, Christian spouses must be aware that they cannot proceed according to their own will, but must always be guided by conscience, conforming to the divine law, and obedient to the teaching of the Church, which authentically interprets it in the light of the Gospel. That divine law shows the full meaning of conjugal love, protects it, and impels it towards its true human perfection. Thus, Christian spouses, confident in divine Providence and cultivating the spirit of sacrifice, glorify the Creator and strive for perfection in Christ, as they fulfill the generous, human, and Christian responsibility of procreation. Among spouses who fulfill this duty entrusted to them by God in this way, those who, with prudent and shared counsel, generously undertake to raise a larger family, suitable for education, are particularly to be remembered. Marriage, moreover, is not instituted only for procreation; but the very nature of the bond between persons is indissoluble, and a good...

[*Latin ed. p. 1072*]

1072 Acta Apostolicae Sedis - Official Commentary. The children demand that even conjugal love be exhibited in a proper order, and that it should flourish and mature. Therefore, even if children, so often desired, are lacking, marriage, as a habit and communion of the entire life, perseveres, and maintains its value and indissolubility. 51. (Concerning conjugal love, in harmony with the observance of human life). The Council knows that spouses, in a conjugal life harmoniously ordered, can often be hindered by certain present-day conditions, and may find themselves in circumstances in which the number of children, at least for a time, cannot be increased, and the cultivation of faithful love and the fullness of the life of communion are maintained with difficulty. But when the intimacy of conjugal life is interrupted, the good of faith is often called into question,



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and the good of children is endangered: for then the education of children, as well as a strong spirit for raising more children, are imperiled. Some presume to offer dishonest solutions to these problems, indeed, they do not recoil from killing; but the Church recalls that there cannot be a true contradiction between the divine laws of transmitting life and the fostering of conjugal love. For God, the Lord of life, has entrusted to men the most excellent ministry of preserving life, a ministry that a man worthy of the name should fulfill. Therefore, life, from conception, must be guarded with the greatest care; abortion, as well as infanticide, are heinous crimes. The sexual nature of man, as well as the human faculty of procreation, far surpass those things that are found in the lower stages of life; therefore, the very acts of conjugal life, properly ordered according to the dignity of human generation, are to be treated with great reverence. Therefore, the moral disposition of reason, when it comes to harmonizing conjugal love with the responsible transmission of life, must not depend solely on a sincere intention and an estimation of motives, but must be determined by objective criteria, derived from the nature of the person and their actions, which determine the integral meaning of mutual giving and human procreation in the context of true love; and this cannot be achieved unless the virtue of conjugal chastity is cultivated with a sincere spirit. To the children of the Church, adhering to these principles in regulating procreation, it is not permitted to enter paths that are disapproved of by the Magisterium, in explaining the divine law. 14 14 Cf. Pius XI, Litterae Encyclicae Casti connubii: A. A. S. 22 (1930) pp. 559-561; Denz.-Schön. 3716-3718; Pius XII, Allocution to the Most Reverend Fathers of the Italian Union of Midwives, October 29, 1951: A. A. S. 43 (1951) pp. 835-854; Paul VI, Address to the Most Reverend Fathers.

[*Latin ed. p. 1073*]

The Second Vatican Ecumenical Council, 1073. To all, let it be known that the life of men and the mission of transmitting it are not limited to this world alone, nor can they be understood solely in relation to this world, but must always be directed towards the eternal destiny of mankind.

52. (Concerning the promotion of marriage and the family, which must be the concern of all). The family is a kind of school of more profound humanity. In order that it may attain the fullness of its life and mission, a benevolent sharing of spirit and mutual counsel of spouses, as well as diligent cooperation of parents in the education of their children, are required. The active presence of the father greatly benefits the formation of the children, but also the domestic care of the mother, which the children, especially the younger ones, need, must be safeguarded, so that legitimate advancement of women in society is not neglected. Children should be educated in such a way that, having reached adulthood, they may fully understand their responsibilities and be able to follow a vocation, even



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a sacred one, and to choose a state of life in which, if they are joined in marriage, they may establish their own family, under moral, social, and economic conditions favorable to it. Parents or guardians must provide prudent guidance to their children in founding a family, listening to them willingly, but taking care not to compel them directly or indirectly to enter into marriage or to make choices that are not in their best interests. Thus, the family, in which different generations come together and help each other to acquire fuller wisdom and to reconcile the rights of the person with the demands of social life, constitutes the foundation of society. Therefore, all who exert influence in communities and social groups must contribute effectively to the promotion of marriage and the family. Civil authority must recognize, protect, and promote the true nature of marriage and the family, defend public morality, and foster domestic prosperity, considering its sacred mission. The right of parents to procreate and to raise their children in the family must be protected. By provident legislation and various initiatives, those who, unfortunately, lack the good of a family should also be protected and assisted with appropriate help.

Purple volumes, June 23, 1964: A. A. 8. 56 (1964) pp. 581-589. Certain questions which require further and more diligent investigation have been entrusted to the Commission for the Study of Population, Family, and Births, at the order of the Supreme Pontiff, so that, after it has fulfilled its mission, the Supreme Pontiff may render judgment. Thus, maintaining the doctrine of the Magisterium, the Sacred Synod does not intend to propose concrete solutions immediately.

69 - A. A. S.

[*Latin ed. p. 1074*]

The Acts of the Apostolic See - Official Commentary 1074. The faithful, remembering the present time and distinguishing it from the eternal, diligently promote the good of marriage and the family, both through the testimony of their own lives and through concordant action with people of good will, and thus, overcoming difficulties, they will provide for the needs and benefits of the family, which are appropriate for these times. To achieve this goal, the Christian sense of the faithful, the right conscience of men, as well as the wisdom and expertise of those who are versed in sacred disciplines, will be of great help. Those who are learned in the sciences, especially biological, medical, social, and psychological sciences, can greatly serve the good of marriage and the family, and the peace of conscience, if, after careful study, they strive to elucidate the various conditions that favor honest arrangements for human procreation. It is the duty of priests, having received proper instruction on matters of the family, to foster the vocation of spouses through various pastoral means, through the preaching of the Word of God, through liturgical worship, and through other spiritual aids, in their conjugal and family life, and to strengthen and comfort them



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with human kindness and patience in their difficulties, so that they may truly strive to be radiant families. Various works, especially associations of families, should confirm young people and spouses, especially those recently joined, through teaching and action, and should prepare them for family, social, and apostolic life. Finally, spouses, made in the image of the living God and constituted in the true order of persons, should be united in affection, in mind, and in mutual sanctity, so that, following Christ, the principle of life, they may, through their faithful love, become witnesses of the mystery of love, which the Lord revealed to the world through his death and resurrection.

15 Cf. Eph. 5, 16; Col. 4, 5.

16 Cf. Sacramentarium gregorianum: PL 78, 262.

17 Cf. Rom. 5, 15 et 18; 6, 5-11; Qui. 2, 20.

18 Cf. Eph. 5, 25-27.

[*Latin ed. p. 1075*]

Council Vaticanum II, 1075, CHAPTER II, ON PROMOTING CULTURAL PROGRESS, 53. (Introduction). It pertains to the very nature of man that he attains to true and complete humanity only through culture, that is, by cultivating and valuing the goods of nature. Wherever human life is discussed, nature and culture are intimately connected. By the term "culture," in its general sense, are indicated all those things by which man refines and develops the manifold gifts of mind and body; he strives to bring the entire world under his knowledge and control through labor; he makes social life, both within the family and in the entire civil community, more humane through progress in morals and institutions; and finally, he expresses, communicates, and preserves great spiritual experiences and aspirations over time in his works, so that they may serve the progress of many, indeed of the entire human race. Consequently, human culture necessarily bears a historical and social aspect, and the term "culture" often takes on a sociological and even an ethnological meaning. In this sense, we speak of the plurality of cultures. For, through different ways of using things, of performing labor, and of expressing oneself, of worshipping religion, and of forming morals, of establishing laws and legal institutions, of advancing sciences and arts, and of cultivating beauty, different common conditions of life and different forms of composing a good life arise. Thus, from traditions, a patrimony proper to each human community is created. Thus, also, a defined and historical environment is constituted, into which each person of a particular nation or age is inserted, and from which he draws the good things necessary for promoting human and civil culture. Section 1: On the conditions of culture in the modern world, 54. (On new forms of life). The conditions of human life in the modern world have been profoundly changed in terms of social and cultural aspects, so that it is permissible



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to speak of a new age in human history. Consequently, new avenues are opened for perfecting and spreading culture. These have been prepared by a great... 1 Cf. Expository introduction to this Constitution, nn. 4-10, above pp. 1027-1033.

[*Latin ed. p. 1076*]

1076 Acta Apostolicae Sedis - An official commentary, increasing knowledge of the natural and human sciences, including the social sciences, the advancement of technical arts, and progress in developing and properly organizing the instruments by which people communicate with each other. Hence, modern culture is characterized by particular features: the sciences, which are now called "exact," cultivate critical judgment; more recent studies of psychology explain human activity more deeply; historical disciplines contribute greatly to the understanding of events under the aspect of their mutability and evolution; customs and manners of life are becoming increasingly uniform; industrialization, urbanization, and other causes that promote communal life create new forms of culture (mass culture), from which new ways of feeling, acting, and using leisure are born; increased trade between various peoples and social groups opens up the treasures of diverse cultural forms more widely to all and to individuals, and thus, gradually, a more universal form of human culture is prepared, which promotes and expresses the unity of the human race all the more as it observes the particularities of diverse cultures. 55. (Man as the author of culture). The number of men and women within any group or nation who are conscious of being the creators and authors of their community's culture is constantly increasing. Throughout the world, the sense of autonomy, together with responsibility, is growing more and more, which is of the greatest importance for the spiritual and moral maturity of the human race. This becomes clearer if we keep before our eyes the unification of the world and the task entrusted to us, to build a better world in truth and justice. In this way, we are witnessing the birth of a new humanism, in which man is defined above all by his responsibility towards his brothers and towards history. 56. (Difficulties and tasks). Under these conditions, it is not surprising that a man who feels responsible for the progress of culture should harbor greater hope, but also look with anxious heart at the multiple antinomies that he must resolve: What must be done so that more frequent exchanges of cultures, which should lead to true and fruitful dialogue between different groups and nations, do not disrupt the life of communities, or overturn the wisdom of the elders, or put the character of peoples at risk?

[*Latin ed. p. 1077*]

The Second Vatican Council, 1077: How can the dynamism and expansion of a new culture be fostered, lest the living fidelity to the heritage of



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traditions perish? This is particularly urgent where a culture, arising from the immense progress of science, arts, and technology, must be reconciled with that cultivation of the mind which is nourished by studies according to various classical traditions. How can the rapid and progressive dissemination of particular disciplines be reconciled with the necessity of forming their synthesis, and of preserving in men the faculties of contemplation and admiration, which lead to wisdom? What must be done, so that all men may participate in the goods of culture in the world, while at the same time human culture becomes ever more sublime and complex? Finally, how, while acknowledging the legitimate autonomy that culture claims for itself, can one avoid falling into a mere earthly humanism, or even something harmful to religion itself? Amidst these contradictions, human culture must evolve today in such a way as to cultivate the whole human person in a balanced manner, and to help men in the tasks to which all, especially the faithful, are called, fraternally united in one human family.

Section 2: On Certain Principles for Properly Promoting Culture, 57. (Faith and Culture). Christians, pilgrims journeying towards the heavenly city, must seek and understand those things which are above; yet, by no means does this diminish, rather it increases, the importance of their working together with all men to build up the human world. Indeed, the mystery of the Christian faith provides them with outstanding incentives and aids to fulfill this task more fully, and especially to reveal the full meaning of this work, so that human culture may attain its highest place in the whole vocation of man. For when man cultivates the earth by the work of his hands or by the arts of technology, so that he may bring forth fruit and provide for the entire human family, *Cfr. Col. 3, 1-2.*

[*Latin ed. p. 1078*]

When a man, conscious of his vocation, takes on the duties proper to his state in life and participates in the life of social groups, he fulfills the plan of God, revealed from the beginning of time, to subdue the earth and perfect creation, and he cultivates himself; at the same time, he observes the great commandment of Christ, to devote himself to the service of his brothers. Moreover, when a man engages in the various disciplines of philosophy, history, and the mathematical and natural sciences, and is involved in the arts, he can contribute greatly to the elevation of the human family to higher notions of truth, goodness, and beauty, and to a judgment of universal value, and thus be more clearly illuminated by that wonderful Wisdom, which was with God from eternity, uniting all things with Him, playing in the orb of the earth, and having fellowship with the sons of men in delights.

By this very fact, the human mind, being more freed from the servitude of things, can be more readily drawn to the worship and contemplation of the Creator. Indeed, it is disposed by the impulse of grace to recognize



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the Word of God, which, before it became flesh to save all things and to recapitulate them in itself, was already in the world, as "That was the true light, which enlighteneth every man that cometh into this world" (John 1:9).

Certainly, the modern progress of the sciences and of technical arts, which, by the very force of their method, cannot penetrate to the deepest reasons of things, can favor a certain phenomenalism and agnosticism, when the method of investigation used by these disciplines is unjustly held to be the supreme rule for discovering all truth. Indeed, there is a danger that man, too confident in modern discoveries, will consider himself sufficient and will no longer seek higher things. However, these unfortunate consequences do not necessarily follow from modern culture, nor should they lead us into temptation, so that we do not recognize its positive values. Among these are: the study of the sciences and the exact fidelity to truth in scientific investigations; the necessity of working together with others in technical groups; the sense of international solidarity; the ever-increasing awareness of the responsibility of experts towards those who need help, and indeed protection; the will to improve the conditions of life for all, especially those who are deprived of their rights.

[*Latin ed. p. 1079*]

The Second Vatican Council, in its deliberations, recognizes that many nations and cultures are burdened by poverty or lack of development. All these circumstances can contribute to a certain preparedness for receiving the message of the Gospel, which can be enlightened by divine charity from Him who came to save the world.

58. (On the multiple connections between the good news of Christ and human culture). Numerous connections are found between the message of salvation and human culture. For God, revealing Himself to His people until the fullness of His manifestation in the incarnate Son, spoke according to the culture proper to different ages. Likewise, the Church, living in various conditions throughout time, has made use of diverse cultural elements, in order to spread and explain the message of Christ in its preaching to all nations, to investigate it and understand it more deeply, and to express it better in the liturgical celebration and in the multifaceted life of the community of the faithful. But at the same time, the Church, sent to all peoples of every age and region, is not exclusively and irrevocably bound to any race or nation, to any particular way of life, or to any ancient or modern custom. While adhering to its own tradition and simultaneously aware of its universal mission, it can enter into communion with diverse forms of culture, in such a way that both the Church and the various cultures are enriched. The good news of Christ continually renews the life and culture of fallen humanity, and it combats and removes errors and evils, which constantly



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arise from the seductive power of sin. It ceaselessly purifies and elevates the customs of peoples. It enriches, completes, and restores in Christ the gifts and virtues of every people and age with heavenly riches from within. Thus, the Church, in fulfilling its own mission, already promotes and contributes to human and civic culture; and through its liturgical activity, it leads people to inner freedom.

59. (On the various reasons for rightly composing the forms of human culture). With these considerations in mind, the Church recalls that culture should be directed towards the complete perfection of the human person, towards the good of the community.

[*Latin ed. p. 1080*]

The Acts of the Apostolic See – the official record – must be a matter of reference for the entire human society. Therefore, it is necessary to cultivate the mind so that the ability to admire, to understand inwardly, to contemplate, and to form a personal judgment may be promoted, and so that religious, moral, and social sentiments may be fostered. For culture, since it flows directly from the rational and social nature of man, constantly requires just freedom to develop itself, and the legitimate ability, according to its own principles, to act according to its own laws. Therefore, it justly demands respect and enjoys a certain inviolability, provided, of course, that the rights of the person and of the community, whether particular or universal, are observed, within the bounds of the common good. The Holy Synod, recalling what the First Vatican Council taught, declares that there are two distinct orders of knowledge, namely, faith and reason, and that the Church does not forbid "the culture of the human arts and disciplines... from using their own principles and their own methods in their respective fields"; therefore, "recognizing this just freedom," it affirms the legitimate autonomy of human culture, especially that of the sciences.

8. All of this also requires that man, with the common good of moral order preserved, may freely seek the truth and declare and spread his own opinion, and cultivate any art; so that, finally, he may become more certain of the truth concerning public events.

9. Public authority, however, does not pertain to determining the proper nature of human culture itself, but rather to fostering the conditions and means for promoting cultural life among all, even within minorities of a nation.

10. Therefore, it is especially important to ensure that culture, diverted from its own purpose, is not forced to serve political or economic powers.

Section 3: On some more urgent matters concerning the Christian mission.

60. (The right to the benefits of culture must be recognized and put into practice for all.) Since the opportunity is now given to many people to



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escape from ignorance,

[*Latin ed. p. 1081*]

The Second Vatican Council, in its 1081st session, determined that it is the duty of our age, especially for Christians, to strive diligently to ensure that, both in economic and political matters, both on the national and international levels, fundamental principles are upheld, by which the right of all to human and civic development, appropriate to the dignity of the person, is recognized and put into practice everywhere on earth, without discrimination of race, sex, nation, religion, or social condition. Therefore, a sufficient supply of cultural goods must be provided for all, especially those that constitute what is called "fundamental" culture, so that many are not hindered from true human cooperation and the common good by ignorance and the lack of responsible activity. It must therefore be striven for that those whose intellectual abilities allow it may advance to higher levels of study; so that, insofar as possible, they may contribute to human society with their talents and with the expertise they have acquired. Thus, every individual and social group of any people will be able to achieve the full development of their cultural life, in accordance with their gifts and traditions. Furthermore, it must be striven for that all may become aware of the right to culture, and of the duty they have to cultivate themselves and to help others. Indeed, there are sometimes conditions of life and work that hinder the cultural development of people and destroy the very desire for culture. This is especially true for rural people and artisans, to whom such conditions of work must be provided that do not hinder but promote their human culture. Women are already working in almost all fields of life; it is fitting that they may fully assume their roles according to their own nature. It is the duty of all that the proper and necessary participation of women in cultural life be recognized and promoted.

61. (On education for the complete cultural development of man). A greater difficulty exists today than ever before in reducing the various disciplines of knowledge and the arts to a synthesis. As the mass and diversity of the elements that constitute culture grow, so too diminishes the ability of individual persons.

[*Latin ed. p. 1082*]

1082 Acta Apostolicae Sedis - An official commentary to be understood and organically composed in such a way that the image of the universal human being gradually fades away. Nevertheless, each individual retains the duty of maintaining an account of the entirety of the human person, in which the values of intelligence, will, conscience, and fraternity are prominent, all of which are founded in God the Creator and are wonderfully healed and elevated in Christ. The family, above all, is the mother and nurse of this education, in which children, through loving care, more easily



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learn the proper order of things, while proven forms of human culture are naturally instilled into the mind of the growing adolescent. For this education, opportunities exist in modern societies, especially due to the increased dissemination of books and new instruments of cultural and social communication, which can contribute to universal culture. As the amount of work decreases, more and more people enjoy leisure time. Leisure time is rightly devoted to relaxing the mind and strengthening the health of the mind and body, through free activities and studies, through journeys to other regions (tourism), by which the human mind is cultivated, but also people enrich themselves through mutual knowledge, and also through exercises and sporting events, which contribute to maintaining mental balance, even in community, and to establishing fraternal relationships between people of all conditions, nations, or different backgrounds. Therefore, let the faithful cooperate so that cultural manifestations and collective actions, which are characteristic of our age, are imbued with the human and Christian spirit. However, all of these benefits do not complete the education of the human being for the full development of his culture, if, at the same time, a profound question about the meaning of culture and science for the human person is neglected. 62. (On properly harmonizing human and civic culture with Christian institutions). Although the Church has contributed greatly to the progress of culture, experience shows that the harmonization of culture with Christian institutions does not always proceed without difficulties, due to contingent circumstances. These difficulties do not necessarily harm the life of faith, but rather can stimulate the mind to a more accurate and profound understanding of faith. Indeed, recent studies and discoveries in the sciences, as well as in history and philosophy, raise new questions, which have consequences for life.

[*Latin ed. p. 1083*]

The Second Vatican Council, number 1083, also calls for ongoing reflection and even new investigations by theologians. Furthermore, theologians, while maintaining the proper methods and requirements of their theological science, are encouraged to constantly seek a more suitable way to communicate doctrine to the people of their time, because one thing is the very deposit of the Faith, or the truths themselves, and another is the manner in which they are expressed, yet with the same meaning and the same understanding.

In pastoral care, not only theological principles, but also discoveries from the profane sciences, especially psychology and sociology, should be sufficiently recognized and applied, so that the faithful may also be led to a purer and more mature life of faith. Letters and the arts are also of great importance for the life of the Church. For they strive to learn about the true nature of man, his problems, and his experience in his effort to understand and perfect himself; they seek to reveal his situation in history and



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in the universe, as well as to illustrate the miseries and joys, the needs and strengths of men, and to suggest a better destiny for mankind. Thus, they can elevate human life, expressed in many forms according to the times and regions. Therefore, efforts must be made to ensure that those who cultivate these arts feel recognized by the Church, and that, enjoying ordered freedom, they can more easily engage with the Christian community. New forms of art, which are suitable for our contemporaries, according to the character of various nations and regions, should also be recognized by the Church. They should be welcomed into the sanctuary, provided that, with a suitable manner of expression and in conformity with the requirements of the liturgy, they raise the mind to God.

In this way, the knowledge of God is better manifested, and the preaching of the Gospel becomes more understandable to people, and appears as something inherent in their condition. Therefore, the faithful should live in the closest possible connection with the people of their time, and strive to fully understand their ways of thinking and feeling, which are expressed through the cultivation of the arts. Knowledge of new sciences and doctrines, as well as the latest discoveries, should be shared with Christians.

12 Cf. John XXIII, Address given on October 11, 1962, at the beginning of the Council: A. A. S. 54 (1962) p. 792.

13 Cf. Second Vatican Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 123: A. A. -S. 56 (1964) p. 131; Paul VI, Address to artists ("Messa degli Artisti"), May 7, 1964: A. A. S. 56 (1964) pp. 439-442.

[*Latin ed. p. 1084*]

Acta Apostolicae Sedis - Official Commentary 1084, that they may be joined together in the institution of Christian doctrine, so that the worship of religion and the integrity of the soul may advance among them at the same pace as the knowledge of the sciences and the constantly progressing technical arts, and therefore that they may be able to judge and interpret all things with a sound Christian understanding. Those who are engaged in theological disciplines in seminaries and universities should strive to cooperate with those who excel in other sciences, exchanging efforts and counsel. Theological inquiry should simultaneously pursue a profound knowledge of revealed truth and not neglect its connection with its own time, so that those cultivated in various disciplines may be aided in attaining a fuller knowledge of the faith. These joint endeavors will be of great benefit to the formation of sacred ministers who will be able to explain the Church's doctrine about God, about man, and about the world more appropriately to our contemporaries, so that that word may be received by them with greater willingness. 14 Indeed, it is to be hoped that more lay people may acquire a suitable education in sacred disciplines, and that not a few among them, with diligent effort, may pursue and advance these studies. In order that they may be able to exercise their ministry,



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it must be recognized that faithful people, whether clerics or lay people, have a just freedom to inquire, to think, and to open their minds with humility and fortitude in those matters in which they possess expertise. 15 CHAPTER I III SOCIAL-ECONOMIC LIFE 63. (Concerning certain aspects of economic life). Even in economic-social life, the dignity of the human person and its integral vocation, and the good of the whole society, must be respected and promoted. For man is the author, the center, and the end of the entire economic-social life. Modern economics, like other areas of social life, is characterized by a growing dominance over nature, by denser and more complex relationships and mutual dependence among citizens, groups, and peoples, and also by more frequent intervention of political power. 14 Cf. Second Vatican Council, Decree on the Formation of Priests, *Optatam totius*, and Declaration on Christian Education, *Gravissimum educationis*. 15 Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, chapter IV, n. 37: *A. A. S.* 57 (1965) pp. 42-43.

[*Latin ed. p. 1085*]

The Second Vatican Council, 1085. Together with progress in production methods and in the transformation of goods and services, the economy has become a suitable instrument for better providing for the needs of the human family. However, there are also reasons for concern. Many people, especially in economically developed regions, seem to see the economic sphere as a kingdom, so that almost their entire personal and social life is imbued with a certain economic spirit, both in nations that favor collectivist economic systems and in others. At a time when economic growth, if properly and humanely directed and coordinated, could mitigate social inequalities, it often, and sometimes even more frequently, leads to their aggravation, and even to a regression in the social condition of the weak and to the contempt of the poor. While a vast multitude still lacks the most essential things, some, even in less developed regions, live opulently or squander goods. Luxury and misery coexist. While a few enjoy the greatest power of decision, many are almost completely deprived of the possibility of acting with their own initiative and responsibility, often living and working in conditions unworthy of the human person. Similar imbalances between agriculture, industry, and services, as well as between different regions within the same nation, are observed. Between economically more advanced nations and other nations, a more serious opposition is growing, which can endanger world peace itself. The awareness of these disparities in our time is becoming increasingly vivid, as it is clear that the greater technical and economic resources that the modern world enjoys can and should correct this unfortunate state of affairs. Therefore, many reforms are required in the economic and social life, as well as a conversion of mind and habits from all. To this end, the Church has, over the centuries, under the light of the Gospel, developed and presented principles of justice



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and equity, both for individual and social life, and for international life, as required by right reason. This Sacred Council intends to strengthen these principles according to the needs of this age, and to offer certain guidelines, especially with regard to the demands of economic progress. 1 Cf. Pius XII, Address of March 23, 1952: A.A. 8. 44 (1952) p. 273; John XXIII, Address to the A.C.L.I., May 1, 1959: A.A. 8. 51 (1959) p. 358.

[*Latin ed. p. 1086*]

Acts of the Apostolic See - Official Commentary 1086, Section 1: On Economic Progress

64. (On economic progress for the service of man). Today, more than ever, in order to promote the well-being of the people and to satisfy the desires of the growing human race, the increase in the production of agricultural and industrial goods, as well as the provision of services, is pursued by law. Therefore, technical progress, the spirit of innovation, the pursuit of creating and expanding enterprises, the adaptation of production methods, and the diligent efforts of all those engaged in production must be encouraged: indeed, all those elements which contribute to this progress. However, the fundamental purpose of this production is not merely the increase in the wealth of producers, nor profit, nor domination, but the service of man, of the whole man, with due regard for the material needs of his life, as well as his intellectual, moral, spiritual, and religious requirements; of man, we say, of any man, and of any group of men, of any race or region of the world. Therefore, economic activity, according to its own methods and laws, must be carried out within the bounds of moral order, so that the divine plan for man may be fulfilled.

65. (On economic progress under the guidance of man). Economic progress must remain under the guidance of man; it must not be entrusted solely to the arbitrary will of a few individuals or groups with excessive economic power, nor solely to a political community, nor to certain powerful nations. On the contrary, at every level, as many people as possible, and, when it comes to international relations, all nations must have an active part in directing it. It is also necessary that the spontaneous activities of individual people and free groups be coordinated and appropriately and coherently combined with the efforts of public authorities. Progress must not be left solely to the mechanical course of individual economic activity, nor solely to the power of public authority.

2 Cf. Pius XI, Encyclical Letter Quadragesimo anno: A. A. 8. 23 (1931), pp. 190ss.; Pius XII, Radio Message, March 23, 1952: A. A. S. 44 (1952), pp. 276ss.; John XXIII, Encyclical Letter Mater et Magistra: A. A. S. 53 (1961), p. 450; Second Vatican Council, Decree on the Instruments of Social Communication, Inter mirifica, Chapter I, n. 6: A. A. 8. 56 (1964), p. 147.



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3 Cf. Matthew 16:26; Luke 16:1-31; Colossians 3:17.

[*Latin ed. p. 1087*]

The Second Vatican Council, 1087. Reasons why errors must be refuted, both those doctrines which, under the guise of false liberty, oppose necessary reforms, and those which subordinate the fundamental rights of individuals and groups to the collective organization of production.

4. Furthermore, let citizens remember that it is their right and duty, even one recognized by civil authority, to contribute to the true progress of their community to the best of their ability. Especially in economically less developed regions, where all resources must be urgently employed, those who retain their wealth fruitlessly or – except where personally justified by the right of migration – deprive their community of the material or spiritual assistance it needs, gravely harm the common good.

66. (Concerning the removal of immense economic and social differences). In order to satisfy the demands of justice and equity, every effort must be made to remove, as quickly as possible, the immense economic inequalities that now exist and often increase, together with the individual and social discrimination associated with them, while respecting the rights of persons and the specific character of each people. Furthermore, in many regions, considering the particular difficulties of agriculture, both in the production and sale of goods, farmers must be assisted, so that they may increase production and sales, and so that necessary developments and innovations may be introduced, and so that they may obtain a just income, lest, as often happens, they remain in a condition of inferior citizenship. Farmers themselves, especially young people, must diligently apply themselves to perfecting their professional skills, without which the progress of agriculture is impossible.

5. Justice and equity also require that mobility, which is necessary in a progressing economy, be arranged in such a way that the lives of individuals and their families do not become uncertain and precarious. As for workers who come from another nation or region, to promote the economic...

4. Cf. Leo XIII, Encyclical Letter *Libertas praestantissimum*, June 20, 1888: *AAS* 8. 20 (1887-88) pp. 597ss.; Pius XI, Encyclical Letter *Quadragesimo anno*: *AAS* 23 (1931) p. 191 ss.; Ibid., *Divini Redemptoris*: *AAS* 29 (1937) pp. 65ss.; Pius XII, Christmas Radio Message 1941: *AAS* 34 (1942) p. 10ss.; John XXIII, Encyclical Letter *Mater et Magistra*: *AAS* 53 (1961) pp. 401-464.

5. Regarding the problem of agriculture, cf. especially John XXIII, Encyclical Letter *Mater et Magistra*: *AAS* 53 (1961) pp. 341 ss.

[*Latin ed. p. 1088*]

1088 Acta Apostolicae Sedis - Commentarium Officiale: Acta Apostolicae Sedis. Quae opera oeconomica populi vel provinciae labore suo confer-



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unt, quaevis discriminatio quoad condiciones remunerationis vel laboris sedulo vitanda est. Praeterea, omnes, praesertim publicae potestates, eos non simpliciter veluti mera instrumenta productionis habere debent, sed ut personas, et eos adjuvare ut familiam suam apud se arcessere et decentem habitationem sibi providere possint, atque eorum insertioni in vitam socialem populi vel regionis recipientis favorem praebere. Attamen, quantum fieri potest, in propriis regionibus fontes laboris creantur. In rebus oeconomicis hodie mutationi obnoxiis, ut in novis formis societatis industrialis, in quibus, exempli gratia, automatio progreditur, curandum est ut labor sufficiens et unicuique conveniens simul ac possibilitas congruae formationis technicae et professionalis praebeatur, et in tuto collocentur victus atque dignitas humana eorum, praesertim qui ob morbum vel aetatem gravioribus laborant difficultatibus.

Sectio 2: De quibusdam principiis totam vitam oeconomicam regentibus.

67. (De labore eiusque condicionibus atque de otio). Labor humanus, qui in bonis gignendis ac commutandis vel in servitiis oeconomicis suppeditandis exercetur, ceteris elementis vitae oeconomicae praestat, quae tantum rationem instrumentorum habeant. Hic enim labor, sive proprio marte assumatur, sive ab alio conducatur, a persona immediate procedit, quae res naturae quasi suo sigillo signat easque suae voluntati submittit. Labore suo, homo ordinarie suam suorumque vitam sustentat, cum fratribus suis coniungitur et eis inservit, germanam caritatem exercere potest atque creationi divinae perficiendae sociam operam praebere. Immo, per laborem Deo oblatum, tenemus hominem ipsi redemptionis operi Iesu Christi consociari, qui praecellentem labori detulit dignitatem, cum in Nazareth propriis manibus operaretur. Exinde oritur pro unoquoque officium fideliter laborandi atque etiam ius ad laborem; societatis vero est, iuxta adiuncta in ea vigentia, pro sua parte cives adjuvare ut sufficientis laboris occasionem invenire possint. Denique ita remunerandus est labor ut homini facultates praebeantur suam suorumque vitam materialem, socialem, culturalem spiritualemque digne excolendi, spectatis uniuscuiusque.

[*Latin ed. p. 1089*]

The Second Vatican Council, in its deliberations, considered the matter of labor and its fruits, as well as the conditions of workplaces and the common good. 6. Since economic activity is generally the result of human labor, it is unjust and inhumane to structure and organize it in such a way that it harms those who work. It often happens, even in our own day, that those who are working are, in a certain sense, reduced to servitude to their own work. This cannot be justified by any economic laws. Therefore, the entire process of productive labor must be adapted to the needs of the person and the requirements of a life well-lived; especially the domestic life, particularly with regard to mothers of families, always taking into account



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both sex and age. Those who work must also be given the opportunity to develop their own qualities and their own personhood through their work. While applying their time and energy responsibly to this activity, they must also enjoy sufficient rest and leisure to cultivate their family, cultural, social, and religious lives. Indeed, they should have the opportunity to freely develop their talents and abilities, which they may not be able to fully develop in their professional work. 68. (Concerning participation in enterprises and in the overall organization of the economy, and concerning conflicts in labor). In economic undertakings, people are associated together, that is, free and autonomous individuals, created in the image of God. Therefore, taking into account the duties of each, whether of owners, managers, directors, or workers, and preserving the necessary unity of management, active participation by all in the administration of enterprises should be promoted, through appropriately determined means. 6 7. Cf. Leo XIII, Encyclical Letter *Berum novarum*: A. 8. 8. 23 (1890-91), pp. 649-662; Pius XI, Encyclical Letter *Quadragesimo anno*: A. A. 8. 23 (1931), pp. 200-201; Ibid., Encyclical Letter *Divini Redemptoris*: A. A. 8. 29 (1937), p. 92; Pius XII, Radio Address on Christmas Eve 1942: A. A. 8. 35 (1943), p. 20; Ibid., Address of June 13, 1943: A. A. 8. 35 (1943), p. 172; Ibid., Radio Address to Workers in Hispaniae, March 11, 1951: A. S. 8. 43 (1951), p. 215; John XXIII, Encyclical Letter *Mater et Magistra*: A. A. 8. 58 (1961), p. 419. 7. Cf. John XXIII, Encyclical Letter *Mater et Magistra*: A. A. 8. 53 (1961), pp. 408, 424, 427; the word ”administration” is taken from the Latin text of the Encyclical Letter *Quadragesimo anno*: A. A. 8. 23 (1931), p. 199. Concerning the evolution of the question, see also: Pius XII, Address, June 3, 1950: A. A. 8. 42 (1950), pp. 485-488; Paul VI, Address, June 8, 1964: A. A. S. 56 (1964), pp. 574-579. 70 - A. A. S.

[*Latin ed. p. 1090*]

1090 Acta Apostolicae Sedis – The official commentary frequently indicates that, rather than being determined solely at the outset, but rather by higher-order institutions concerning economic and social conditions, from which the future fate of workers and their children depends, these [institutions] must also have a role in establishing them, and indeed, either through themselves or through freely elected delegates. Among the fundamental rights of the human person, it is necessary to include the right of workers to freely form associations, which can truly represent them and contribute to the orderly arrangement of their economic lives, as well as the right to freely participate in their founding without fear of reprisal. Through such orderly participation, combined with ongoing economic and social development, the awareness of one’s own duties and responsibilities will constantly increase among all, leading them to feel themselves as partners in the progress of the entire economic and social endeavor, as well as in the promotion of the common good. Furthermore, when economic



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and social conflicts arise, it is necessary to strive for their peaceful resolution. Although sincere dialogue between the parties should always be the primary recourse, assistance, although ultimately, may still be necessary, especially in the current circumstances, to defend the rights of workers and to achieve just demands for those who labor. However, the path to resuming negotiations and dialogue for reconciliation should always be sought.

69. (Concerning the destination of earthly goods for all men). God destined the earth and all that it contains for the use of all men and peoples, so that created goods should flow to all in equal measure, guided by justice and accompanied by charity. Whatever forms of property exist, adapted to the legitimate institutions of peoples, and according to diverse and changing circumstances, must always be directed towards this universal destination of goods. Therefore, a person, when using these goods, should consider the external things which he legitimately possesses not only as his own, but also as common, in such a way that they may benefit not only himself but also others.

8 9 Cfr. Pius XII, Encyclical Letter *Sertum laetitiae*: A. A. S. 31 (1939) p. 642; John XXIII, Consistorial Address: A. A. S. 52 (1960) pp. 5-11; Ibid., Encyclical Letter *Mater et Magistra*: A. A. S. 53 (1961) p. 411. Cfr. St. Thomas, *Summa Theologica* I-II, q. 32, a. 5 ad 2; ibid. q. 66, a. 2; cfr. the explanation in Leo XIII, Encyclical Letter *Rerum novarum*: A. S. S. 23 (1890-91) p. 651; cfr. 9 q.

[*Latin ed. p. 1091*]

The Council of Vatican II, in its wisdom, recognizes that a portion of one's goods, sufficient for the needs of oneself and one's family, is to be shared with all. The Fathers and Doctors of the Church have taught that men are obligated to assist the poor, and indeed, not only from their surplus, but Luke 12:18: "And he said." When so many in the world are afflicted by hunger, the Sacred Council urges all, whether individuals or authorities, to remember the words of the Fathers: "Feed the one who is dying of hunger, for if you do not feed him, you kill him," and to share their goods generously, especially assisting those, whether individuals or peoples, who are able to help themselves and develop. In societies with less economic development, it is not uncommon for customs and traditions to provide a communal sharing of goods that adequately meets the essential needs of each member. However, it is necessary to avoid treating certain customs as if they were immutable, if they no longer meet the demands of the present time; on the other hand, it is necessary to avoid acting imprudently against honest customs, provided that they are well suited to the circumstances of today.

As Pius XII stated in his address of June 1, 1941: "It is the duty of every man, and especially of every Christian, to consider the superfluous in



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relation to the needs of others, and to ensure that the administration and distribution of created goods are for the benefit of all."

Reference is made to St. Basil, *Homily on the words of Luke* "I will destroy my barns," no. 2; Lactantius, *Divine Institutes*, Book V, on justice; St. Augustine, *In John's Gospel*, Tractate 50, no. 6; *Enarratio in Psalm 147*, 12; St. Gregory the Great, *Homilies on the Gospels*, Homily 20, 12; *Pastoral Rule*, Book III, chapter 21; St. Bonaventure, *On the Third Sentences*, Distinction 33, Question 1; *On the Fourth Sentences*, Distinction 15, Part II, Question 1; ibid., IV, 371b; *Questions on Superfluity*; St. Albert the Great, *On the Third Sentences*, Distinction 33, Solution 1; *On the Sixth Sentences*, Distinction 15, Article 16.

Regarding the determination of what constitutes superfluity in our time, reference is made to John XXIII, in his radio-television address of September 11, 1962: "The duty of every man, the urgent duty of every Christian, is to consider the superfluous in relation to the needs of others, and to ensure that the administration and distribution of created goods are for the benefit of all."

In such a case, the ancient principle applies: "In extreme necessity, all things are common, that is, to be shared." On the other hand, for the reasons, extent, and manner in which the principle is applied in the text presented, in addition to modern, recognized authors, reference is made to St. Thomas, *Summa Theologica*, II-II, Question 66, Article 7. As is evident, for the proper application of the principle, all morally required conditions must be observed.

Reference is made to Gratian's *Decretum*, chapter 21, Distinction LXXXVI. This saying is found in PL 54, 491A and PL 56, 1132B. Reference is made to *Antonianum* 27 (1952), pp. 349-366.

[*Latin ed. p. 1092*]

1092 The Acts of the Apostolic See – the Official Commentary – continue to be most useful. Similarly, in nations which are economically highly developed, a certain body of social institutions, pertaining to the safeguarding and security of citizens, can, for their part, contribute to the common destination of goods. Furthermore, family and social services must be promoted, especially those which contribute to the cultivation of the mind and education. In all of these endeavors, care must be taken lest citizens be induced to a certain apathy towards society, or lest they reject the burden of their duties and despise service. 70. (Concerning the allocation of goods and monetary affairs). The allocation of goods, for their part, should tend towards providing sufficient opportunities for work and income, both for the present population and for the future. Those who decide concerning these allocations and the ordering of economic life – whether individuals, groups, or public authorities – must keep these ends in view, and must recognize their grave obligation, on the one hand, to provide for the neces-



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sities for a decent life, both for individuals and for the entire community, and, on the other hand, to foresee the future and to establish a just balance between the needs of present consumption, whether individual or collective, and the demands of investing goods for the future generation. Furthermore, the urgent needs of nations or regions which are economically less developed must always be kept in mind. In monetary affairs, care must be taken lest the good of one's own nation, as well as that of other nations, be harmed. Furthermore, provision must be made lest economically weak nations suffer an unjust detriment from fluctuations in the value of money. 71. (Concerning the acquisition of property and the private dominion of goods; and concerning large estates). Since property and other forms of dominion over external goods contribute to the expression of the person, and furthermore provide an opportunity for him to exercise his role in society and the economy, it is very important that the acquisition of certain external goods be fostered, both by individuals and by communities. Private property or a certain dominion over external goods confer a clearly necessary space for personal and familial autonomy upon each individual, and should be considered as an extension of human freedom.

[*Latin ed. p. 1093*]

The Second Vatican Council, 1093. Finally, because they add incentives to the exercise of a duty, they constitute a certain condition of civil liberties. 13 The forms of such dominion or property are diverse today and are becoming increasingly diverse. However, all of them, notwithstanding social obligations, rights, and services provided by society, remain for a not insignificant reason, a guarantee of security. This applies not only to material property, but also to immaterial goods, such as professional skills. Furthermore, the right of private ownership does not conflict with the right inherent in various forms of public property. The transfer of goods to public ownership can only be carried out by the competent authority, in accordance with the requirements of the common good and within its limits, with just compensation provided. Moreover, it belongs to public authority to prevent anyone from abusing private property to the detriment of the common good. 14 Furthermore, private property itself has a social nature, which is founded on the principle of the common destination of goods. 15 When this social nature is neglected, property often becomes an opportunity for greed and serious disturbances, so that those who oppose the right itself are given a pretext to challenge it. In many economically less developed regions, there exist large, or even very large, rural estates, which are cultivated only to a limited extent or remain uncultivated for the sake of profit, while the majority of the people either lack land or have only the smallest plots, and, on the other hand, the need for increased agricultural productivity is clearly evident. It is not uncommon for those who are led to work by landowners, or who cultivate a part of their land under a lease,



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to receive only a wage or income that is unworthy of a human being.

[*Latin ed. p. 1094*]

Acta Apostolicae Sedis recordantur quod 1094 homines, privati digna habitatio, ab interpositis opprimuntur. Privati omnis securitatis, sub tali personali servitute vivunt, ut fere omnis facultas agendi spontane et cum responsabilitate eis tollatur, et omnis promotio in cultu humano et omnis participatio in vita sociali et politica eis prohibeantur. Pro diversis ergo casibus, reformationes necessariae sunt: ut crescant redditus, emendantur condiciones laboris, augeatur securitas in administratione, et detur incitamentum ad spontane operandum; immo ut distribuantur *fundi* non satis culti, iis qui easdem terras fructuosas reddere valeant. Quo in casu, res et *media* necessaria suppeditanda sunt, praesertim subsidia educationis et iustae ordinationis, cooperati vae facultates. Quoties autem proprietatis ademptionem bonum commune exegerit, compensatio ex aequitate, omnibus adiunctis perpensis, aestimanda est.

72. (De novitate oeconomica-sociali et de Regno Christi). Christiani qui activas partes in hodierna progressione oeconomica sociali agunt et iustitiam caritatemque propugnant, persuasum sibi habeant se multum ad humanitatis prosperitatem et mundi pacem conferre posse. In his activitatibus, sive singuli, sive consociati, exemplo fulgeant. Acquisitis quidem peritia et experientia omnino necessariis, inter terrestres novitates rectum ordinem servent, in fidelitate erga Christum et Eius Evangelium, ita ut integra eorum vita, tam individualis quam socialis, spiritu Beatitudinum, notabiliter paupertatis, imbuatur. Quicumque Christo obediens, primum quaerit Regnum Dei, inde validiorem ac puriorem amorem suscipit, ad omnes fratres suos adiuvandos et ad opus iustitiae, inspirante caritate, perficiendum.

## 16 CAPUT IV DE VITA COMMUNITATIS POLITICAE

73. (De hodierna vita publica). Nostris temporibus, profundae transformationes advertuntur etiam in compage et institutionibus populorum, quae ipsorum evolutionem culturalem, oeconomicam ac socialem consequuntur.

Pro recto usu bonorum iuxta doctrinam Novi Testamenti, cfr. Lc. 3, 11; 10, 30ss.; 11, 41; 1 Pt. 5, 3; Me. S, 36; 12, 29-31; loc. 5, 1-6; 1 Tim. 6, 8; Eph. 4, 28; 2 Cor. 8, 13 ss.; 1 Io. 3, 17-18.

[*Latin ed. p. 1095*]

The Second Vatican Council, in its deliberations, identified numerous transformations that exert a significant influence on the life of the community, particularly concerning the rights and duties of all in the exercise of civil liberty and in the pursuit of the common good, as well as the rela-



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tionships between citizens among themselves and with public authority. From a more profound awareness of human dignity, there arises, in various regions of the world, a desire to establish a political-legal order in which the rights of individuals in public life are better protected, such as the rights to freely associate, to form unions, to express their own opinions, and to practice religion privately and publicly. The protection of the rights of the person is a necessary condition for citizens, whether individually or in association, to actively participate in the life and governance of the republic. Along with cultural, economic, and social progress, the desire to play a greater role in shaping the life of the community grows stronger among many. In the consciousness of many, there is an increasing concern to safeguard the rights of the weaker members of a nation, without neglecting their duties towards the political community; moreover, respect for those who profess different opinions or different religions is constantly increasing; at the same time, broader cooperation is established, so that all citizens, and not just some who are favored with privileges, can truly enjoy their personal rights. However, all forms of political activity, prevalent in some regions, which impede civil or religious liberty, which multiply victims of greed and political crimes, and which distort the exercise of authority from the common good to the benefit of a particular faction or of those in power, are to be rejected. Nothing is better for establishing a truly human political life than to foster an inner sense of justice and benevolence, and of service to the common good, and to strengthen fundamental convictions about the true nature of the political community, as well as about the purpose, proper exercise, and limits of public authority. 74. (Concerning the nature and purpose of the political community). Men, families, and various groups, who constitute the civil community, are aware of their own limitations in establishing a fully human life, and they perceive the need for a broader community, in which all, constantly striving for the common good, contribute their own strengths each day. 1 Cf. John XXIII, Encyclical Letter *Mater et Magistra*: A. A. S. 53 (1961) p. 417.

[*Latin ed. p. 1096*]

1096 Acta Apostolicae Sedis - Commentarium Officiale. Quapropter, communitates politicae secundum varias formas constituuntur. Communio ergo politica propter illud commune bonum exsistit, in quo suam plenam iustificationem et sensum obtinet, et ex quo ius suum primigenium et proprium depromit. Bonum vero commune summam complectitur earum vitae socialis condicionum, quibus homines, familiae et consociationes, suam ipsorum perfectionem plenius atque expeditius consequi possint.

2. Multi autem et diversi sunt homines, qui in communitatem politicam conveniunt et legitime in diversa consilia declinare possunt. Ne igitur, unoquoque in suam sententiam abeunte, communitas politica distrahitur, auc-



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toritas requiritur, quae omnium civium vires in bonum commune dirigat, non mechanice nec despotice, sed imprimis ut vis moralis, quae libertate et suscepti officii onerisque conscientia nititur. Patet ergo communitatem politicam et auctoritatem publicam in natura humana fundari, ideoque ad ordinem a Deo praefinitum pertinere; etsi regiminis determinatio et moderatorum designatio liberae civium voluntati relinquantur.

3. Sequitur item auctoritatis politicae exercitium sive in communitate ut tali, sive in institutis rem publicam repraesentantibus, semper intra fines ordinis moralis ad effectum deducendum esse, ad commune bonum — et quidem dynamice conceptum — procurandum, secundum ordinem iuridicum legitime statutum vel statuendum. Tunc cives ad obedientiam praestandam ex conscientia obligantur. Exinde vero patet responsabilitas, dignitas et momentum eorum, qui praesunt. Ubi autem a publica auctoritate, suam competentiam excedente, cives premuntur, ipsi, quae a bono communi obiective postulantur, ne recusent; fas vero sit eis contra abusum huius auctoritatis sua conscientiamque suorum iura defendere, illis servatis limitibus, quos lex naturalis et evangelica delineat. Modi vero concreti, quibus communitas politica propriam compagem et publicae auctoritatis temperationem ordinat, varii esse possunt secundum diversam populorum indolem et historiae progressum.

[*Latin ed. p. 1097*]

1097 The Second Vatican Council, however, ought to serve to foster a more cultivated, peaceful, and beneficial society for all, to the advantage of the entire human family. 75. (Concerning cooperation in all matters of public life). It is entirely consonant with human nature that political and legal structures be established which offer to all citizens, without any discrimination, the effective possibility of freely and actively participating, both in establishing the legal foundations of the political community, and in the administration of the state, and in determining the areas and purposes of various institutions, and in the election of leaders. Therefore, let all citizens remember to use their free suffrage, according to the law, to promote the common good. The Church recognizes and honors the work of those who dedicate themselves to the service of the public good and undertake the burdens of this office. In order that the cooperation of citizens, joined with a sense of duty, may achieve its happy effect in the daily life of public affairs, a positive order of law is required, in which a suitable division of labor and the authority of institutions are established, and at the same time, an effective protection of rights is guaranteed, without subjecting anyone to undue burdens. The rights of all persons, families, and groups, and the exercise thereof, must be recognized, observed, and promoted, together with the duties to which all citizens are bound. Among these duties, it is important to remember the rendering of material and personal services to the state, which are required for the common good. Let leaders be care-



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ful not to hinder families, social groups, or cultural bodies or institutions, nor to deprive them of their legitimate and effective action, but rather, let them strive to promote such activities freely and in an orderly manner. Citizens, whether individually or in association, must be careful not to grant excessive power to public authority, nor to demand undue benefits and advantages from it, in such a way as to diminish the burden of duty on individuals, families, and social groups. 6 Cf. Pius XII, Radio Address, December 24, 1942: A. A. 8. 35 (1943) pp. 9-24; December 24, 1944: A. A. 8. 37 (1945) pp. 11-17; John XXIII, Encyclical Letter *Pacem in Terris*: A. A. 8. 55 (1963) pp. 263, 271, 277-278. 6 Cf. Pius XII, Radio Address, June 1, 1941: A. A. 8. 33 (1941) p. 200; John XXIII, Encyclical Letter *Pacem in Terris*: op. cit., pp. 273-274.

[*Latin ed. p. 1098*]

1098 Acta Apostolicae Sedis - Official Commentary. Due to the complexities of our times, public authority is often compelled to intervene in social, economic, and cultural matters in order to create more suitable conditions, whereby citizens and groups may more effectively pursue the integral good of the human person. However, according to the diverse development of regions and peoples, the relationships between socialization and the autonomy of the person, and progress, can be understood in different ways. But when the exercise of rights is temporarily restricted for the sake of the common good, freedom, under changed circumstances, must be restored as soon as possible. It is inhuman when political authority resorts to totalitarian or dictatorial forms that violate the rights of the person or of social groups.

Citizens should cultivate piety towards their homeland generously and faithfully, but without undue anxiety, so that they always strive for the good of the entire human family, which is united by various bonds among families, peoples, and nations. All the faithful should feel a special and proper vocation in the political community, and they should exemplify this, insofar as they are bound by a sense of duty and serve the common good, so that they also demonstrate in their actions how authority is harmonized with freedom, how a personal initiative is joined with the connection and interdependence of the entire social body, and how a proper unity is combined with beneficial diversity. Regarding the ordering of temporal matters, legitimate, though differing, opinions should be recognized, and citizens, even those associated together, who honestly defend them should be respected. Political parties should promote those things which, in their judgment, are required for the common good; however, it is never permissible to place one's own advantage above the common good. Civil and political education, which is especially necessary today for the people, and particularly for young people, must be diligently cultivated, so that all citizens may be able to fulfill their roles in the life of the political com-



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munity. Those who are suited or can become suited for the art of politics, which is both difficult and noble, should prepare themselves and strive to practice it, forgetting their own advantage and mercenary gain. Against injustice and oppression, whether by one person or...

7 Cf. John XXIII, Encyclical Letter *Mater et Magistra*: A. A. S. 53 (1961) pp. 415-418.

8 Cf. Pius XI, Address to the Directors of the Catholic Youth Organizations attending the Public Athenaeum: *Discorsi di Pio XI*: ed. Bertetto, Turin, vol. 1 (1960) p. 743;

[*Latin ed. p. 1099*]

The Council, the Second Vatican Council, in its 1099th section, urges that in the political sphere, arbitrary domination and intolerance be avoided, and that integrity of morals and prudence prevail; furthermore, that sincerity and equity, indeed, charity and political fortitude, be devoted to the good of all.

76. (The Political Community and the Church). It is of great importance, especially where a pluralistic society flourishes, that due regard be had for the relationship between the political community and the Church, and that a clear distinction be made between those things which the faithful, whether individually or in association, do as citizens, guided by their Christian conscience, and those things which are done in the name of the Church, together with their pastors. The Church, by reason of its mission and competence, is in no way confounded with the political community, nor is it attached to any political system; at the same time, it is a sign and a safeguard of the transcendence of the human person. The political community and the Church are independent and autonomous from each other in their own sphere. Both, however, although under a different title, serve the personal and social vocation of the same people. This service is exercised more effectively for the good of all the more they cultivate a healthy cooperation with each other, taking also into account the circumstances of place and time. For man is not restricted to the temporal order alone, but, living in human history, he preserves his eternal vocation. The Church, founded on the love of the Redeemer, contributes to this by promoting justice and charity more widely within the confines of nations and among nations. By proclaiming the Gospel truth and by illuminating all areas of human activity through the doctrine and testimony of the faithful, it also respects and promotes the political freedom and responsibility of citizens. The Apostles and their successors, and those who cooperate with them, when they are sent to announce Christ the Savior of the world to people, in exercising their apostolate, draw upon the power of God, who often manifests the power of the Gospel through the weakness of his witnesses. Those who devote themselves to the ministry of the Word of God must use the means and resources proper to the Gospel, which in many respects differ from the



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resources of the earthly city. Indeed, temporal matters and those things which transcend the condition of man are closely linked together, and the Church uses temporal things as much as its own mission requires. However, true hope...

[*Latin ed. p. 1100*]

The Acts of the Apostolic See – Official Commentary 1100 does not relinquish its privileges granted by civil authority; indeed, it may relinquish the exercise of certain legitimately acquired rights, when it is determined that their use calls into question the sincerity of its testimony or requires a different arrangement given new circumstances of life. However, it is always and everywhere permitted to it to preach the faith with true freedom, to teach its social doctrine, to expeditiously carry out its mission among men, and also to pronounce moral judgment, even on matters concerning political order, whenever fundamental rights or the salvation of souls require it, using only and all those means that are suitable to the Gospel and to the good of all, according to the diversity of times and circumstances. Adhering faithfully to the Gospel and exercising its mission in the world, the Church, which is its duty, fosters and elevates whatever is true, good, and beautiful in the human community, to the glory of God. 9 "Blessed are the peacemakers." 10 CHAPTER V ON FOSTERING PEACE AND PROMOTING THE UNITY OF MANKIND 77. (Introduction). In these years, in which the sorrows and anxieties flowing from the ongoing or impending war still persist among men, the entire human family has reached a critical moment in its process of maturity. Gradually united and increasingly aware of its own unity everywhere, it cannot accomplish the task that lies before it, namely, to build a truly more humane world for all people everywhere, unless all turn with a renewed spirit to the truth of peace. Hence, the evangelical message, in harmony with the highest aspirations of the human race, shines with new clarity in our times, as it proclaims the "Blessed are the peacemakers." (Matthew 5:9). Therefore, the Council, illustrating the true and most noble meaning of peace, condemns the inhumanity of war, and earnestly urges Christians to, 9 Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 13: *A. A. S.* 57- (1965) p. 17. 10 Cf. Luke 2:14.

[*Latin ed. p. 1101*]

The Second Vatican Council, with Christ, the author of peace, assisting, calls upon all people to cooperate in establishing peace in justice and love among themselves, and in preparing the instruments of peace. 78. (On the nature of peace). Peace is not merely the absence of war, nor is it reduced to establishing a balance between opposing forces, nor does it arise from an imperious domination, but it is rightly and properly called "the work of justice" (Is. 32, 7). The fruits of order exist for human society, stemming



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from its divine Founder, and are to be brought about by men who always thirst for perfect justice. For while the common good of the human race is, in its primary aspect, governed by eternal law, yet, as regards what is concretely required, it is subject to incessant changes with the passage of time, and peace is never permanently acquired, but must always be built up. Moreover, since human will is unstable and wounded by sin, the pursuit of peace requires the constant subjugation of passions and the vigilance of legitimate authority. However, this is not enough. This peace on earth cannot be attained unless the good of persons is secured, and unless people spontaneously share the riches of their souls and minds with each other, with confidence. A firm will to respect other people and peoples, and the exercise of reverent and studious fraternity, are absolutely necessary for building peace. Thus, peace is also a fruit of love, which goes beyond what justice can achieve. But earthly peace, which arises from the love of one's neighbor, is a figure and effect of the peace of Christ, which comes from God the Father. For the Incarnate Son, the Prince of Peace, through His Cross, reconciled all men with God, and, restoring the unity of all in one People and one Body, He killed hatred in His own flesh 1, and, being raised by His resurrection, He diffused the Spirit of charity into the hearts of men. Therefore, all Christians are earnestly called to join themselves to those who truly desire peace, "But doing the truth in charity, we may in all things grow up in him who is the head, even Christ." (Eph. 4, 15), in order to implore and establish peace. Moved by the same spirit, we cannot but praise those who, renouncing the use of violence in defending their rights, resort to means of defense that are also available to the weaker, provided that this 1 Cf. Eph. 2, 16; Col. 1, 20-22.

[*Latin ed. p. 1102*]

1102 Acta Apostolicae Sedis - Hoc potest fieri sine laesione iurium et obligationum aliorum vel communitatum. Quatenus homines peccatores sunt, eis imminet periculum belli, et usque ad adventum Christi iminebit; quatenus autem, caritate coniuncti, peccatum superant, superantur et violentiae, donec impleatur verbum: « Conflabunt gladios suos in vomeres et lanceas suas in falces. Non levabit gens contra gentem gladium, nec exercebuntur ultra ad praelium » (Is. 2, 4). Sectio 1: De bello vitando 79. (De bellorum immanitate refrenando). Quamvis recentia bella nostro mundo gravissima damna tum materialia tum moralia intulerint, adhuc cotidie in aliqua terrarum parte bellum suas vastationes persequitur. Immo, dum arma scientifica cuiuslibet generis in bello adhibentur, saeva eius indoles proeliantes ad barbariem adducere minatur quae illam anteactorum temporum longe superet. Porro condicionis hodiernae complexitas ac relationum inter nationes intricano permittunt ut novis methodis, iisque insidiosis et sub ver si vis, bella larvata protrahantur. In pluribus adiunctis usus methodorum terrorismi tamquam nova ratio



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bellandi habetur. Delectum istum humanitatis statum prae oculis habens, Concilium ante omnia in memoriam revocare intendit permanentem vim iuris naturalis gentium eiusque principiorum universalium. Ipsa generis humani conscientia haec principia firmiter magis magisque proclamat. Actiones ergo quae iisdem deliberate adversantur necnon iussa quibus tales actiones praescribuntur scelesta sunt, nec caeca obedientia illos qui iis parent excusare valet. Inter has actiones illae ante omnia recensendae sunt quibus, ratione quadam et methodo, universa gens, natio aut minoritas ethnica exterminantur: quae tamquam crimina horrenda vehementer condemnandae sunt. Maxime vero probandus est animus illorum qui talia praecipientibus aperte resistere non timescunt. Exstant de rebus bellicis variae conventiones internationales quibus sat multae nationes subscripserunt, ut minus inhümanae efficiantur actiones militares earumque sequelae: huiusmodi sunt conventiones quae pertinent ad militum vulneraturum aut captivorum sortem, variaeque huius generis stipulationes. Quae pactiones servandae sunt; immo.

1102 Acts of the Apostolic See - This can be done without violating the rights and obligations of others or communities. As long as men are sinners, they are in danger of war, and this danger will continue until the coming of Christ; but as they are united in charity, they overcome sin, and they overcome violence, until the word is fulfilled: "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they ever again train for war" (Is. 2, 4). Section 1: On War to be Avoided 79. (On restraining the inhumanity of war). Although recent wars have inflicted very serious material and moral damage on our world, war still continues its devastation in some part of the world every day. Indeed, as long as scientific weapons of any kind are used in war, the ferocity of the conflict threatens to lead to barbarism that far surpasses that of former times. Moreover, the complexity of the present situation and the intricate relationships between nations allow wars to be prolonged by new methods, which are insidious and, as it were, hidden. In many cases, the use of terrorist methods is considered a new way of waging war. With this state of humanity before its eyes, the Council intends above all to recall the permanent force of the natural law of nations and its universal principles. The very conscience of the human race increasingly proclaims these principles. Therefore, actions that deliberately contradict them, as well as commands by which such actions are prescribed, are abominable, and blind obedience cannot excuse those who obey them. Among these actions, those that must above all be condemned are those by which, through some method and means, an entire people, nation, or ethnic minority are exterminated: these are to be vehemently condemned as heinous crimes. Above all, the courage of those who do not fear to openly resist those who prescribe such things must be praised. There are various international conventions on the conduct of war to which many nations have



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subscribed, in order to make military actions and their consequences less inhumane: these include conventions relating to the wounding of soldiers or the fate of prisoners, and various other stipulations of this kind. These agreements must be observed; indeed.

[*Latin ed. p. 1103*]

The Second Vatican Council, in its deliberations, holds that all, especially public authorities and those skilled in these matters, should strive, as much as possible, to ensure that these principles are fulfilled, so that they may more effectively contribute to restraining the horrors of war. Furthermore, it seems just that laws should humanely provide for the case of those who, for reasons of conscience, refuse to bear arms, provided that they accept another form of service to the community of men. Indeed, war has not been eradicated from human affairs. However, as long as the danger of war persists, and as long as a competent international authority, endowed with appropriate powers, is lacking, so long, after all means of peaceful negotiation have been exhausted, the right of legitimate defense cannot be denied to governments. Therefore, it is the duty of the leaders of states and others who share in the responsibility for the republic to protect the safety of the people entrusted to them, and to handle such serious matters with due seriousness. But there is a difference between military affairs, which involve defending one's people, and the desire to subjugate other nations. Nor does military power make all uses of it, whether military or political, legitimate. Nor, unfortunately, does war, once it has begun, make all things permissible between the warring parties. Those who, devoted to the service of their country, are engaged in the military, should consider themselves, in a sense, as ministers of the security and freedom of the people, and, as long as they properly perform this duty, they truly contribute to establishing peace.

80. (On Total War). The horror and wickedness of war are increasingly amplified by the advancements of scientific knowledge. For, with the use of these weapons, military actions can inflict immense and indiscriminate destruction, far exceeding the limits of legitimate defense. Indeed, if these means, such as those already found in the armories of great nations, were fully employed, then almost complete and utterly reciprocal destruction would be inflicted by each side upon the other, not to mention the many devastations that would occur throughout the world, and the disastrous consequences resulting from the use of such weapons. All of this compels us to examine the issue of war with a completely new mindset. Let the people of this age know that their military actions... 2 Cf. John XXIII, Encyclical Letter *Pacem in Terris*, April 11, 1963: A.A.S. 8 (1963) p. 291: "In this our age, which boasts of atomic power, it is foreign to reason to consider war



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as still an adequate means for safeguarding justice."

[*Latin ed. p. 1104*]

1104 Acta Apostolicae Sedis - The official commentary states that this matter is of grave importance. For the course of future events depends greatly on the decisions made today. With this in mind, this Holy Synod, reaffirming the condemnations of total war already proclaimed by recent Supreme Pontiffs, declares: Every act of war which indiscriminately aims at the destruction of entire cities or large regions, together with their inhabitants, is a crime against God and against humanity itself, which must be firmly and unequivocally condemned. The particular danger of modern warfare lies in the fact that those who possess more recent scientific weapons are given, as it were, an opportunity to commit such atrocities, and, through an inexorable connection, can drive the wills of men to the most atrocious decisions. So that this may never happen in the future, the Bishops of the entire world, gathered together, earnestly implore all, especially those who govern nations, as well as those who are in charge of military affairs, to constantly bear this great responsibility before God and before all of humanity.

81. (Concerning the course towards preparing for war). Scientific weapons are indeed not accumulated solely for the purpose of being used in time of war. For, since the defense of each side is considered to depend on the ability of the enemy to be struck by lightning, this accumulation of weapons, which increases every year, serves in a certain way to deter potential adversaries. This is held by many to be the most effective means by which peace among nations can now be safely maintained. Whatever may be the case with that method of deterrence, let men understand that the course towards preparing for war, to which so many nations resort, is not a secure path to maintaining lasting peace, nor is that peace which results from it a certain and true peace. Rather, the causes of war are threatened to be gradually aggravated. While ever new weapons are being developed, sufficient remedies are not provided for so many of the present miseries of the entire world.

3 Cf. Pius XII, Allocution, September 30, 1954; A. A. S. 46 (1954) p. 589; Radio message, December 24, 1954: A. A. S. 47 (1955) pp. 15ss.; John XXIII, Encyclical Letter, Pacem in Terris: A. A. S. 55 (1963) pp. 286-291; Paul VI, Address to the United Nations, October 4, 1965: A. A. S. 57 (1965) pp. 877-885.

[*Latin ed. p. 1105*]

The Second Vatican Council, session 1105, declares: Rather than that dissensions between nations be truly and thoroughly healed, other parts of the world are infected by them. New paths, beginning with a reformed spirit, must be chosen so that this scandal may be removed, and so that,



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the world being freed from the anxiety that oppresses it, true peace may be restored. Therefore, it must be declared anew: that the preparation for war is the gravest wound of humanity, and intolerably harms the poor. It is, moreover, to be greatly feared that, if it persists, it will one day bring about all disastrous calamities, of which the beginnings are already prepared. Let us, reminded of the calamities which the human race has been able to bring about, use the time granted to us from above, in which we rejoice, so that, more conscious of our own responsibility, we may find ways by which we may resolve our controversies in a manner more worthy of human beings. Divine Providence urgently requires that we free ourselves from the ancient servitude of war. And if we refuse to make such an effort, we do not know what will lead us on this bad path that we have entered.

82. (Concerning the complete prohibition of war and international action to avoid war). It is therefore clear to us that we must, with all our strength, prepare for times in which, with the consent of nations, any war whatsoever may be completely prohibited. This, of course, requires that a certain universal public authority be established, recognized by all, which may possess effective power so that, for all, both security and the observance of justice, and the respect for rights, may be assured. But before this desired authority can be established, it is necessary that the current supreme international bodies dedicate themselves with great zeal to the study of more suitable means for promoting common security. Since peace must arise from mutual trust among nations, rather than from the terror of arms imposed upon them, all must strive that the preparation for war finally come to an end; that the reduction of armaments begin, not unilaterally, but at an equal pace, and be provided with true and effective guarantees.

4. Meanwhile, the efforts that have already been made and are still being made to remove the danger of war must not be underestimated. The good will of many must be supported, who, burdened by the immense cares of their supreme duties, are moved by a very serious obligation to avoid war. * Cf. John XXIII, Encyclical Letter *Pacem in Terris*, in which there is mention of the reduction of armaments: A. A. 8. 55 (1963) p. 287. 71 - A. A. S.

[*Latin ed. p. 1106*]

1106 Acta Apostolicae Sedis - The official commentaries strive to eliminate what is repugnant, even though they cannot disregard the complexity of matters. However, it is necessary to earnestly pray to God that He may grant them the strength to persevere in and courageously complete this great work of love for humanity, by which peace is valiantly built. What is most certainly required of them today is that they extend their minds and spirits beyond the boundaries of their own nation, that they renounce national egoism and the ambition of dominating other nations, and that they cultivate a deep reverence for all of humanity, which is now striv-



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ing so laboriously for greater unity. Investigations into the problems of peace and disarmament have already been vigorously and continuously pursued, and international conferences that have addressed this matter should be considered as the first steps towards resolving these extremely serious issues, and should be promoted with greater urgency in order to achieve practical results in the future. Nevertheless, let people beware lest they commit themselves only to certain endeavors, neglecting their own minds. For the leaders of nations, who are sponsors of the common good of their own people and at the same time promoters of the good of the entire world, depend to the greatest extent on the opinions and sentiments of the people. It will be of no benefit to them to strive for peace, as long as the feelings of hostility, contempt, and distrust, as well as racial hatreds and stubborn ideologies, divide people and set them against each other. Hence, there is a great need for a renewed education of minds and a new inspiration in public opinion. Those who devote themselves to the work of education, especially of young people, should consider it a most serious duty to care for the minds of all, in order to instill in them new peaceful sentiments. We must all change our hearts, considering the entire world and those tasks that we, together, can perform to lead our race to better things. Let us not be deceived by false hopes. For unless, having cast aside enmities and hatreds, firm and lasting agreements for universal peace are concluded in the future, humanity, which is already in grave danger, and although endowed with marvelous knowledge, may perhaps be tragically led to that hour in which it will experience no peace other than the terrible peace of death. Nevertheless, while these things are being said, the Church of Christ, established in the midst of the anxieties of this time, does not cease to hope firmly. To our age, it repeatedly offers—

[*Latin ed. p. 1107*]

The Second Vatican Council, convened in the year 1107, at that time, intended to propose an apostolic message: "Behold, now is the acceptable time," so that hearts may be changed, "behold, now is the day of salvation."

Section 2: Concerning the international community to be built.

83. (Concerning the causes of discord and their remedies). To build peace, it is first and foremost necessary to eradicate the causes of discord among men, by which wars are fueled, especially injustices. Many of these stem from excessive economic inequalities, as well as from remedies that are unduly delayed. Others arise from a spirit of domination and contempt for persons, and, if we inquire into deeper causes, from human envy, distrust, pride, and other selfish passions. Since a man cannot bear so many defects of order, it follows that, even without fierce wars, the world is incessantly infected with conflicts among men and violence. Moreover, since these same evils are found in relations between nations themselves, it is absolutely necessary that, in order to overcome or prevent them, and



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to restrain unrestrained violence, international institutions cooperate and coordinate more effectively, and that the creation of organizations that promote peace be tirelessly encouraged.

84. (Concerning the community of nations and international institutions). As the bonds of mutual interdependence among all citizens and all peoples of the world grow stronger in this time, it is already necessary to establish a community of nations that is ordered in a way that is appropriate for its present tasks, especially with regard to those numerous regions that still suffer from intolerable poverty. To achieve these goals, the institutions of the international community must, for their part, provide for various human needs, both in the fields of social life to which they belong, such as food, health, education, and labor, as well as in certain particular circumstances that may arise, such as the need to promote the progress of developing nations, to address the plight of refugees scattered throughout the world, or even to assist migrants and their families.

5 Cf. 2 Cor 6:2: "For he saith."

[*Latin ed. p. 1108*]

1108 Acta Apostolicae Sedis - Official Commentary: International, universal, or regional institutions that already exist certainly benefit mankind. These institutions, as the first attempts, appear to lay the foundations for the entire human community, so that the most serious questions of our time may be resolved, and indeed, to promote progress throughout the world and to prevent wars in any form. In all these fields, the Church rejoices in the flourishing of a true spirit of fraternity among Christians and non-Christians, which encourages ever more intense efforts to alleviate great suffering. 85. (On international cooperation in the economic field). The present interconnectedness of mankind also demands the establishment of greater international cooperation in the economic field. For, although almost all peoples have become sovereign, they are still far from being free from excessive inequalities and from all undue dependence, and from avoiding all the dangers of serious internal difficulties. The progress of one nation depends on human and financial assistance. The citizens of each nation must be prepared through education and professional training to perform various tasks in economic and social life. For this, the help of foreign experts is required, who, while providing assistance, should act as helpers and collaborators, not as masters. Material assistance to developing nations will not be effective unless the customs of modern commerce in the world are profoundly changed. Furthermore, assistance must be provided by developed nations in the form of gifts, loans, or investments; which must be given with generosity and without greed on the one hand, and received with all honesty on the other. To establish a true universal economic order, excessive pursuit of money, national ambitions, the desire for political domination, the calculations



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of a military order, as well as machinations to propagate and impose ideologies, must be abolished. Several economic and social systems are proposed; it is to be hoped that experts will find common foundations for a healthy world trade in these; which will be more easily achieved if individuals renounce their own prejudices and are ready to engage in sincere dialogue.

[*Latin ed. p. 1109*]

The Second Vatican Council, 1109, 86. (Concerning certain opportune norms). For this cooperation, the following norms seem opportune: a) The more advanced nations should earnestly desire, and expressly and firmly strive for, the complete human development of their citizens as the ultimate goal of progress. They should remember that progress arises and grows primarily from the labor and ingenuity of the nations themselves, and that it must be based primarily on the full development of their own resources, as well as on the cultivation of their own ingenuity and traditions. Those who exert a greater influence on others should excel in this regard. b) It is the most serious duty of the more advanced nations to assist the less developed peoples in fulfilling the aforementioned duties. Therefore, they should provide the mental and material resources that are required to establish this universal cooperation. In their dealings with weaker and poorer nations, they should diligently consider the good of those nations; for these nations need the resources they receive from the sale of goods produced by them, in order to sustain themselves. c) It is the responsibility of the international community to promote and stimulate growth, but in such a way that the resources allocated to this purpose are used as effectively and equitably as possible. This community also includes the task of organizing economic affairs throughout the world in such a way that they conform to the standard of justice. Suitable institutions should be established to promote and regulate international commerce, especially with less developed nations, and to compensate for the deficiencies that result from excessive inequality of power among nations. Such an organization, combined with technical, cultural, and financial assistance, must provide the necessary support to nations striving for progress, so that they may properly achieve the growth of their economies. d) In many cases, it is necessary to recognize the economic and social structures; but care must be taken to avoid hastily proposed technical solutions, especially those that, while providing material benefits to man, are contrary to his spiritual nature and development. For « Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. » (Matt. 4:4). Every part of the human family, within itself and in its best traditions,



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possesses a part of the spiritual treasure.

[*Latin ed. p. 1110*]

1110 Acta Apostolicae Sedis - The Official Commentary states that this matter, although many are unaware, originates from a certain source. 87. (Concerning international cooperation regarding population growth). International cooperation is most necessary with regard to those peoples who, in addition to many other difficulties, are today particularly burdened by the problems arising from rapid population growth. It is urgent that, through full and unsparing cooperation of all, especially the wealthier nations, it be explored how and what is necessary for food and for the proper education of people can be prepared and made available to the entire human community. Indeed, some peoples could greatly improve their living conditions if they were properly educated, transitioning from ancient methods of producing agricultural goods to new technical arts, applying them with the necessary prudence to their own circumstances, and further establishing a better social order and a more equitable distribution of land ownership. Governments, of course, have rights and duties concerning the population problem within their own nation, within the limits of their competence; for example, with regard to social legislation and laws concerning families, the migration of people from rural areas to cities, and information about the state and needs of the nation. Since today the minds of men are so greatly agitated by this problem, it is also to be hoped that Catholic experts, especially in universities, diligently pursue and develop studies and projects on these matters. However, since many assert that the growth of the world's population, or at least that of certain nations, must be completely reduced by all means and by any intervention of public authority, the Council urges everyone to be wary of solutions, publicly or privately promoted and sometimes imposed, which contradict natural law. For, according to the inalienable right of man to marriage and procreation, deliberation concerning the number of children to be born depends on the sound judgment of parents and cannot in any way be subject to the judgment of public authority. Since the judgment of parents presupposes a properly formed conscience, it is of great importance that access be provided to all to cultivate the right and truly human responsibility that respects divine law, taking into account the circumstances of things and times; this, in turn, requires that—

[*Latin ed. p. 1111*]

The Second Vatican Council: That educational and social conditions may be improved, and above all, that religious instruction, or at least a complete moral education, may be provided. Furthermore, that men may be more wisely informed concerning the scientific advancements in exploring methods by which spouses may be assisted in regulating the number of children,



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methods which have been well-proven and found to be in harmony with moral order.

88. (Concerning the duty of Christians in providing assistance). That Christians may readily and wholeheartedly cooperate in building up the international order with true respect for legitimate liberties and with friendly fraternity among all, and this all the more, since a large part of the world still suffers so greatly from poverty that in the poor, Christ Himself almost speaks with a loud voice, calling for the charity of His disciples. Therefore, it should not be a cause of scandal to men that some nations, in which a greater number of citizens are adorned with the Christian name, abound in goods, while others are deprived of things necessary for life and suffer from hunger, diseases, and every kind of misery. For the spirit of poverty and charity are the glory and the witness of the Church of Christ. Therefore, those Christians, especially young people, who spontaneously offer themselves to provide assistance to other people and nations, should be praised and assisted. Indeed, the whole People of God, with bishops leading by word and example, should alleviate the miseries of this time as much as they can, and this, as was formerly the custom of the Church, not only from superfluities, but also from substance. The method of collecting and distributing assistance should be arranged in a rigid and uniform manner, yet with a proper order, in dioceses, nations, and in the world united, wherever it seems opportune, through the action of Catholics with other Christian brethren. For the spirit of charity does not forbid, but rather requires, the exercise of a prudent and well-ordered social and charitable activity. Therefore, it is necessary that those who intend to dedicate themselves to serving progressive nations should also be properly trained through suitable institutions.

89. (Concerning the effective presence of the Church in the international community). The Church, firmly rooted in its divine mission, proclaims the Gospel to all men and bestows the treasures of grace, and everywhere on earth contributes to establishing peace and laying a solid foundation for the fraternal association of men and nations: namely, the knowledge of the divine law and...

[*Latin ed. p. 1112*]

1112 Acta, Apostolicae Sedis - Official Commentary, natural. Therefore, the Church must be wholly present within this community of nations, in order to foster and promote cooperation among men; and indeed, both through its public institutions and through the full and sincere collaboration of all Christians, inspired by the sole desire to serve all. This is more effectively achieved if the faithful themselves, conscious of their human and Christian responsibilities, strive already within their own sphere of life to awaken the will to cooperate readily with the international community. Particular care must be devoted to the formation of young people in this



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matter, both in religious and civil education. 90. (On the role of Christians in international organizations). A certain excellent form of international Christian activity is undoubtedly the work which, whether individually or in association, is performed within the very Institutes established or being established to promote cooperation among nations. Furthermore, various Catholic international associations can greatly serve the community of nations in building peace and fraternity, and these must be strengthened, with an increase in the number of well-trained collaborators, the support they require, and suitable coordination of resources. For in our times, both the effectiveness of action and the need for associated dialogue are demanded of undertakings. Such associations also contribute greatly to the cultivation of a universal spirit, certainly fitting for Catholics, and to the formation of a true awareness of universal solidarity and responsibility. Finally, it is to be hoped that Catholics, in order to properly fulfill their role in the international community, will strive actively and positively to cooperate, whether with separated brethren who profess the same evangelical charity as they, or with all men who thirst for true peace. The Council, considering the immensity of the sufferings under which a large part of the human race is still afflicted, and in order to foster justice and the love of Christ for the poor everywhere, deems it highly opportune to create some universal organism of the Church, which will encourage the Catholic community to promote the progress of the regions in need, as well as social justice among nations.

[*Latin ed. p. 1113*]

The Second Vatican Council, Document 1113, Conclusion 91. (Concerning the role of individual faithful and particular Churches). Those things which this Holy Synod proposes from the treasures of the Church's teaching intend to assist all people of our time, whether they believe in God or do not explicitly acknowledge Him, so that, more clearly perceiving their integral vocation, they may better conform to the excellent dignity of man, may desire a universal and more profound fraternity, and, moved by the impulse of love, with generous and united effort, may respond to the urgent demands of our age. Indeed, before the immense diversity of circumstances and forms of human culture in the world, this proposal, in many of its parts, presents only a general character: moreover, although it presents doctrine already received in the Church, since it often deals with matters subject to ongoing evolution, it will still need to be pursued and expanded. We are confident that many of the things which we have presented, rooted in the word of God and the spirit of the Gospel, can offer a valid aid to all, especially after adaptation to individual peoples and mentalities has been carried out by the faithful under the guidance of pastors.

92. (Concerning dialogue among all people). The Church, by the force of its mission to illuminate the entire world with the Gospel message and



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to unite all people of every nation, tribe, or culture in one Spirit, is a sign of that fraternity which allows and strengthens sincere dialogue. It is necessary, therefore, that we first promote mutual esteem, reverence, and concord within the Church itself, acknowledging all legitimate diversity, in order always to establish a more fruitful dialogue among all who constitute one People of God, whether pastors or other faithful. For those things to which the faithful are united are stronger than those to which they are divided: let there be unity in essentials, liberty in doubts, and charity in all things.

1. Our thought also embraces our brothers who are not yet with us.

1 Cfr. Ioannes XXIII, Litterae Encyclicae, *Ad Petri Cathedram*, 29 Iunii 1959: *A. A.S.* 8. 51 (1959), p. 513.

[*Latin ed. p. 1114*]

Acts of the Apostolic See - Official Commentary 1114, living in full communion with them and their communities, to whom we are united by the confession of the Father and the Son and the Holy Spirit, and by the bond of charity, remembering that the unity of Christians is expected and desired even by many who do not believe in Christ. The more this unity, under the powerful influence of the Holy Spirit, progresses in truth and charity, the more it will be a foretaste of unity and peace for the entire world. Therefore, let us strive, with united forces and in forms increasingly suited to effectively achieving this noble goal, to cooperate fraternally to serve the human family, which, in Christ Jesus, is called to be the family of the children of God. We also turn our minds to all who acknowledge God and preserve precious religious and human elements in their traditions, hoping that an open dialogue may lead us all to faithfully receive and eagerly embrace the inspirations of the Spirit. The desire for such a dialogue, which should be guided solely by charity for the truth, while observing due prudence, excludes no one from our side, neither those who cultivate the excellent virtues of human nature, but do not yet acknowledge their Author, nor those who oppose the Church and persecute it in various ways. Since God the Father is the beginning and the end of all things, we are all called to be brothers. And therefore, called by this same human and divine vocation, we can and must cooperate, without violence, without deceit, to build the world in true peace.

93. (Concerning building the world and leading it to its end). Christians, remembering the Lord's words: "By this all men will know that you are my disciples, if you have love for one another" (John 13:35), can desire nothing more ardently than to serve the people of this world always more generously and effectively. Therefore, adhering faithfully to the Gospel and enjoying its power, united with all who love and practice justice, they have undertaken a great work to accomplish in these lands, for which they must give an account to Him who will judge all on the last day. Not everyone



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who says, "Lord, Lord," will enter into the Kingdom of Heaven, but only those who do the will of the Father, and apply themselves diligently to the work. The Father desires that we recognize and effectively love Christ as our brother in all men, both in word and in deed, thus giving testimony to...

[*Latin ed. p. 1115*]

The Second Vatican Council, desiring to impart the truth, and to communicate with others the mystery of the love of the heavenly Father, proclaims that through this path, men throughout the entire world will be aroused to living hope, which is the gift of the Holy Spirit, so that they may finally, sometime, be received into peace and supreme blessedness, in the homeland where the glory of the Lord shines forth. "Now to him who is able to do all things superabundantly, according to the power that works in us, to him be glory in the Church and in Christ Jesus, through all generations, forever and ever. Amen" (Ephesians 3:20-21). These decrees and all that has been enacted in this pastoral constitution have pleased the Fathers of the Holy Council. And We, with the authority entrusted to Us by Christ, together with the Venerable Fathers, approve these things in the Holy Spirit, decree and establish them, and command that they be promulgated for the glory of God.

* At Vatican, near St. Peter, on the seventh day of December, in the year 1965.

I, PAUL, Bishop of the Catholic Church.

I, EUGENIUS, Bishop of Ostia and Porto, and of S. Rufina.

Cardinal TISSERANT, Dean of the Sacred College.

I, JOSEPH, Bishop of Albano, Cardinal PIZZARDO.

I, BENEDICT, Bishop of Praeneste, Cardinal ALOISI MASELLA.

I, FERDINAND, titular Bishop of Velletri, Cardinal CENTO.

I, HAMLET JOHN, titular Bishop of Tusculum, Cardinal CICOGNANI.

I, JOSEPH, titular Bishop of Sabina and Mandelensis, Cardinal FERRETTO.

I, IGNATIUS GABRIEL, Cardinal TAPPOUNI, Patriarch of Antioch of the Syrians.

* Regarding the date of entry into force, until June 30, 1966, see the Apostolic Letter, *motu proprio*, dated June 10, 1966: *A. A. S. LVIII* (1966), pp. 465-466.

[*Latin ed. p. 1116*]

1116 Acta Apostolicae Sedis - Official Commentary. I, MAXIMUS I, Cardinal SAIGH, Patriarch of Antioch of the Melkite Church. I, PAUL PETER, Cardinal MEOUCHI, Patriarch of Antioch of the Maronite Church. I, STEPHEN I, Cardinal SIDAROUSS, Patriarch of Alexandria of the



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Coptic Church. I, EMMANUEL, holding the title of Saints Marcellinus and Peter, Presbyter Cardinal GONÇALVES CEREJEIRA, Patriarch of Lisbon. I, ACHILLES, holding the title of Saint Sixtus, Presbyter Cardinal LIÉNART, Bishop of Isola. I, JAMES ALOISIUS, holding the title of Saint Lawrence in Damasus, Presbyter Cardinal COPELLO, Secretary of the Most Holy Roman Church. I, GREGORY PETER, holding the title of Saint Bartholomew in the Island, Presbyter Cardinal AGAGIANIAN. I, FRANCIS, holding the title of Saints John and Paul, Presbyter Cardinal SPELLMAN, Archbishop of New York. I, JAMES, holding the title of Saints Boniface and Alexis, Presbyter Cardinal DE BARROS CÁMARA, Archbishop of Saint Sebastian of Rio de Janeiro. I, JOSEPH, holding the title of Saint John before the Latin Gate, Presbyter Cardinal FRINGS, Archbishop of Cologne. I, ERNEST, holding the title of Saint Sabina, Presbyter Cardinal RUPPINI, Archbishop of Palermo. I, ANTHONY, holding the title of Saint Lawrence in Panisperna, Presbyter Cardinal CAGGIANO, Archbishop of Buenos Aires. I, PETER, holding the title of Saint Lawrence in Lucina, Presbyter Cardinal CIRIACI. I, MAURITIUS, holding the title of Saint Mary of Peace, Presbyter Cardinal FELTIN, Archbishop of Paris. I, JOSEPH, holding the title of Saint Mary of Victory, Presbyter Cardinal SIRI, Archbishop of Genoa. I, STEPHEN, holding the title of Saint Mary across the Tiber, Presbyter Cardinal WYSZYÏÎSKI, Archbishop of Gnesen and Warsaw, Primate of Poland. I, BENIAMIN, holding the title of Saint Vitalis, Presbyter Cardinal DE ARRIBA I CASTRO, Archbishop of Tarragona. I, FERDINAND, holding the title of Saint Augustine, Presbyter Cardinal QUIROGA Y PALACIOS, Archbishop of Santiago de Compostela.

[*Latin ed. p. 1117*]

The Second Vatican Council, Session I, Year 1117.

I, PAUL AEMILIUS, holding the title of Saint Mary of the Angels in the Baths, Presbyter and Cardinal LÉGER, Archbishop of Montréal.

I, VALERIAN, holding the title of Saint Mary in Via Lata, Presbyter and Cardinal GRACIAS, Archbishop of Bombay.

I, JOHN, holding the title of Saint Mark, Presbyter and Cardinal URBANI, Patriarch of Venice.

I, PAUL, holding the title of Saint Mary in Vallicella, Presbyter and Cardinal GIOBBE, Datary of the Holy Roman Church.

I, JOSEPH, holding the title of Saint Honuphrius on the Janiculum, Presbyter and Cardinal GARIBI Y RIVERA, Archbishop of Guadalajara.

I, CHARLES, holding the title of Saint Agnes outside the Walls, Presbyter and Cardinal GONFALONIERI.

I, PAUL, holding the title of Saints Quiricus and Julitta, Presbyter and Cardinal RICHAUD, Archbishop of Bordeaux.



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I, JOSEPH M., holding the title of Saints Vitus, Modestus, and Crescentia, Presbyter and Cardinal BUENO Y MONREAL, Archbishop of Seville.

I, FRANCIS, holding the title of Saint Eusebius, Presbyter and Cardinal KÖNIG, Archbishop of Vienna.

I, JULIUS, holding the title of Saint Mary Scalaris, Presbyter and Cardinal DÖPFNER, Archbishop of Munich and Freising.

I, PAUL, holding the title of Saint Andrew the Apostle of the Gardens, Presbyter and Cardinal MARELLA.

I, GUSTAVUS, holding the title of Saint Jerome of Illyria, Presbyter and Cardinal TESTA.

I, ALOISIUS, holding the title of Saint Andrew of the Valley, Presbyter and Cardinal TRAG LIA.

I, PETER TATSUO, holding the title of Saint Anthony of Padua of the City, Presbyter and Cardinal Doi, Archbishop of Tokyo.

I, JOSEPH, holding the title of Saint John the Baptist of the Florentines, Presbyter and Cardinal LEFEBVRE, Archbishop of Bourges.

I, BERNARD, holding the title of Saint Joachim, Presbyter and Cardinal ALFRINK, Archbishop of Utrecht.

I, RUFINUS I., holding the title of Saint Mary of the Mountains, Presbyter and Cardinal SANTOS, Archbishop of Manila.

I, LAUREAN, holding the title of Saint Francis of Assisi at the Great Bank, Presbyter and Cardinal RUGAMBWA, Bishop of Bukoba.

[*Latin ed. p. 1118*]

1118 Acta Apostolicae Sedis - Official Commentary. I, JOSEPH, holding the title of Ssmi Redemptoris and S. Alfonsi in Exquiliis, Presbyter Cardinal RITTER, Archbishop of S. Ludovici. I, JOSEPH HUMBERT, holding the title of Ss. Andreae et Gregorii ad Clivum Scauri, Presbyter Cardinal QUINTERO, Archbishop of Caracènsis. I, ALOISIUS, holding the title of S. Mariae Novae, Presbyter Cardinal CONCHA, Archbishop of BogotÃ¡. I, JOSEPH, holding the title of S. Priscae, Presbyter Cardinal DA COSTA NUNES. I, HILDEBRAND, holding the title of S. Sebastiani ad Catacumbas, Presbyter Cardinal ANTONIUTTI. I, EPHRAEM, holding the title of S. Crucis in Jerusalem, Presbyter Cardinal FORNI. I, JOHN, holding the title of S. Mariae de Aracoeli, Presbyter Cardinal LANDÁZURI RICKETTS, Archbishop of Limanus, Primate of Peru. I, RADULF, holding the title of S. Bernardi ad Thermas, Presbyter Cardinal SILVA HENRÍQUEZ, Archbishop of S. Iacobi in Chile. I, LEO JOSEPH, holding the title of S. Petri ad Vincula, Presbyter Cardinal SUENENS, Archbishop of Mechelen-Brussels. I, JOSEPH, holding the title of S. Athanasii, Presbyter Cardinal SLIPYJ, Archbishop Major of the Ukrainians. I, LAURENTIUS, holding the title of S. Leonis I, Presbyter Cardinal JAEGER, Archbishop of Paderborn. I, JOSEPH, holding the title of S. Crucis in via Flaminia, Presbyter Cardi-



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nal BERAN, Archbishop of Prague. I, MAURITIUS, holding the title of D.nae N.ae de SS. Sacramento et Martyrum Canadensium, Presbyter Cardinal ROY, Archbishop of Quebec, Primate of Canada. I, JOSEPH, holding the title of S. Teresiae, Presbyter Cardinal MARTIN, Archbishop of Rouen. I, AUDOËNUS, holding the title of S. Praxedis, Presbyter Cardinal Me CANN, Archbishop of Cape Town. I, LEO STEPHANUS, holding the title of S. Balbinae, Presbyter Cardinal Du VAL, Archbishop of Algiers. I, ERMENEGILDUS, holding the title of Reginae Apostolorum, Presbyter Cardinal FLORIT, Archbishop of Florence. I, FRANCIS, holding the title of Ss. Petri et Pauli in via Ostiensi, Presbyter Cardinal SEPER, Archbishop of Agram.

[*Latin ed. p. 1119*]

The Second Vatican Council, 1119.

I, JOHN, holding the title of Saint Sylvester at the Vatican, Presbyter Cardinal HEENAN, Archbishop of Westminster, Primate of England.

I, JOHN, holding the title of the Most Holy Trinity on the Pincian Hill, Presbyter Cardinal VILLOT, Archbishop of Lyons and Vienna, Primate of France.

I, PAUL, holding the title of Saint Camillus de Lellis at the Sallustian Gardens, Presbyter Cardinal ZOUNGRANA, Archbishop of Ouagadougou.

I, HENRY, holding the title of Saint Agatha in the City, Presbyter Cardinal DANTE.

I, CAESAR, holding the title of Our Lady of the Most Holy Heart in the Agonal Circus, Presbyter Cardinal ZERBA.

I, AGNELLUS, holding the title of the Most High Mother of God, Presbyter Cardinal Rossi, Archbishop of Saint Paul in Brazil.

I, JOHN, holding the title of Saint Martin in the Mountains, Presbyter Cardinal COLOMBO, Archbishop of Milan.

I, WILLIAM, holding the title of Saint Patrick at the Villa Ludovisi, Presbyter Cardinal CONWAY, Archbishop of Armagh, Primate of all Ireland.

I, ANGEL, holding the title of the Sacred Heart of the Blessed Virgin Mary at the Forum Euclidis, Bishop of Málaga, Cardinal HERRERA.

I, ALAPHRID, Protoprotodeacon Cardinal OTTAVI ANI, of Saint Mary in Dominica.

I, ALBERT, Deacon Cardinal DI JORIO, of Saint Pudens.

I, FRANCIS, Deacon Cardinal ROBERTI, of Saint Mary in Cosmedin.

I, ARCADIUS, Deacon Cardinal LARRAONA, of the Saints Blaise and Charles at the Catini.

I, FRANCIS, Deacon Cardinal MORANO, of the Saints Cosmos and Damian.

I, WILLIAM THEODORUS, Deacon Cardinal HEARD, of Saint Theodore



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in the Palace.

I, AUGUSTINE, Deacon Cardinal BEA, of Saint Saba.

I, ANTHONY, Deacon Cardinal B ACCI, of Saint Eugene.

I, BROTHER MICHAEL, Deacon Cardinal BROWNE, of Saint Paul in Arenula.

I, FREDERICK, Deacon Cardinal C ALLORI DI VIGNALE, of Saint John Bosco on the Via Tusculana.

I, CHARLES, Deacon Cardinal JOURNET, of Saint Mary in Porticu.

I, ALBERT GORI, Patriarch of Jerusalem of the Latins.

I, PAUL II CHEIKHO, Patriarch of Baghdad of the Chaldeans.

[*Latin ed. p. 1120*]

Acts of the Apostolic See - Official Commentary 1120 © I, IGNATIUS PETER XVI BATANIAN, Patriarch of Cilicia of the Armenians. © I, JOSEPH VIEIRA ALVERNAZ, Patriarch of the Orient of India. © I, JOHN CHARLES Me QUAID, Archbishop of Dublin, Primate of Ireland. © I, ANDREW EOHRACHER, Archbishop of Salzburg, Primate of Germany. © I, DEMETRIUS MOSCATO, Archbishop Primate of Salerno and Perpetual Administrator of Acerno. © I, HUGH CAMOZZO, Archbishop of Pisa and Primate of Sardinia and Corsica. © I, ALEXANDER TOKIO, Archbishop of Antibara and Primate of Serbia. © I, MICHAEL DARIUS MIRANDA, Archbishop of Mexico, Primate of Mexico. © I, FRANCIS MARIA DA SILVA, Archbishop of Braga, Primate of the Spanish Kingdoms. © I, PAUL GOUYON, Archbishop of Rennes, Primate of Britain. © I, ERNEST SENA DE OLIVEIRA, Archbishop of Coimbra. The following are further signatures. Thus it is. © I, PERICLES FELICI, titular Archbishop of Samosata, Secretary General of the Holy Council. © I, Joseph Rossi, titular Bishop of Palmyra, Notary of the Holy Council. © I, Francis Hannibal Ferretti, Notary of the Holy Council.

[*Latin ed. p. 1121*]

Year and Volume LVI, December 29, 1966, No. 16. ACTA APPOSTOLICAE SEDIS. OFFICIAL COMMENTARY. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC CONSTITUTIONS. I. MAIDUGURIENSIS. The Apostolic Prefecture of Maiduguri is raised to the rank and dignity of a diocese, retaining its name and boundaries. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL MEMORY. It has always been the characteristic of this Apostolic and Roman See, indeed of the Mother and Parent of all the Churches, not only to extend the boundaries of the Christian Commonwealth widely among all peoples and nations, obedient in all its counsels to its Founder (cf. Mt. 16:15), but also to offer praise and thanksgiving to those who have devoted much effort and labor to



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it, and who have deserved well of the Christian faith and of the Church. Therefore, since in the Apostolic Prefecture of Maiduguri, located in the eastern part of Nigeria, great progress has already been made, either through the grace of God or through the labor of the Brothers of the Order of St. Augustine, the Sacred Congregation for the Propagation of the Faith considered that it could rightly cede to the good of the Catholic cause if the same Prefecture were reduced to the order of dioceses; which would be an honor to those by whom it is governed. Wherefore, after due consideration of the matter, and after consulting with the venerable Father Aloysius Bellotti, Archbishop with the title of Voncarianensis, and also Apostolic Delegate in Middle Western Africa, we decree the following. We include the Apostolic Prefecture of Maiduguri among the dioceses, with the same boundaries. 72 - A. A. S.

[*Latin ed. p. 1122*]

1122 Acta Apostolicae Sedis - Official Commentary, which, by its name, will be administered by the Fathers of the Order of the Eremites of Saint Augustine, who have hitherto governed this territory, and who, it is hoped, will devote themselves with greater zeal to this sacred work; furthermore, the Kadunaensi See will be subject to it. The city of Novae will be the seat of the diocese, with the name Maiduguri, where the Bishop will establish his residence, with his cathedra of power located in the principal church in that same city. We decree that, if the Bishop is unable, due to circumstances, to establish a College of Canons according to ecclesiastical laws, he may appoint diocesan consultants, who will assist him in counsel and in works. Furthermore, with diligent care, the same Seminary shall be established, to receive boys whom God, by His providence and invitation, has drawn to the priestly ministry. Concerning the administration of the diocese, regarding the election of a Vicar Capitular when the See is vacant, the rights and duties of the clergy and the people shall be observed with the utmost care, as established by canon law. Moreover, what we have commanded will be carried out by the venerable Father Aloisius Bellotti, or by whomever he may designate. He will also cause the documents to be drawn up, and will send sincere copies to the Sacred Congregation for the Propagation of the Faith. We will and order that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it will be religiously observed by those to whom they pertain, and thus will obtain their force. No prescriptions of any kind whatsoever can hinder the effectiveness of this Constitution, since by it we derogate from all such things. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of the person holding the highest ecclesiastical office, and which have been signed by a public notary, shall have the same validity as if they were shown. Given at Rome,



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at Saint Peter's, on the seventh day of the month of June, in the year of Our Lord nineteen hundred and sixty-six, in the third year of Our Pontificate.

IACOBUS A. Card. COPELLO, Secretary of the Sacred Roman Ecclesiastical College.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

© Iosephus Rossi, Titular Bishop of Palmyrenus, Apostolic Protonotary.

Sylvius Romani, Apostolic Protonotary.

In Ap. Cane, tab., vol. CXXI, n. 7.

[*Latin ed. p. 1123*]

Acta Pauli PP. VI 1123 II GALVESTONIENSIS - HOUSTONIENSIS (BELLOMONTENSIS). The diocese of Galveston-Houston is divided, and a new diocese is established, to be called "Bellmont."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

That exhortation, by which the Son of God encouraged the blessed Peter, the principal of the Apostles, to shepherd the flock, provided that he loved Christ more than the others (cf. John 21:15-17), moves and urges us also, whom God has called to the same holy office, to omit nothing that may benefit and serve the flock, and to do all things that may contribute to the stability of our most venerable faith and to the protection of the Christian people in the ancient faith. Therefore, when the venerable Brother Aegidius Vagnozzi, Archbishop with the title of Myra and Apostolic Delegate in the United States of North America, came to the opinion that a new diocese should be established in those regions, by dividing the territory of the Church of Galveston-Houston, and We, approving this as fitting for the most holy religion of Christ, after consultation requested by our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, We decree and order the following:

From that diocese, which We have mentioned, We separate the following regions, or counties: Angelina, Cherokee, Hardin, Jasper, Jefferson, Nacogdoches, Newton, Orange, Polk, Sabine, San Augustine, Shelby, Tyler; also that part of the counties of Chambers and Liberty which is situated on the eastern shore of the Trinity River, and of the Trinity Bay and Galveston Bay. In these territories, We establish a new diocese, to be called "Bellmont." We place the seat of the established jurisdiction in the city of Beaumont, which is the principal city in the county of Jefferson. We deem it fitting that the episcopal authority be placed in the church of Saint Anthony of Padua, to which We grant all the rights of sacred cathedral buildings.

We establish this diocese as a suffragan to the metropolitan See of Saint Anthony, so that its sacred Ordinary shall be a suffragan to the Archbishop-



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Metropolitan. We establish the episcopal table: the revenues of the curia, the dues of the faithful, and...

[*Latin ed. p. 1124*]

1124 Acta Apostolicae Sedis - Official Commentary concerning the granting of faculties, suitable goods, if any, which will benefit the Holy See, according to the decree of the Sacred Congregation of the Order of Regular Canons, number 1500. A cathedral chapter shall be established; however, if this cannot be done at present, diocesan consultors shall be appointed to assist the Bishop temporarily, in place of the Canons. The priests of the diocese of Beaumont who, after the division, hold a benefice or office within the territory of the new Church, shall be assigned to it as its proper clergy; the others, whether clerics or seminarians, shall belong to the Holy See in which they legitimately reside. Finally, all documents and records pertaining in any way to the diocese of Beaumont shall be transmitted to the episcopal curia, to be kept with due reverence. Furthermore, the Most Reverend Giles Vagnozzi, or whoever he may designate, shall ensure that these matters ordered by these Letters are brought to completion. When he has completed the matter, he will have documents drawn up, and will promptly send true copies thereof to the Sacred Congregation of the Consistory. We wish this Constitution to be effective now and in the future; in such a way that those for whose benefit it has been enacted will observe the things decreed therein with religious devotion, and thus it will obtain its full effect. The validity of this Constitution shall not be impaired by any regulations of any kind, since by it we derogate from all such regulations. Moreover, it shall be permissible to no one to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the fifth and twentieth day of the month of June, in the year of Our Lord one thousand nine hundred and sixty-six, in the fourth year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman Consistory. CHARLES Cardinal CONPALONIERI, Prefect of the Sacred Congregation of the Consistory. Francis Tinello, Regent of the Apostolic Chancery. John Calieri, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary.

[*Latin ed. p. 1125*]

Acta Pauli PP. VI 1125 III PALMIRAE – "CALIENSIS (BUGUENSIS). Certain territories, separated from the archdiocese of Cali and the diocese of Palmira, a new diocese is established within the Republic of Colombia, to be called "Buga."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpet-



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ual memory of the apostolic office of governing the entire Church of Christ, we diligently strive, whenever the conditions of places and circumstances demand, to arrange ecclesiastical boundaries, with the sole intention of providing for the benefit of the Christian faithful in every way.

Indeed, the venerable Brother Joseph Paupini, Archbishop with the title of Sebastopolis in Abasgia and Apostolic Nuncio in the Republic of Colombia, requested that, after certain territories be separated from the churches of Palmira and Cali, we establish another diocese. We considered it necessary to examine the prayers presented to us, and to determine the following, after hearing the opinion of our venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for Extraordinary Affairs, with their consent, those indeed who have some right concerning this matter, or believe themselves to have such a right, being heard.

We separate a territory from the diocese of Palmira, which includes the municipalities commonly known as Guacari, Buga, San Pedro, Tuluá, Andalucía, Bugalagrande, Sevilla, and Caicedonia; and from the archdiocese of Cali, the entire territory of the municipalities commonly known as Trujillo and Riofrio. From these, we establish a new diocese, to be called Buga, and to be defined by the same boundaries as the municipalities mentioned above.

Furthermore, we separate the municipalities of Darien, Yotoco, Restrepo, and Vi jes from the same archdiocese of Cali, and we permanently annex them to the diocese of Palmira.

The seat of the new diocese will be in the city of Buga, and the episcopal cathedra will be in the curial temple in that city, dedicated to God in honor of the Apostle Saint Peter, which we elevate to the rank of a cathedral, with all due rights.

To the bishop, in addition to the appropriate rights, we assign duties that follow from his office by common law.

We make the diocese of Buga a suffragan of the metropolitan See of Cali, and we place the Archbishop of Cali, as Metropolitan, over the Bishop of Buga.

We also decree that a college of Canons be established in the same diocese, according to the norms of other Apostolic Letters; meanwhile, however...

[*Latin ed. p. 1126*]

1126 Acta Apostolicae Sedis - Official Commentary. Diocesan consultors shall be appointed, according to the prescriptions of canon law. Furthermore, a seminary should be established as soon as possible, to receive and form those boys and young men who are called to the priesthood. Those among them who excel either in piety or in intellectual gifts, shall be sent to Rome, to the Pontifical College of North America, so that they may be



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instructed in philosophical and theological disciplines. The episcopal table shall be supported by the revenues of the Curia, by the spontaneous offerings of the faithful, by a grant given by the civil authority, and finally, by those goods which, according to canon 1500 of the Code of Canon Law, shall be transferred to the cathedral chapter of the Buguensi diocese. As soon as these Letters have been put into effect, the priests assigned to the Church shall remain in the territory in which they hold office or benefice; the other priests, as well as the clerics and students of the seminary, shall reside in the Church in which they have their legitimate domicile. Finally, all documents and records pertaining to the Buguensi diocese and its clergy shall be transferred from the Curias of Palmira and Caliensi to the Curia of the new diocese, in order to establish a religious archive for their safekeeping. All of these things which we have prescribed should be carried out by the venerable Brother Joseph Paupini, whom we have mentioned, or by a person delegated by him, provided that he is a man of standing in ecclesiastical dignity. Whoever completes this task should take care to draw up the appropriate documents and send them to the Sacred Congregation for the Consistory, duly signed and sealed. We wish this Constitution to be effective now and in the future; in such a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since we hereby repeal all such prescriptions. Furthermore, it shall be permissible to no one to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a man of standing in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the twenty-ninth day of the month of June, in the year of Our Lord nineteen hundred and sixty-six, in the fourth year of Our Pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman Consistorial Congregation. CHARLES Cardinal CONPALONIERI, Prefect of the Sacred Consistorial Congregation. Franciscus Tinello, Apostolic Chancellor.

(In Ap. Cane, tab., vol. CXXI, n. 9.)

Ioannes Calieri, Proton. Apost.

Eugenius Sevi, Proton. Apost.

[*Latin ed. p. 1127*]

Acta Pauli PP. VI 1127 IV. PIURENSIS ET ALIARUM. The Church of Piura is raised to the dignity of a metropolitan See, and a new ecclesiastical province of the same name is established.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event:



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Just as a father of a family, whom no love holds more anxious than that for his children, directs all his thoughts to how he may best provide for his children, so too are We, whom the adorable God, through a secret and hidden plan, has willed to preside over His family, spread throughout the entire world, afflicted with no greater care and solicitude than to make the way to the blessed homeland safer and more expeditious for the holy people of Christ, redeemed by the blood of the Son of God, and destined for eternal life. For this reason, when the venerable Brother Romulus Carboni, Archbishop with the title of Sidon, and Apostolic Nuncio in the Republic of Peru, requested from this See of Peter that the episcopal Church of Piura be raised to the dignity of a metropolitan See, and that a new ecclesiastical province be established at the same time, We, considering that this could be beneficial to the Holy Church, after having heard the opinions of those Ordinaries who are concerned with the matter, decree the following.

We refer the See of Piura among the metropolitan Churches, with the due rights, namely, taking away from the metropolitan right of the Church of Trujillo; from which We also remove the dioceses of Chachapoyas and Chiclayo, and the prelatures of Chota and Chulucanas, adding them to Piura as suffragan sees, so that from all these Sees a new ecclesiastical province may be formed, to be called Piura, with the rights that are inherent in such a dignity.

First of all, We choose the venerable Brother Erasmo Hinojosa Hurtado as the Metropolitan Archbishop, with the rights and honors that Canon Law describes. Furthermore, the venerable Brother Romulus Carboni will take care to carry out what We have ordered, or he may delegate someone else to do so. After the matters have been carried out, he will send the documents to the Sacred Congregation Consistorial, so that copies may be kept for the records. If, at that time, another Apostolic Nuncio should have been appointed in his place, he shall carry out Our mandates.

We will and order that this Constitution be effective now and in the future; so that those things which have been decreed by it may be religiously observed by those to whom they pertain, and thus obtain their full force.

[*Latin ed. p. 1128*]

1128 Acta Apostolicae Sedis - Official Commentary: No constitution, of any kind, can be rendered ineffective by any contradictory prescriptions, since We derogate from "all" through it. Furthermore, no one is permitted to either divide or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the thirtieth day of the month of June, in the year of Our Lord nineteen hundred and sixty-six, in the fourth year of Our Pontificate. JAMES A. Card. COPELLO; His Emi-



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nence, Cardinal Charles Confalonieri, Secretary. S. Congregation, Consistory. Pro-Prefect Francis Tinello, Governing the Apostolic Chancery. John Calieri, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary. In the Apostolic Cane, table, volume CXXI, number 28. V. AYACUQUENSIS: A new ecclesiastical province, named "Ayacuquensis," is established in the Republic of Peru. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Having used that supreme power which We received with the Roman pontificate, to govern the entire Church, We strive to carry out those endeavors which appear to contribute to the more suitable governance of the same Church and to the benefit of souls. In this matter, since the venerable Brother Romulus Carboni, Archbishop with the title of Sidoniensis and Apostolic Nuncio in the Republic of Peru, requested that a new ecclesiastical province be established within the boundaries of that Republic, for the greater good of the faithful, We deemed it fitting to grant his request and have determined the following, namely:

[*Latin ed. p. 1129*]

1129 The Acts of Pope Paul VI, having heard the Ordinaries of the places concerned, and with the consent of those who have some right in this matter, or who believe themselves to have such a right, we assign the Cathedral See of Ayacucho among the Metropolitan Churches, with all due rights, except for the metropolitan rights of the See of Cusco, and we add the dioceses of Huancavélica and the Territorial Prelature of Caravelí as suffragan sees to it, separating them from the ecclesiastical province of Lima and Arequipa, so that these three sees shall form a new ecclesiastical province, to be called Ayacucho, with the rights that follow by common law. First, we choose the venerable Brother Otoniel Alcedo, until now Bishop of the Cathedral Church of Ayacucho, as the Metropolitan Archbishop. Furthermore, the venerable Brother Romulus Carboni will take care to carry out these things, or whoever he may designate. When these matters are completed, the documents shall be drawn up and sent to the Sacred Congregation Consistorial in the usual manner. If, at that time, another Apostolic Nuncio has been appointed, he shall carry out Our mandates. We will and order that this Constitution be effective now and in the future; so that those things which are decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to take effect, since by it we derogate from all such. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if this were shown. Given at Rome, at St. Peter's, on the thirtieth day of the month



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of June, in the year of Our Lord nineteen hundred and sixty-six, in the fourth year of Our Pontificate. JAMES A. Card. COPELLO, CHARLES Card. CONFALONIERI, 8. R. E. Cancellarius, 8. Congr. Consist. Pro-Praefectus, Franciscus Tinello, Apostolic Cancellarius, Ioannes Calieri, Proton. Apost., Sylvius Romani, Proton. Apost.

Loco £ß Plumbi In Ap. Cane, vol. CXXI, n. ¡87.

[*Latin ed. p. 1130*]

1130 Acta Apostolicae Sedis - Official Commentary VI ' HUANCAYENSIS In the Republic of Peru, a new ecclesiastical province is established, named "Huancayensis." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: That the arrangement of territorial ecclesiastical divisions may be beneficial to the Christian faithful, especially when considering the location of places and the circumstances and needs of our time, no one can deny, and everyone should strive to bring about, as much as possible. Therefore, after hearing the opinion of the venerable Fathers, whose business it concerned, the venerable Brother Romulus Carboni, Archbishop with the title of Sidon and Apostolic Nuncio in the Republic of Peru, requested that a new ecclesiastical province be established in the Republic of Peru. We have considered it fitting to grant this request with great pleasure, and we decree the following: We separate the cathedral seat of Huancayo from the metropolitan Church of Lima, and we raise it to the rank of an archiepiscopal metropolitan see, with corresponding rights and obligations. The newly established province will be formed by the metropolitan see itself, and by the dioceses of Huanuco and Tarma, as suffragan sees, which we separate from the metropolitan see, with the consent of the Holy See. The sacred prelates of the Huancayo see will then, as is fitting, be honored with the archiepiscopal and metropolitan dignity, with the rights and obligations that arise from canon law. Among these prelates, we designate the most venerable Brother Marian Hyacinth Valdivia and Ortiz, until now Bishop of Huancayo, with the dignity we have mentioned. The venerable Brother Romulus Carboni, whom we have mentioned, or a person delegated by him, provided that he is constituted in an ecclesiastical dignity, will take care that what we have prescribed be carried out. Whoever completes this task will take care to draw up the customary documents and send them to the Sacred Congregation for the Consistory. We intend this Constitution to be effective now and in the future, so that what has been decreed in it will be religiously observed by those to whom it pertains, and thus obtain its full force. The effectiveness of this Constitution is not subject to any prescription of any kind.

[*Latin ed. p. 1131*]

The Acts of Pope Paul VI, number 1131, can be executed, since through it we abolish all things for those same [persons]. Furthermore, it is not



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permitted for anyone to tear or corrupt these documents of Our will; rather, the faith shall be entirely given to copies of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, just as if the original were presented. Given in Rome, at St. Peter's, on the thirtieth day of the month of June, in the year of Our Lord one thousand nine hundred and sixty-six, in the fourth year of Our Pontificate. James A. Cardinal Copello, Secretary. Charles Cardinal Confalonieri, Substitute of the Congregation. Francis Tinello, Prefect of the Apostolic Chancery. John Calieri, Protonotary Apostolic. Sylvius Romani, Protonotary Apostolic. At Loc[o], £B Plumbi, in Ap. Cane, table, volume CXXI, number 26. APOSTOLIC LETTER: To the Most Blessed Virgin Mary, who is commonly called "Notre-Dame du Perpétuel Secours," Patroness of the principal ecclesiastical province of Haiti. PAUL PP. VI For the perpetual memory of the matter. — The Haitian people, who glory in the Catholic faith as in their abundant patrimony, follow the Most Blessed Virgin Mary with a singular and sincere devotion, whom, using a sweet term, they call "Our Lady of Perpetual Help" for the benefits received. Already, many chapels, churches, and religious institutions, and homes of doctrine are found on the beautiful island in the Ocean, which are under the protection of the Mother of God and bear her sweet name, but a more vivid love of the sea resides in the hearts of the faithful, so that they spontaneously, even without public announcement until now,

[*Latin ed. p. 1132*]

1132 Acta Apostolicae Sedis - Official Commentary. Time having been lacking, they consider a Patron previously chosen. However, the memory of the most present help for the future age must be recalled, since in the years 1882-1883, the city was once again beset by primary dangers, and all the citizens, having regained their health, unanimously celebrated the help of the heavenly Mother. Finally, in the year 1942, during another raging war throughout the world, the entire Haitian nation solemnly dedicated itself to the Lady of Perpetual Help, and a large multitude participated in that religious rite. Given these circumstances, the sacred prelates of the ecclesiastical province of Haiti, having held a meeting last January, considered it necessary to request this from the Apostolic See, so that the Most Blessed Virgin Mary, indeed distinguished by that very appellation, might be recognized as the Patroness of that province, and her feast day be elevated to a higher rank. This petition, supported by so many reasons, and presented to Us by the Venerable Brother Albert Francis Cousineau, Bishop of Cap-Haïtien, and also President of the Episcopal Council of Haiti, We have decided to fulfill with a most benevolent spirit, foreseeing that it will contribute to the growth of piety towards the Mother of God, and together with it, the integrity of Christian morals and the activity of religious life.



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Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by the force of these letters, and perpetually, We confirm, or establish, and declare the Most Blessed Virgin Mary, who is commonly called "Notre-Dame du Perpétuel Secours," as the principal heavenly Patroness of the entire ecclesiastical province of Haiti, with all the liturgical rights and privileges that properly belong to the principal Patrons of places. Contrary to anything that may be alleged to the contrary, notwithstanding. These things We decree, We establish, We decide, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these things should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirtieth day of the month of April, in the third year of Our pontificate, B. HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 1133*]

Acta Pauli PP. VI 1133 II. The title and privileges of a Minor Basilica are granted to the parish church dedicated to the Blessed Virgin Mary Immaculate, located in the town of "Elorrio," within the diocese of Flaviobrigensis. PAUL VI, for the perpetual memory of this event. — The noble parish church, built in place of an older sacred building, rises in the town of "Elorrio," commonly known by that name, within the territory of the diocese of Flaviobrigensis, and is to be considered a jewel and ornament of the region. Indeed, it was begun in the middle of the fifteenth century, and was completed, with the care and decree of the Bishop of Calaguriti and the King of Spain, and was dedicated to the Blessed Virgin Mary Immaculate, one of the first. It is conspicuous for its size and height, and is decorated in two orders of architecture, namely Gothic and Classical, as the times have required; it is also adorned with ten altars, in addition to the main altar. It inspires even greater admiration to those who behold it, for above the main altar is a marble upper part, of the "Baroque" style, of very great height, depicting the Image of the Virgin Mary, conceived without original sin. To which, in the manner of pilgrims, countless faithful come at set times to pray fervently to the Virgin herself, who is called "Purísima," and to venerate the tomb of the Blessed Valentine of Berrio-Ochoa, Bishop and Martyr of the Order of Preachers. And these pilgrims are not lacking in the care of priests: for there, twelve confraternities flourish, attending to the spiritual needs of the faithful. Given these circumstances, the Venerable Brother Paul Gurpide Beope, Bishop of Flaviobrigensis, on behalf of both the clergy and the Christian people, as well as all the civil orders and confraternities,



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earnestly requested that we deign to raise this church to the dignity of a Minor Basilica. We, remembering the words that our predecessor, the Holy Pope Pius X, used in similar Apostolic Letters on the fifteenth day of the month of April in the year 1906, sealed with the Fisherman's ring: "Spain... fertile motherland of Saints, Martyrs, Confessors, and Virgins"; having heard the Most Reverend Son, our Arcadius Maria, Cardinal of the Sacred Roman Church, Larraona, we have gladly decided to receive his wishes and to grant his prayers. Therefore, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the force of these letters, and perpetually, we raise the parish church dedicated to God in honor of the Blessed Virgin Mary under the title of "Immaculate Conception," built in the town commonly known as "Elorrio," within the territory of the diocese of Flaviobrigensis, to the dignity of a Minor Basilica, for all.

[*Latin ed. p. 1134*]

1134 Acta Apostolicae Sedis - An Official Commentary, with the laws and privileges that rightly pertain to churches bearing the same name. Notwithstanding any contrary things whatsoever. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that they shall fully support and be of benefit to those to whom they pertain, now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything to the contrary concerning these matters should occur, by anyone, with any authority, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of June, in the year 1966, in the fourth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, for public affairs of the Church. The Apostolic Nunciature in the Iraqi Republic is established. PAULUS PP. VI. For the perpetual memory of the matter. — It is known to no one how much benefit arises from public offices that this Apostolic See commonly has with States, and this has long been proven by practice. Therefore, since it has seemed opportune to this Apostolic See and to the Iraqi State to be joined together by such public bonds, We, by Our own initiative, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these Letters, establish and constitute an Apostolic Nunciature in the Iraqi Republic, whose seat We place in the city of Baghdad. Therefore, We grant to this Nunciature thus established all and each of the offices, privileges, and indulgences that are proper to such Legations. Notwithstanding any contrary things whatsoever. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that they shall fully support this constituted Legation now and in



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the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything to the contrary concerning these matters should occur, by anyone, with any authority, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fourteenth day of the month of October, in the year 1966, in the fourth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, for public affairs of the Church.

[*Latin ed. p. 1135*]

Acts of Pope Paul VI, 1135. AGREEMENTS BETWEEN THE APOSTOLIC SEE AND THE BAVARIAN STATE. AGREEMENT CONCERNING THE FACULTY OF CATHOLIC THEOLOGY OF THE UNIVERSITY OF REGENSBURG.

Between the Holy See, represented by its Plenipotentiary, His Excellency Mons. Dr. Corrado AFILE, titular Archbishop of Antioch in Pisidia, Apostolic Nuncio in Germany, and the Bavarian State, represented by its Plenipotentiary, Mr. Dr. Ludwig HUBER, Bavarian State Minister for Education and Culture, the following Agreement is concluded:

Article 1. The Holy See consents to the erection of a Faculty of Catholic Theology at the University of Regensburg.

[*Latin ed. p. 1136*]

1136 Acta Apostolicae Sedis - Commentarium Officiale concerning Ratisbon and the subsequent suppression of the High Philosophical-Theological School of Ratisbon. Article 2. Article 2. The Catholic Faculty of Theology of the University of Ratisbon shall enjoy, in all respects, the same legal status as the Catholic Faculty of Theology of the Universities of the Bavarian State. The provisions relating to the Catholic Faculty of Theology of the University of Ratisbon shall apply the relevant provisions of the Concordat with Bavaria of March 29, 1924, and, in addition, those of the Concordat with the Reich of July 20, 1933. The Catholic-theological faculty of the University of Ratisbon shall, in full measure, enjoy the same legal status as the Catholic-theological faculties of the other Bavarian state universities. The relevant provisions of the Bavarian Concordat of March 29, 1924, and, in addition, the relevant provisions of the Reich Concordat of July 20, 1933, shall apply to the Catholic-theological faculty of the University of Ratisbon. Article 3. Article 3. The philosophical faculty of the University of Ratisbon shall be subject to Article 4, § 2 of the Concordat with Bavaria. Article 4, § 2 of the Bavarian Concordat shall apply correspondingly to the philosophical faculty of the University of Ratisbon. Article 4. Article 4. Any differences of opinion that may arise in the future between the High Contracting Parties concerning the interpretation of any provision of this Agreement shall be resolved in accordance with Article 15, § 1 of the Concordat with Bavaria. Any disagreement that may arise in the future between the High Contract-



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ing Parties regarding the interpretation of any provision of this Treaty shall be resolved in accordance with Article 15, § 1 of the Bavarian Concordat. Article 5. Article 5. This Agreement, the Italian and German texts of which shall have equal validity.

[*Latin ed. p. 1137*]

1137 The Acts of Pope Paul VI must be ratified, and the instruments of ratification must be exchanged as soon as possible at the Apostolic Nunciature in Bad Godesberg. It shall take effect on the day of the exchange of said instruments. It shall have force, and must be ratified, and the ratification documents shall be exchanged as soon as possible at the Apostolic Nunciature in Bad Godesberg. It shall come into effect on the day of the exchange. In witness whereof, the Plenipotentiaries have signed this Agreement. To attest this, the authorized representatives have signed this treaty. Agreement in duplicate. Executed in duplicate. Munich, September 2, 1966. Munich, September 2, 1966. £8 CORRADO BAFILE Dr. LUDWIG HUBER Archbishop titular of Antioch of Pisidia Apostolic Nuncio State Minister for Education and Culture. Convention between the Apostolic See and Bavaria, ratified on the 28th of October, 1966. The instruments of ratification were received and exchanged mutually. Therefore, that is, from the 28th of October, 1966, this Convention between the Apostolic See and Bavaria came into effect, according to the terms of Article V of the same Agreement. 73 - A. A. S.

[*Latin ed. p. 1138*]

1138 Acta Apostolicae Sedis - Official Commentary II. AGREEMENT, TREATY BETWEEN THE HOLY SEE AND THE STATE OF BAVARIA CONCERNING THE SUPPRESSION OF THE PHILOSOPHICO-THEOLOGICAL COLLEGE OF FREISING AND THE SCIENTIFIC TRAINING OF STUDENTS OF CATHOLIC THEOLOGY AT THE UNIVERSITY OF MUNICH.

Between the Holy See, represented by its Plenipotentiary, His Excellency Mons. Dr. Corrado BAFILE, titular Archbishop of Antioch of Pisidia, Apostolic Nuncio in Germany, and the State of Bavaria, represented by its Plenipotentiary, Mr. Dr. Ludwig HUBER, Bavarian State Minister for Education and Culture.

Between the Holy See, represented by its authorized representative, His Excellency the Apostolic Nuncio in Germany, Dr. Corrado BAFILE, titular Archbishop of Antioch in Pisidia, and the Free State of Bavaria, represented by its authorized representative, Mr. Bavarian State Minister for Education and Culture, Dr. Ludwig HUBER.

[*Latin ed. p. 1139*]

The Acts of Pope Paul VI conclude with the following agreement: In the year 1139, the following agreement was concluded:



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Article 1: The Holy See consents to the dissolution of the Philosophical-Theological College of Freising.

Article 2: The Government of the State of Bavaria undertakes to provide the Catholic Theological Faculty of the University of Munich with personnel and resources, in such a manner that it may adequately meet the present and future needs of theological training, even as it previously took place at the Philosophical-Theological College of Freising.

Article 3: Details concerning the transfer of theological studies are reserved for a separate agreement between the State of Bavaria and the Archdiocese of Munich and Freising.

Article 4: This agreement, whose Italian and German texts have equal validity, shall be ratified, and the instruments of ratification shall be exchanged as soon as possible at the Apostolic Nunciature in Bad Godesberg.

[*Latin ed. p. 1140*]

1140 Acta Apostolicae Sedis - Official Commentary. It enters into force on the day of the exchange of said Instruments. In witness whereof, the Plenipotentiaries have signed this Agreement. Done in duplicate. Signed in duplicate. Munich, 2 September 1966. Munich, 2nd September 1966. Rev. Corrado Bafile, titular Archbishop of Antioch of Pisidia, Apostolic Nuncio. Dr. Ludwig Huber, State Minister for Education and Culture. Convention between the Apostolic See and Bavaria, concluded on the 28th of October in the year 1966. The Instruments of Ratification were received and exchanged mutually. Consequently, that is, from the 28th of October in the year 1966, this Convention between the Apostolic See and Bavaria began to be in force, according to the terms of Article IV of the same Agreement.

[*Latin ed. p. 1141*]

Acts of Pope Paul VI, 1141. LETTER I, To His Excellency, Monsignor Lawrence, Cardinal Jaeger, Archbishop of Paderborn, marking the completion of five years since his episcopal consecration.

PAUL PP. VI. Beloved Son, greetings and the Apostolic Blessing.

Our accustomed and devoted thoughts fly to you, our Beloved Son, as you are soon to celebrate the completion of five years since you received the episcopal consecration. That this day may be a source of great joy for you, we wish to convey to you a clear expression of our benevolence and esteem, whether through the congratulations we offer, or the wishes we sincerely make.

We are truly pleased with the pastoral ministry you have diligently and faithfully performed over so many years. The archdiocese entrusted to your care was weakened by the ravages of war; yet, you have undertaken with all your heart to repair the countless damages, to restore it to its former state, and, if possible, to an even better one. Endowed with a noble devotion to religion and piety, possessing authority and prudence, and never faltering



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in the face of difficult matters, you have diligently fulfilled the duties of a pastor, a doctor, and a leader, and this has brought forth abundant and admirable fruits, which will increase the number of your merits and consolations.

For these reasons, you are worthy of the honor of the Sacred Roman Purple, which We have bestowed upon you, and as is fitting and proper, you have demonstrated and continue to demonstrate an example of steadfastness in the defense of the Catholic faith and reverence for the Apostolic See, so that you may provide to all the best an example of true and worthy virtues.

We gladly join in congratulations. May Christ, the eternal High Priest, pour upon you, in your zealous and faithful service, an abundant measure of light, wisdom, and life; may He preserve you in the exercise of your priesthood, making you a vigilant guardian of His law, a diligent worker of virtues, so that, conformed to Him, you may gather to yourself treasures worthy of heaven through your actions, your sufferings, and your teachings; and may you be a long-lasting light to your flock, a flame by which you warm and illuminate.

[*Latin ed. p. 1142*]

1142 Acta Apostolicae Sedis - Official Commentary. Let these exhortatory words be a pledge of Our singular and profound benevolence towards you. And so that your anniversary day may be more fruitful, We freely grant you this: that, after having performed sacred duties with solemnity, in Our name and with Our authority, and having conferred benefits upon the Christian faithful, you may, according to the law of the Church, obtain a plenary Indulgence. Finally, Our beloved Son, to you, along with your devoted Auxiliary Bishops and the entire flock to which you are a guiding pastor, We impart, with heartfelt sincerity, the Apostolic Blessing, a pledge of Our supreme charity. Given in Rome, at Saint Peter's, on the eighth day of the month of September, in the year 1966, the fourth year of Our Pontificate. PAULUS PP. VI To His Eminence, the Most Reverend Father Aloysius, holding the title of Saint Mary of the New, Cardinal of the Holy Roman Church, Archbishop of Bogota, celebrating ten complete years since his priestly ordination. PAULUS PP. VI Our beloved Son, greetings and the Apostolic Blessing. We know that, at the end of next October, you will commemorate the fiftieth anniversary of that day, always cherished and always to be cherished by you, on which you received the grace of the priesthood. We do not wish to pass by without offering a clear testimony and pledge of Our excellent will towards you, as we remember this anniversary with you this year, along with your clergy and people, and for the sake of the affection and bond with which We are closely united with you. Therefore, accept the wishes and blessings that We sincerely and wholeheartedly offer you, praying that all that is true may come from God, who is the supreme



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good and from whom all good comes. We congratulate you on the things you have accomplished in the service of Christ, first as a pastor in Manizales and then as an Archbishop in Bogota, and on the dignity you have attained among the Cardinals. We congratulate you individually on your concern and dedication in promoting vocations to the priesthood in both the clergy and in preparing young men for the ministry of the priesthood. Your...

[*Latin ed. p. 1143*]

The Acts of Pope Paul VI, 1143, place you in the highest esteem for having faithfully observed the precepts of the Church and of this Apostolic See, for as long as you have exercised your sacred ministry. Considering this, may you receive new encouragement and a fresh incentive, so that, with steadfast strength and a pure conscience, you may please God more and more in goodness and in the alacrity of your soul. May the protection of heavenly grace surround you, may its abundance encompass you, and may it increase you with better gifts, so that, as a good example of a pastor, you may devote yourself more and more to the greater benefit and honor of this noble archdiocese, supported by fraternal assistance from those who offer you closer help, and using all the resources of the apostolate that are available here, so that you may be filled with consolations and merits: this is what we desire for you, indeed, we desire it most earnestly. We wish to assure you that we are most grateful to learn of all the good and happy things that befall you. And so that the anniversary of your priesthood may be all the more blessed, we grant you the faculty, so that, on whatever day you choose, in the presence of the Christian faithful, you may, in our name and with our authority, impart a plenary Indulgence. Finally, we have nothing left to do but to impart to you, our beloved Son, the Apostolic Blessing, with a willing heart, through your prudent coadjutors and auxiliaries, and to all the flock entrusted to your care. Given in Rome, at St. Peter's, on the eighth day of the month of September, in the year 1966, the fourth year of our pontificate. PAUL VI, POPE. To the Most Reverend Father, Dom Joseph, holding the title of St. Honorius on the Janiculum, in the Holy Roman Church, Cardinal Garibi and Rivera, Archbishop of Guadalajara, whom he appoints as a legate to the Missionary Convention held from the entire Mexican nation. PAUL VI, POPE. Our beloved Son, greetings and the Apostolic Blessing. — We are pleased to learn that a Missionary Convention will be held next November from the entire Mexican nation, which we hold most dear and to which we are devoted.

[*Latin ed. p. 1144*]

1144 Acta Apostolicae Sedis - We observe with great eagerness the growth of the activities of the Pontifical Missionary Societies. Indeed, its members respond with zeal to the pastoral solicitude of the Church, which, through the very work of Redemption and by the mandate of our Lord



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Christ, is universal and "gives power to all... to share in the grace of God," and is therefore impelled to spread its benefits and to grant salvation to as many as possible. Of great importance are the arguments presented in the assemblies for discussion and deliberation; if they will treat of the doctrine and precepts contained in the Decree "Ad Gentes," which, promulgated by the Second Vatican Ecumenical Council, pertains to the task of carrying out the missionary work with a new impetus and in a manner suitable to this age. Wishing to add further honor, and indeed in a certain way, to this very important gathering, We choose and appoint you, Our Beloved Son, who diligently fulfills the office of Archbishop of Guadalajara, as Our Legate. Therefore, to the person representing Us, it will undoubtedly be your duty to encourage the men of the sacred order and the faithful who will gather for this noble undertaking, to study the spreading of the Gospel throughout the entire world, and to inspire them to charity, so that they may offer spiritual and material assistance to brothers and sisters to whom the light of faith has not yet shone, and to the heralds of the Word of God, who have undertaken arduous labors. May the Mexicans serve as an example to others in maintaining and supporting this most important and weighty cause. We earnestly desire that this gathering may yield excellent and abundant fruits, namely, that it may contribute greatly to the building up of the Church in these times, the particular importance of which must be understood by all who profess the Catholic religion. Finally, to you, Our Beloved and Beloved Son, to the sacred prelates, to the clergy, and to all who will attend these gatherings, We impart Our Apostolic Blessing, a sign of Our benevolence and an auspicious sign of heavenly gifts, with a loving heart. Given at Rome, at Saint Peter's, on the thirtieth day of the month of October, in the year 1966, in the fourth year of Our Pontificate. PAULUS PP. VI.

[*Latin ed. p. 1145*]

Acts of Pope Paul VI, VI, 1145, ADDRESSES, I, To the Most Reverend Cardinals, Most Reverend Prelates, and Cultivators of Liturgical Discipline from the Council for the Implementation of the Constitution on the Sacred Liturgy, gathered at its seventh plenary session.

"Venerable Brothers and beloved sons, behold, the Council for the Implementation of the Constitution on the Sacred Liturgy, which we must greet with love and reverence on this occasion of its plenary session; behold, a most distinguished assembly, composed of most serious and expert men, wisely united among themselves and originating from various parts of the world, who, through the fruits of their studies and piety, accomplish together a work of the highest importance, namely, to revise the liturgical texts of the Church, to establish new norms and forms, by which the same Church may celebrate the holy mysteries of divine worship, to instruct the faithful people to participate in them, to establish public and communal



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prayers, to lead a spiritual life, and to make it more enriching and abundantly nourished by the sanctifying power of the Holy Spirit. Therefore, we receive you with great reverence and with great joy, and we thank you for your presence here, so that our person and our thoughts may in some way be associated with your most excellent work. For this work, we give you thanks: what could be more useful to the Church in these very times, which follow the Council? What is more effective in kindling the flame of piety within her, in obtaining the help of the Holy Spirit, and in giving it the power to attract, to instruct, and to sanctify souls? We often reflect on your arduous and wise work, which pertains to revising the sacred liturgy according to the mind of the Ecumenical Council; and it seems to Us that three things appear to be necessary in carrying out such a complex work, which requires much prudence. First, your task pertains to investigating the sacred ceremonies that are customary in the Church; having given your efforts to recognizing and bringing them into a more suitable form. This investigation, although it does not have particular difficulties in itself,..." *October 15, 1966.

[*Latin ed. p. 1146*]

1146 ^ The Acts of the Apostolic See – The official commentary on the ceremonies must be known to all, but it demands certain special qualities of mind: namely, reverence for sacred things, which leads us to hold in honor those ceremonies which the Church employs in divine worship; a certain piety of respect for tradition, which has been entrusted to us as a precious and venerable inheritance; it requires an understanding of history, with regard to the composition of the rites now recognized, and to their true meaning, whether euchological or symbolic, and to other things of the same kind. Therefore, this inquiry must not be undertaken either rashly, with a preconceived purpose without reason, nor with haste, as is proper to iconoclasts, which impels one to correct and change everything, but with religious prudence and reverence combined with wisdom. For we must seek what is better, rather than what is new; and in new things, we prefer to discover those elements which refer to the treasures of Christian piety of those ages in which it flourished most. Nevertheless, for this reason, the voice of the Church of these times should not be so suppressed that it cannot offer a "new song," if, indeed, it is truly given the strength for this by the inspiration of the Holy Spirit.

1. Another of your tasks, and one of the greatest prudence, is the examination of the ways in which the Liturgy is expressed, whether in words, or in music, or in song, or in gesture, or in the very action of the rite itself. How diligently the biblical sources of each liturgical act must be considered, how much study must be devoted to ensuring that the law of prayer is in harmony with the law of belief, that is, that prayer in its meaning preserves the richness of doctrine, and that the sacred words are adapted to the dogmatic



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matter which they contain, and to the proper disposition with which those things which are celebrated are endowed: to these things your learning must be applied, since you are men devoted to studies, your talents, as scholars and artists, but it is also necessary to apply your minds to this with a love of God, of Christ, and of His kingdom; we mean minds which, as we believe, have experienced a mystical outpouring in spiritual communion. This very study, which draws its strength and vigor from prayer, which each of you has offered to God and applied to the use of life, and which also avails itself of the help of art, will be a great test of your expertise; this very work of reform, to which you are dedicated, will add, along with the hidden beauty of its form, a supernatural gift or charisma of universality; to which will be joined:

1 Cfr. Const. de Sacra Liturgia, Sacrosanctum Concilium, 23: A. A. S. 56 (1964) p. 106.

[*Latin ed. p. 1147*]

Acts of Pope Paul VI, 1147: the charisma of perpetuity, that is, a certain perennial youth. Moreover, the Liturgy is rightly adorned with such excellent gifts. And so that you may not, in your striving to achieve this splendid style of speaking, which is indeed worthy of the sacred Liturgy, neglect another most humane duty, a duty which, in these times, is considered paramount among those who strive to renew the Liturgy; namely, a duty pertaining to the fact that liturgical ceremonies should be clear and accessible to the multitude of the faithful, whether in terms of their comprehensibility, or in terms of the reasons by which they are expressed, or in terms of their execution. Here also, the labor by which the forms and language of sacred rites are adapted to pastoral needs, to the catechetical purpose of divine worship, to the spiritual and moral instruction of the faithful, to the desire of the soul to unite itself with God, and to the nature of the sacred sign, so that it may be understood and experienced, and so that its religious virtue may be known, how much knowledge it draws from its use, and how much charity it demands from you, who are the artisans of the new Liturgy and the discoverers of its treasures, hitherto hidden; we say that in the sacred Liturgy, we desire that beauty and simplicity, the weight and clarity of sentences, argument and brevity, sounds received from ancient times, and the language of these times, may be suitably combined in a certain harmony. This most excellent task has been entrusted to you by the Church of God.

2. These things, Venerable Brothers and beloved sons, we have said to you, so that you may understand how important is the work to which you diligently dedicate yourselves. We observe, however, that it extends more broadly and encompasses other duties, and provides other benefits, to the extent that you administer extensive and multifaceted projects pertaining to renewal, which are spurred on by the Constitution of the Council con-



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cerning the Sacred Liturgy. It is the duty of our venerable and meritorious Sacred Congregation for Rites to define new forms as certain and binding, and to protect those that are already in force; it is the duty of this Council to oversee, in this time when experiments are being conducted with new methods of divine worship, which are being attempted in individual ecclesiastical regions, to correct misguided attempts that may be found here and there, to restrain those who act at their own discretion, which can indeed disturb the proper discipline of public prayer and generate errors concerning the very doctrine itself. Therefore, it is your duty to prohibit improper practices, to encourage those who are hesitant and slow, to stir up zeal, to promote excellent endeavors, and to honor those who deserve it with praise. This duty of oversight is of great importance at this time.

[*Latin ed. p. 1148*]

1148 The Acta Apostolicae Sedis is an official record, and for this reason, we confirm it in a singular manner. Knowing that you conduct yourselves with such diligence and prudence, we are grateful to you for this. Although there may be variations in languages and new rites, which the desire for renewal has introduced into the liturgy, nothing should be adopted that has not been justly approved by Bishops and by this Apostolic See, with due consideration for authority and the duties of office; nothing that is unworthy of divine worship; nothing that is manifestly profane or suitable for expressing that inner and sacred power of prayer; and finally, nothing that is singular and unusual, which, far from fostering the piety of the praying community, might arouse admiration and disturb it, and hinder the proper and legitimate cultivation of piety rooted in tradition; for this reason, it seems advisable to proceed as if by degrees, according to the precepts of pedagogy. We note with pleasure your small but useful commentaries, which are inscribed in the Notitiae, and which are already achieving this. This little commentary also deserves praise for another reason, for which we are pleased to bestow honor upon this Council; namely, that by disseminating throughout the Church news pertaining to liturgical discipline and initiatives, it seeks to inspire others to emulation by providing a good example, and to foster legitimate variations in the ways in which the liturgy is expressed, while at the same time maintaining the unity that we must always highly value in the liturgical life of the Church. We are also pleased with the careful and well-organized work in which the Council is engaged, with such dedication that it serves as an example to others, and with the results that are already happy and abundant, and which we can foresee will be even greater in the future. The Church, which after the celebrated Council is attending to the work of completing its initiatives and putting its decrees into effect, rejoices in this pious and noble work, whether with regard to its fidelity to the prescriptions of the Council, to which it is entirely conformed and guided, or to the magnitude of the



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matters that are handled, or to the speed with which the work is accomplished, as far as its difficult and complex nature and the necessity of perfection, with which things must be carried out, allow. There are, however, certain weighty questions, which the Most Reverend Father, President of the Council, has indicated, and which require that they be considered with particular diligence, even by Us. Among these is one that concerns sacred music, which moves the studies of many, whether those who are experts in the liturgy or those who cultivate music. This broad question requires study, which will undoubtedly also be undertaken in the future, both from the experience of pastoral practice and from the ingenuity of musicians, through mutual consultation.

[*Latin ed. p. 1149*]

The Acts of Pope Paul VI, number 1149, concern matters which we desire to be carried out with benevolence and fruitfulness. An instruction, by which such a relationship between the liturgy and music is guided, will make this harmony easier and will restore – we confidently believe – a new, almost sisterly service, which the two sublime voices of the human spirit offer to each other: prayer and art. The recent assembly on sacred music held in Chicago confirms this hope. We wish to recall here those things which the Universal Constitution of the Sacred Council, *Sacrosanctum Concilium*, established on this matter, honoring both the liturgy and music, merely reminding that the pastoral nature and the specific character of the community, which are the hallmarks of liturgical renewal, and which the Council requested, demand that sacred music and song be recognized and perfected with regard to their functions, so that they may be joined to the action of the sacred rites, as they ought to be now, and that they may offer to both [liturgy and music] the opportunity of acquiring new merits and of acquiring new glory for themselves in the realm of art and religion, and to this we urge [everyone]. According to the words: "Sacred music will be all the more holy the more closely it is connected with the liturgical action." Another question, among all those worthy of consideration, pertains to the Order of the Mass. We have already received the work prepared, not unaware that many learned and thoughtful discussions have been held concerning it, whether regarding the text of the aforementioned Order of the Mass or concerning the composition of the new Book of the Mass and the calendar of sacred solemnities. This matter is so grave and of such universal importance that we cannot but consult with the Bishops before approving, with our authority, those things which have been considered. In the meantime, Venerable Brothers and renowned cultivators of the liturgical discipline, continue your studies and your labors. May you always be aware of the great benefit which your work brings to the cause of the faith, whose public and solemn profession is made through divine worship and which receives solace from it, for the benefit of individuals and of



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society; we speak of a benefit that is added to the epiphany or manifestation of Christ, which the liturgy achieves through words, sacraments, and the priesthood, so that it may be perceived by the minds of the faithful as if through the senses, and which it makes alive in them; we signify the benefit that the Church receives from the liturgy, or from sacred speech, which, as a pure effect, rises higher, and by which it presents itself as it is, namely, the Mystical Body, to Christ, its head.

[*Latin ed. p. 1150*]

1150 Acta Apostolicae Sedis - With the Official Commentary appended, humanity is redeemed, and as a most loving Spouse, it offers all to Christ, and receives all from Him; we speak of the benefit which is conferred upon the people of God, who, in the Liturgy, provided it be clear, simple, and full of divine inspiration, may find wisdom, peace, unity, and sanctification; finally, we speak of the benefit by which all men of this age are aided, whom, drawn by the gentle and wondrous beauty of the sacred Liturgy, which shines forth from its ancient forms, we invite to discover that most excellent region which has been lost, namely, that which is proper to the spirit, and in which the divine mystery is present in an ineffable and incomparable manner. As we have said, proceed courageously and confidently; and may the conviction that you do not lack our support, but rather have our certain trust and benevolence, assist you; and finally, may the light, a sign of the love of Christ the Lord, for whom you have undertaken your labors, and in whose name We, who undeservedly bear his person, bless you.

II To those who attended the fifth Congress held in Romae by the International Stomatological Society. * It is always an honor and a joy for Us, gentlemen, to welcome here qualified groups of researchers, scientists, and professors, and it is with all our heart that We today welcome the members of the fifth Congress of the International Stomatological Association, which has just been presented to Us in such high terms by your most worthy President. Professor Andrea Benagiano is not unknown to Us: indeed, We have known him and esteemed him for a long time; and We are not surprised by the tone that he has been able to give to his words, which is at once deeply human and highly spiritual. We would like to add that you, gentlemen, are also not unknown or strangers here. We even believe that, in recent years, a certain tradition of friendship has been created between the Holy See and your noble profession. We especially think of the two masterful addresses delivered by Our Predecessor, Pope Pius XII, to important Italian congresses of stomatology, one on October 24, 1946, and the other on October 23, 1952. We have been eager to continue this tradition ourselves by welcoming, in the first months of Our pontificate, * on October 14, 1966.

[*Latin ed. p. 1151*]

Acts of Pope Paul VI, 1151, October 24, 1963, a new Congress of dentists.



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And in seeing you again today gathered around Us, We seem to recognize familiar and friendly faces. For the ministry that you exercise – if We may call it that – is not without affinities with that of the Church, and this for all sorts of reasons, which We would have liked to develop before you if your time and Ours were not so limited. Allow Us, at least, to briefly submit some of these to your kind attention. First, there are reasons of a general nature: those concerning the relationship of the Church with science and with the world. "The Church," We said to those who preceded you here three years ago, "looks upon scientific progress, and the professional progress that results from it, with admiration, with sympathy, with confidence." This optimistic attitude of the Church, which is based on its religious conception of the world, has been confirmed since then, as you know, by the Second Vatican Ecumenical Council. You will have noted in particular the "Message to Men of Thought and Science," which the conciliar Fathers addressed to you, before parting, on the day of the closing of this solemn assembly: "We could not fail to meet," they said to you, "for your path is our path, your trails are never foreign to ours. We are friends of your vocation as researchers, allies of your labors, admirers of your achievements, and – if necessary – consolers of your discouragements and your failures." "Perhaps never before, thanks be to God," they added, "has the possibility of a profound agreement between true science and true faith been so evident." And they indicated the reason: both, science and faith, are servants of the one truth. They are also servants of humanity, and this is a new reason for affinity between the Church and men of science: in different aspects, their interest is focused on the same object – let us say, on the same subject: man; and with the same goal: to provide for his good, spiritual or temporal. How much more true this is, gentlemen, when it is not a question of abstract and theoretical science, but of applied science, such as yours. Your interpreter has movingly evoked the marvels achieved these days by this young science that is orthopedic dentistry.

[*Latin ed. p. 1152*]

1152 Acta Apostolicae Sedis - Official Commentary: Those traumas, caused by accidents to the mouth and face, are today submitted to your professional skill! What treasures of science, dexterity, insight, and even audacity you must employ to restore a human appearance to beings disfigured and unhappy! And what reward for you – as We were saying just now – to see the smile once again bloom on the faces of these unfortunate individuals, who sometimes seemed to be at the very gates of death or despair! You are, in this case, the first to admire the hidden resources within this marvel of marvels that is the human body. For indeed, in the order of visible things, the human body is the masterpiece of the Creator, and it is easy to understand the profound esteem and the traditional respect that the Holy Church has always held for the medical profession.



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But if there is a part of the body that surpasses the others in importance, nobility, and role in the expression of thought and feeling, it is surely the face, and in particular the mouth. Where better than on the face can one find that "image and likeness" that the Creator imprinted on his creature? And is it not to the mouth that man entrusts the secrets of his thoughts and his heart? Is it not through the mouth that, for 20 centuries, the evangelical message has been transmitted to generations, bringing sanctification and salvation to the world? And it is here, gentlemen, that We touch upon the deeper, more specific reason for this affinity that the Church loves to discover, not only with the man of science in general, or the doctor in particular, but with the stomatologist, to whom man entrusts that which he possesses in his body that is most precious and delicate. Pope Pius XII already noted this: your profession and your mission are perhaps not appreciated and known as much as they deserve. One does not sufficiently reflect on all that they entail in terms of science, art, tact, psychological sensitivity, patience, and even physical endurance, not to mention the foremost humanitarian and social aspect that characterizes the activity of the stomatologist. We are pleased to reiterate to an assembly as numerous and as distinguished as yours: the Church holds the highest esteem for what is the object of your research. She is grateful to you, in the name of Christ, for the good that you do to suffering humanity. She is happy to see you pursue, without being stopped or discouraged by difficulties, the scientific efforts that are evident in your work.

[*Latin ed. p. 1153*]

The Acts of Pope Paul VI, year 1153, mention learned gatherings, as exemplified by the exhibition of odontological equipment that you have just inaugurated at the Congress Palace. Therefore, at the conclusion of this too-brief meeting, We are pleased to invoke divine assistance upon the activities, both learned and beneficial, that are yours. We invoke it upon your persons, upon your families, upon all the members of your association, and We willingly grant to you all the Apostolic Blessing that you have come to request.

III. To those who participated in the meeting held in Rome by the Advisory Committee of the United Nations, concerning the advancement of science and technology.

It is a joy and an honor for Us to welcome here the group of eminent specialists who comprise the Advisory Committee of the United Nations for the application of science and technology to development. And We note with pleasure the happy coincidence that this meeting takes place on October 24th: the very day of the celebration of the United Nations. You are gathered in Rome, gentlemen, primarily to study two very specific questions: how to increase the production and use of proteins in food, in order to combat malnutrition; and how, for the same purpose, to obtain



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the maximum use of natural resources, agricultural and non-agricultural. These are technical questions, on which you do not expect Us to give you an opinion. As We said recently concerning Latin America: no one claims that the Church should become a specialist in a particular discipline, such as economics or sociology. And yet, if you have desired to see Us and to speak with Us, it is because you are aware that We, you, the men of science and technology, and We, the representatives of moral and religious forces, meet on common ground. This common ground is the will to come to the aid of our unfortunate brothers, to those millions of men who do not have enough to eat.

October 24th, 1966.

74 - A. A. S.

[*Latin ed. p. 1154*]

1154 Acta Apostolicae Sedis - Official Commentary. A problem of immense proportions, to which a cry of alarm, recently voiced by the Director-General of the FAO, has once again drawn the public's attention. A problem of immense proportions! Or rather: a collection of problems of all kinds, but which, for anyone who observes them carefully, are both of a technical and a moral nature. For these unfortunate victims of malnutrition are entitled to expect, on the one hand, that the resources of human intelligence and science be mobilized to rescue them from their unhappy state. But they are equally justified in demanding that, above all, their human dignity be recognized, and that the aid provided to them consist of integral development, and not merely economic, in an elevation of the person, with all her faculties, and not only of her material standard of living. The Church is very attentive to this aspect of the vast problem of development. In her view, humanity must progress both materially and spiritually; it must perfect itself in the moral order, as well as in the economic order. For there are no true prospects of progress, balance, and peace for humanity without the intervention of moral and spiritual factors. We believe we are not mistaken, gentlemen, in thinking that this is also your opinion. We are also convinced that it is concern for the true good of humanity that has inspired the vast and generous undertakings of the United Nations in this field. And for this reason, following and emulating Our immediate predecessors, We have not hesitated to encourage them with all Our power. We are also driven to this by the recent decrees of the Second Vatican Ecumenical Council, which has once again affirmed to the world, with exceptional solemnity, how much the Church is concerned with human progress and is ready to offer its services and support to all those who work towards it. You are among those, gentlemen, and the means at your disposal enable you to favorably influence the situation of the least favored members of the great human family. Science and technology are, as is often said today, ambivalent values, capable of bringing great benefits or great evils, depending on



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how they are used. May they, in your skilled hands, serve only for good, for progress, for development in its most complete sense: economic, social, and moral!

[*Latin ed. p. 1155*]

Acts of Pope Paul VI, VÍ 1155. It is our desire to bestow upon you abundant divine blessings as we welcome you here today, praying earnestly for the successful continuation of your endeavors, for yourselves, and for your homelands. We welcome your kind visit, Gentlemen, and we wish every success to your deliberations concerning the application of science and technology to development. The Catholic Church follows with interest and solicitude all such efforts to raise living standards, and encourages the completion and integration of such undertakings with a contribution to the moral elevation of peoples and races. We pray that you may achieve such comprehensive assistance to less fortunate nations, for the progress of mankind in every field: economic, technical, moral, and spiritual. Upon you, upon your families, all your associates, and collaborators, we gladly invoke the richest divine graces and blessings. IV. To the Abbesses and Priors of the Benedictine Nuns from various monasteries in Italia, who have convened in Romam to discuss matters pertaining to religious life. * We are certain that your first thought, arising in your minds upon this audience, this meeting of you, most beloved daughters in Christ, of you, Abbesses and Priors of the Benedictine monasteries in Italia, convened in Romam for the revision and renewal of your religious life; this meeting with Us, the humble and true successor of Saint Peter, and unworthy and authentic Vicar of Christ: this is a great, it is a beautiful novelty! You certainly think this now. Yes: it is a first and perhaps unique event in monastic history. It has never happened that Religious women, entrusted with the management of Benedictine cloistered communities, have been gathered together as you are now; nor has Our pontifical residence ever received the visit of Abbesses, whom your strict rule obliges to a secluded and fixed residence, contrary to the usual excursions, even normal ones in every other kind of life, that dare to cross its closed thresholds. Nor has it ever happened that it was precisely the authority of the Church that made such an exception legitimate, indeed obligatory. Yes, it is a great and beautiful novelty, of which you know the cause: the Council. This Council must truly be a singular and powerful event, if it... * On the 28th of the month of October, in the year 19GG.

[*Latin ed. p. 1156*]

1156 Acta Apostolicae Sedis - Commentarium Officiale, advertit sua importantiam, etiam in monasteriis benedictinis, quae, protegae a claustris suis, absunt eventibus mundi externi, et sunt fortes et tranquillae in stabilitate interiore; et haec, cum effectibus tam ”singulari et memorabili.” Cum



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etiam in communitatibus vestris nuntii Concilii pervenerunt, et cum etiam vobis mandatum est orare pro felici exitu huius magni eventus, fortasse non pensabatis quod is res vestam vitam religiosam attingeret, et legem dictaret etiam in claustris vestris inviolatis.

Actio Concilii, renovans, non subvertens. Non debetis, filiae carissimae, putare quod Concilium sit species tempestatis vastantis, quasi revolutionis, quae opiniones et mores subvertit, et quae novitates improprias et temerarias admittit. Non, Concilium est renovatio, non revolutio; et videbitis quomodo primus criterium, quod ducit actionem suam in sector vestro, sit fidelitas ad origines, potius quam abandonum traditionum genuinarum. Concilium dicit: "Renovatio vitae religiosa implicat reditum continuum ad fontes omnis formae vitae christianae, et ad spiritum primitivum institutorum." Non est ergo ruptura ab radicibus, sed recursus ad radices ipsorum institutorum, ut ex illis auferatur illa authentica linfa vitalis, quae non exhaurita est a temporibus et mutationibus historiae, quae potest et debet adhuc hodie novitates producere. Vita est perpetua novitas. In casu vestro, debet esse novitas conscientiae, novitas virtutum, novitas operum, novitas amoris. Sic, actio Concilii non est subvertens, sed renovans. Voi experimentamini hoc in diebus istis, perficiendo thema proposita ad attentionem vestram durante Conventu. Nos ipsi ea vidimus, gaudentes observantione sapientiae, quae ea elegit et formulavit, et amplitudinis, quae omnia aspecta vitae monasticae vestrae involvit; putamus vos ipsas ex his considerationibus impressionem grata abundantiae, profunditatis, fervoris, frescoris, pulchritudinis, laetitiae, accipietis; donorum enim et praerogativarum, quae vocatio vestra possideat et cultive, recuperet et augeat, si coerens ad traditionem et omni modo impegnata in actu, secundum verba divini Magistri, qui sapientiam regni caelorum in patre familia symbolizat: "qui ex thesauris suis res novas et veteres extrahit."

1 2 2 Decretum, de accommodata renovatione vitae religiosae, Perfectae caritatis, n. 2. Matth. 13, 52.

[*Latin ed. p. 1157*]

1157 Acta Pauli PP. VI. Nunc non possumus intrari in merito ad ipsos locos, neque facere commentarium aptum ad programmata vestri Conventūs. Nobis sufficit in hac circumstantia proponere vobis quaedam exhortationes, quae, sumus certi, perfectam correspondentiam in cordibus vestris inveniunt.

Renovatio vitae religiosa. Prima exhortatio est haec: confidite invitationi, quae vobis est proposita a potestate Ecclesiae, ad reformationem, aut melius, uti terminum concilii, ad renovationem vitae vestrae religiosa. Non vos offendant hoc invito, quasi supponat in vobis et in monasteriis vestris statum declinationis, qualis in aliis temporibus historia monachismi cognovit. Fortunate, conditiones vestrae non sunt quae communitatum



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religiosarum feminarum post Concilium Tridentinum, quod praebuit praecepta optima de vita religiosa: 3. Difficilates, exempli gratia, quas Sanctus Carolus invenit ad revocandum certas monias temporis sui ad observantiam regulae religiosa, et adhuc plus ad recuperandum spiritum, qui animare debet genus vitae quale est vestrum, non sunt omnino, per gratiam Dei et per meritum vestrum, quae praesentes reformationes post Vaticanum Secundum; immo, tunc, in saeculo sedicesimo et pro parte magna saeculi sedicesimi septimi, necessaria fuit actio extrema ad purificandum costumem religiosam a profanazione mundana, quae libere penetraverat in monasteria: meminisse opus Sanctorum, Sanctae Thérèse, Sancti Francisci Salesii, rigorismum Iansenistarum... Et oportet dicere quod necessitas continua ad claustram et ad disciplinam religiosam perseverabat, si Papes temporum posteriorum, sicut Benedictus XIV, usque ad Pium IX, deinde in tantum tempora clamare necesse fuit, ut meminissent et imponerent normam propriam costumiumonastici.

Tempore nostro autem, reformatio proponitur in terminos diversos; et sonat potius hortationem, quam reprehensionem: potius confirmat et temperantiam, quam correctionem et rigor; potius stimulum, quam frenum. Sed est tamen reformatio propter inexorabile necessitatem commitmentis, quae regit vitam vestram: perfectionem. Nunc, perfectio non est talis, si non est viva caritate; non est talis, sine continuo studio: non regit volatus animi, cui vita vestra consecrata est, si alas animi non renovant ad omnia momenta effortum supernaturale (etiam in sensu mystico, et ascetico). Non est talis, si mentalitas religiosa. *Cf. Sess. XXV.*

[*Latin ed. p. 1158*]

The Acts of the Apostolic See - Official Commentary 1158, imperceptibly yields to the trust in external forms and neglects to give these forms their inner meaning, their moral value, their spiritual language. It is not such, if the monastic life indulges in particular liberties that the Church does not moderate or recognize. It is not such, if the consecrated soul loses sight of the horizons of the great truths of the faith and the problems of humanity; if it forgets the dramas of the Church and the sufferings of the world, and especially if it does not fully live the mystery of Christ. Therefore, accept the invitation that the Mother Church extends also to you, to renew with sentiments, with ideas, with intentions, with virtues, with methods worthy of your vocation, the commitment of your Benedictine life. And as for practice, be tenaciously faithful to the guiding principles of your monastic tradition, and be devotedly observant of the golden and ever-current rule of Saint Benedict, appreciating at the same time its intelligent discretion and its human flexibility, lest you establish yourselves in some particular and original form congenial and permitted to you, corresponding to certain needs of the monastery (for example, to live from your own work), or of the environment (some initiative of religious assistance...).



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Appreciation of the Contemplative Life. And this last advice is not intended to be contrary to the other exhortation that we reserve for you; an exhortation, we know, theoretically superfluous, but which may have some practical value when heard from us: have an appreciation for the choice you have made of the contemplative life. Certainly, you have a great concept of it, both for the negative aspect it presents: renunciation; remember? *Reliquimus omnia*, we have left everything; and for the positive aspect: the direction, the aspiration, the fixation of every human faculty in conversation, indeed, in the silent listening of God: *Sedens secus pedes Domini audiebat verbum illius*, sitting at the feet of the Lord, she heard Him speak. This is all; and what a sublime program for a life, which we suppose is endowed with the full range of human sensitivity and is available for the countless and easy conquests that the modern world offers to all, and which we believe is determined to live its own existence fully! What wise and powerful love of the things *quae sursum sunt*, those of above, must absorb.

[*Latin ed. p. 1159*]

1159 The Acts of Pope Paul VI: The soul, which has made such a choice, embraces it! You know, indeed you live, as in a single act, prolonged for as long as your earthly existence lasts, this kind of spiritual acrobatics: "Suspended in contemplation," says St. Gregory of the prelate obligated to prayer. And if you live this suspension, which is arduous but not lasting, are you not happy, are you not? There is nothing more joyful, nothing more beautiful, and nothing more simple. But has not the voice reached you, spreading qualifications of being anachronistic, inhumane, impossible, and one-sided, regarding your election? And do not the old objections to religious consecration, which claim to be contrary to human freedom and useless to society, today blow their doubts more than ever regarding the goodness of this kind of life? Well, We believe that one of the main reasons that led you here is so that We may repeat to you, as destined for you, the reassuring and enrapturing words of the Divine Master addressed to the silent Mary: "She hath chosen the good part." Yes, We repeat this strengthening word with the expanded and authoritative terms of the Council: "Institutes dedicated entirely to contemplation, to the extent that their members concern themselves only with God in solitude and silence, in constant prayer and fervent penance, even in the urgent necessity of active apostolate, always maintain a most eminent place in the Mystical Body of Christ, in which no member has the same function. Indeed, they offer to God an excellent sacrifice of praise, and with very abundant fruits of holiness, they honor the people of God and move them by example, as well as increase them with mysterious apostolic fruitfulness. Therefore, they are a glory to the Church and a source of heavenly graces."

Therefore: We gladly confirm the recognition of your citizenship in the



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Church of God; and this not only in deference to your long-standing past, but also in honor of the rich variety and the relative freedom of forms in which the following of Christ can be expressed in the holy Church, with a unique profession of faith, of charity, and of ecclesiastical obedience. And We will say more: not only is a place granted to you in the Catholic Church, but a function, as the Council says; you are not separated.

[*Latin ed. p. 1160*]

1160 Acta Apostolicae Sedis - Commentarium Officiale. From the great communion of the family of Christ, you are specialized; and your specialization is, even today, provident and edifying for the entire Church, indeed, for all of society. You preserve and affirm values of which there is a greater need than ever; and you know well what these values are: the supreme and exclusive pursuit of God, in solitude and silence, in humble and poor work, to give life the meaning of a continuous prayer, of a *sacrificium laudis*, together celebrated, together consummated, in the breath of a joyful and fraternal charity. This social relationship is mysterious, wondrous, and efficacious. And just as this formula of religious life, tested by centuries of spiritual tradition and illustrated by an innumerable host of holy souls, can be exemplary and beneficial for the entire Church, indeed, as we were saying, for the entire society, so too you know; but We love now to recall it briefly, answering this simple question: how can a way of life, such as yours, secluded within its cloistered walls, averse to worldly conversation and oriented towards a certain self-sufficiency, economic, spiritual, and social, benefit the entire community of believers and non-believers? How can it? Let us not now consider (and we should) the supernatural relationship of charity that always associates you with the mystical Body, a relationship that enhances your vigilant prayer and your persevering sacrifice for all brothers, for the entire world; a wondrous relationship, a mysterious relationship, an efficacious relationship, which, in a certain sense, makes you delegates in conversing with God and in vicarious expiation on behalf of the Christian and human family to which you always belong. Instead, let us consider only two conditions, which are both supernatural and natural, and which, if realized, confer upon your cloistered life a singular virtue of irradiation, just as light radiates, just as music radiates, just as perfume radiates. And these are: the first consists of the purity and beauty that must characterize, and not merely externally, but also internally, your individual persons and your communities, your cloistered habit. Everything in your life must be so clear, so pure, so simple, and so beautiful, as to constitute a kind of secret. Your life must be characterized by silence, contemplation, fervor, love, and even more so, by the mystery of grace to which you are dedicated. Spiritual beauty, wise asceticism, and art in every action of the



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day must radiate from your...

[*Latin ed. p. 1161*]

Acts of Pope Paul VI, 1161, concerning contemplative consecration. And if this is so, know that the walls of your houses become crystal; a diaphanous emanation of peace, of joy, of holiness spreads around the monasteries; and the distress, the clamor, the remorse, the anguish, the anger that are in the surrounding world cannot but feel its consoling influence. In other words: your cloistered life must be what it ought to be: perfect, gentle and strong, modest and flourishing, holy in its own way; and the miracle of a mystical enchantment, emanating from it, will still be accomplished. Do you not notice that your churches are filled with thoughtful and ecstatic people, when you celebrate the liturgical rites with exquisite and simple decorum? And do you not see that at the grates of your enclosures, souls seeking and suffering ask you for the comfort of your mysterious peace? Sense of the Church And the other condition? It is easy to guess. It is the "sense of the Church," of the entire Church, that must be very vigilant in your spiritual life. Your monastic vocation requires solitude and enclosure; but you must never consider yourselves, for this reason, isolated and withdrawn from solidarity with the entire Church. You are not separated, we said, from the communion of the Church; you are distinct in order to attend to the special purpose of your religious life. Indeed, you must nourish this religious life with the theology of the Church, as the Council has so illustrated; you must know something of the events that today concern the Church, its organization, its renewal, its effort for peace and order in the world, its apostolic and missionary zeal, its constant and dramatic suffering in so many regions of the world, its sleepless and loving aspiration to the Kingdom of God; and you must translate these great causes of the Church into prayer and penance. Here: then your place in its heart is assured; your mission makes you precious and beloved to its heart. Here: and remember also the Pope, who now gives you his Blessing, not without recommending one last thing to you. Your histories tell that there once existed a famous Benedictine monastery, derived from Cluny, that of Marcigny, in France, founded in the 10th century. The first Priora of this monastery was called Ermengarda, and the chronicles call her a saint, although she is not listed in the Roman martyrology. The number of nuns in this monastery was fixed at 99 (at that time this number was not a dream), in order to leave the hundredth place, which in the choir and at the refectory became the first, to the Ab-

[*Latin ed. p. 1162*]

1162 Acta Apostolicae Sedis - Commentarium Officiale: Ad Badessam invisibile, ad Sanctissimam Mariam. Quamobrem, ut Sanctissima Virgo hodie etiam inter vos, in communitatibus vestris, praesit: ut eas protegat,



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edificet, et repleat praesentia Filii divini eius, Iesu Christi, per Quem omnes vos benedimus, in nomine Patris, et Filii, et Spiritus Sancti. Amen. V. In Pontificio Athenaeo Societatis S. Francisci Salesii, cum nova Romae illius Athenaei sede a Beatissimo Patre inaugurata est.

*Carissimi filii, Accipiendi sumus cum paterna gaudio invitationem quae nobis gratiose facta est, ut sollemni inauguratione novae, magnificae sedis Athenaei Salesiani praesideremus; haec invitatio etiam responsionem dabat desiderio nostro vivo, ut vobis testimonium tangibile daretur quod cor nostrum in unione vobiscum pulsat in hac fausta circumstantia, quae totam familiam Salesianam legitima satisfactione replet. Semper secuti sumus cum interesse res, curas, difficultates non parvas nec paucas, quae iterum arduum aditum huius grandis complessi comitata sunt, qui hodie oculis nostris admirantibus in omni sua immanentia et magnificentia exhibetur. Permittite vobis ut exprimamus quaedam sentimenta quae haec realitas in animo nostro suscit. Primum, sentimen tum profunde gratitudinis Domino, qui iuventuti studiosa Salesiana domum salubriorem, quietorem, decoriorem, aptiorem ad crescentes necessitates bonorum studiorum ecclesiasticorum donare voluit. Et animus noster gratus etiam ad omnes eos vertitur qui instrumenta voluntatis benignae Providentiae divinae in hoc opere fuere; primo, ad Superiores Congregationis Salesianae, qui cum perspicacia et non sine magnis sacrificiis eam concepuerunt et effecerunt; et etiam ad benefactores qui eam generose ad perficiendum auxerunt. Deus tribuat omnibus merita sua. Sic, carus Athenaeus Salesianus, cum quinque ramis in quibus omnis vita academica sua florens articulatur, cum harmoniico et severo complexu aedificiorum eius, cum abundantia instrumentorum aptorum ad studia novissima... Die 29 mensis octobris anno 1906.

[*Latin ed. p. 1163*]

The Acts of Pope Paul VI, born in 1163, represent scientific research, and attain a new prestige and honor among the celebrated and meritorious institutions of higher ecclesiastical culture that flourish in great numbers here in Rome, and foreshadow ever more significant advancements in culture and virtue, of which the venerable family of Don Bosco is rich and fruitful. But all the more cordial and spontaneous is the satisfaction that springs from Our heart for the renewed seat of this University, inasmuch as it, within the framework of the high ecclesiastical culture of Rome, presents itself with its own character, with its own particular aspect, which enhances its value and prestige. Indeed, in addition to offering a superior academic initiation in the various ecclesiastical disciplines, your University is a work that is rooted in the Salesian educational tradition. You are the heirs of that precious heritage of pedagogical doctrines that originate with your holy Founder, and that have everywhere accomplished wonders of works, of beneficial results, of scientific and moral achievements. Moreover, you are



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not merely passive heirs, but excellent and modern promoters. A luminous testimony to this is your flourishing Faculty of Pedagogy, which in its new seat today represents almost the culmination of a century of efforts and studies in this field, and engages a qualified group of scholars in the rethinking, the awareness, and the scientific formulation of pedagogy, rightly called "ars artium," from the earliest days of Christianity. This moment is too brief for Us to elaborate on how this Institute responds to the current and modern needs of the school. It is enough to think of the youth of today, so worthy of all our interest, so rich in new, potential virtues, so open to new things, to true and good things, but also so beset by a hedonistic and materialistic view of earthly existence, so prematurely awakened to sensitivity, to awareness, to the choice of life's values, and at the same time so full of difficult and complex problems. The thought that a new instrument—and what a magnificent instrument!—has been established here for the formation and culture of the younger generations brings comfort and joy to Our spirit, for the affection that We have always held for youth, and now even more so for the paternal and pastoral charity of Our apostolic office. But let us remember well: this new seat, with all its modern facilities, can only be considered as an instrument. And just as, with respect to a musical instrument, however beautiful and perfect,

[*Latin ed. p. 1164*]

1164 Acta Apostolicae Sedis - The official commentary. What matters most is the artist who uses and masters it, and the music that is performed through it; thus, in our case as well, the instrument should not be overvalued while neglecting the other elements of the educational work. What is now most important are the artists who must use it, that is, the teachers who will form in this Institute qualified ranks of Christian educators; likewise, the pedagogical doctrine, to whose principles their work must be inspired. In this regard, it is necessary to acknowledge that the progress and achievements of modern psycho-technical science cannot in any way be ignored or underestimated; however, we wish to recall that the human and Christian principles upon which the wise method of Don Bosco is based deserve even greater trust from educators, who has offered us an incomparable example of humanistic and Christian pedagogy. His pedagogy, which has its roots in the Gospel, where we see Christ humbling Himself to exalt creation to God, becoming weak with the weak to elevate man to Truth and Goodness, not through the external authority of one who imposes the law heavily, but through one who, with gravity and gentleness, expounds the law of God as an expression of His love and the condition of our salvation, and who, together with the student, obeys the same law. In other words, Don Bosco found his secret in charity, which is like the compendium of all his educational work. Therefore, let us pray that in this splendid academy, the splendid Salesian educational wisdom may also be



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established and spread, to the glory of God, the honor of the family of Don Bosco, and the good fortune of countless young souls. Furthermore, we must offer a special tribute to the "Pontifical Institute for Higher Latin Studies," which, subject to the authority of the Sacred Congregation for Seminaries and Universities, is attached to this academy. You have undertaken a noble and distinguished endeavor, and you have carried it out with keen intelligence and great spirit, and – it may be added – not without boldness; which indeed is an ornament and a decoration for your religious Society. Well done, most beloved Salesian brothers! Indeed, in this way you have admirably preserved another branch of the excellent discipline that you have received from your Founder and Lawgiver, from which the human culture of the Greeks and Romans must be fostered and celebrated. You have also generously responded to the Church's concern for promoting the study of Latin among the clergy.

[*Latin ed. p. 1165*]

The Acts of Pope Paul VI, number 1165, concern the instruction of teachers; and thus, you have brought to fruition the Apostolic Constitution of Our Predecessor, John XXIII, which begins with the words of the ancients, and has achieved its purpose. Those things which were received from this school in its first year are like the first fruits, and are undoubtedly both pleasing and foster good hope: for it is a tree which has already borne fruit, and promises a greater abundance in the future. With equal joy, we have learned that the authorities of the Italian Republic, recognizing the importance and weight of the disciplines taught in this Institute, have already shown themselves to be favorably disposed towards the public recognition of academic diplomas. As it is fitting – if perfection is always to be sought – so too, the Institute ought to grow and increase in a manner appropriate to its nature, so that it may suitably serve those particular purposes which are proper to this School; for there are two orders, two methods, two aims of this Institute: one pertains to the study of refined and profound doctrine, and to the cultivation of the discipline of philology; the other is more directed towards usefulness and benefit, so that more may profit from it. Therefore, not only – which is its principal purpose – are those prepared who will become most skilled in the Latin language, especially in Christian Latinity, for the sake of the best studies and academies, but also, as if in a lower grade, auditors, whether clerical or religious, may attend this School, where they will learn an excellent, yet more modest, knowledge of the Latin language, so that they may learn the Roman eloquence, which common usage brings, with ease. In the Apostolic Letters which we issued *motu proprio* concerning the Studies of Latinity, certain and defined prescriptions are contained regarding these matters; and we have no doubt that those to whom it belongs to carry them out will take great care to observe them wisely and faithfully.



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And now, a wish and a blessing. To this esteemed University, we offer the wish that "it may live, grow, and flourish," renewed not only in its outward structure, but even more in the spirit of Saint John Bosco, which is a spirit of love for the Church, of service and dedication to souls, of unwavering fidelity to the Chair of Peter, and which is also a sure guarantee of its prosperous future. We offer a wish to the Venerable Rector Major – to whom we express our sincere thanks for his noble direction – 1 A. A. S. LVL 1964 pp 225 ss.

[*Latin ed. p. 1166*]

To the Superiors and Professors, whom we see so numerous here present around Us: may they reap the best fruits of their sacrifices, and may they find from all the students docility and cooperation in the loving care that they bestow. Finally, to all the students, we express the wish that they uphold the prestige of this Academy with their dedication and seriousness in their studies, and that they be worthy of this solemn hour that the entire Church is experiencing today in this post-conciliar period; may they draw from eternal and sacred Rome, and preserve, the Christian wisdom, so that they may always carry it in their souls and spread it wherever they are given to exercise the sacred ministry. And upon all of you, under the maternal gaze of Mary, Help of Christians, heavenly Patroness of the great family of Don Bosco, may the Apostolic Blessing descend abundantly and favorably, which We impart from the heart.

To the Experts in the disciplines of Gynecology and Obstetrics, who attended the meeting held in Rome by the Italica Society of the art of Obstetrics and Gynecology.

* Illustrious Gentlemen! Your visit is very pleasing to Us. It gives Us the pleasure of meeting and honoring, in turn, a group of people to whom We feel we owe Our esteem, Our admiration, and Our approval. You are men of science; and that is enough for Us to enjoy knowing you and appreciating the spiritual affinity of your scientific profession with Our religious mission: We and you are oriented towards the truth, albeit on different planes; the truth of the natural order, yours; the truth of the natural and supernatural order, Ours; your research takes place in a scientific field, where sensory experience and reason find their application and from which they derive their certainties; Our research takes place through the paths of historical, speculative, and theological knowledge; confident and proud of your conclusions, which are so positive, but immediately recognized as incomplete, both with regard to possible future progress, and with regard to the mystery, ever more pressing, of being, of life, of the origin, and of the why of things; confident and joyful, We too, of the invisible light that, through faith and the glimmer of mysticism, is given to Us to reach, but always yearning for a beatific vision, which torments Us.



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*October 29, 1966.

[*Latin ed. p. 1167*]

The Acts of Pope Paul VI, June 11, 1967: The desire consoles us; you and we, in a word, are disciples – oh, how passionate, and humble, and attentive! – and then masters – oh, how precise and eager to pour into other spirits the treasures of truth possessed! – You and we are cultivators of truth, of known reality; and not for a vain exercise of thought and word, but to benefit our brothers, to uplift them, to save them, you within the confines of this temporal life, we in this and in that boundless eternity. We are spiritually related; and as such, among the most noble, the most worthy, the most beloved. We, illustrious Lords, are pleased to welcome you and to greet you. Thus we are accustomed to do, with great pleasure on our part, and always with a sense of sincere respect, when representative groups from the scientific, academic, and cultural worlds honor us with their visit. Your presence not only pleases us; it makes us thoughtful. You belong to the order of healers; and that alone would be enough to fill our hearts with moved sentiments and particular ideals. But it is the branch of your specialty that now stirs in our spirit those chain-like thoughts that crown for us the name "Woman." You are gynecologists and obstetricians, and you dedicate your studies and your profession to that part of medicine that deals with the diseases of women. We know with what dedication and with what competence you extend your scientific research and your therapeutic applications in this field of pathology, so vast for investigation, so fertile with illnesses and sufferings, so delicate in its psychic reflections, so connected with the somatic sources of human life and with the events of female biology and physiology, and so in need of care and assistance; and therefore we gladly praise and encourage your scientific commitment and your professional skill. But now your presence stimulates our thought not so much for what concerns your knowledge and your art, as for that ideal value, that symbolic meaning, that sacred and sublime vision, that our religious doctrine and our humanistic education attribute to the female creature, to Woman. We are not, even here, on the same level, you and I; but we want to believe that as we give ample recognition to the sphere of your competence, you do not disdain to appreciate the sphere in which our human and Christian thought contemplates Woman, in a way different from yours, but no less real, even if ours is permeated with sentiment and poetry, and expressed in that multiform language of supersensible values.

[*Latin ed. p. 1168*]

1168 Acta Apostolicae Sedis - Commentarium Officiale, which is the anthropology of faith and the metaphysical and deontological intelligence of human life. For Us, Woman is a reflection of a beauty that transcends her, a sign of a goodness that appears boundless to Us, a mirror of the



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ideal man, as God conceived him, His image and likeness. For Us, Woman is the vision of virginal purity, which restores the highest affections and moral sentiments of the human heart; for Us, she is the appearance, in the solitude of man, of his companion, who knows the supreme dedications of love, the resources of collaboration and assistance, the strength of fidelity and diligence, the habitual heroism of sacrifice; for Us, she is the Mother – let us adore! – the mysterious source of human life, where nature still receives the breath of God, Creator of the immortal soul; for Us, she is the creature most docile to "every formation, and therefore suitable for all cultural and social functions, especially those most congenial to her moral and spiritual sensibility; for Us, she is humanity, which carries within her the best disposition for religious attraction, and which, when she wisely follows it, elevates and sublimates herself in the most genuine expression of femininity; and therefore, singing, praying, yearning, weeping, she seems naturally to converge towards a unique and supreme figure, immaculate and sorrowful, which a privileged Woman, among all, the blessed one, was destined to realize, the Virgin Mother of Christ, Mary. You see, Gentlemen; this is the plane on which We encounter Woman; it is certainly not unknown to you; and it certainly does not displease you, from time to time, to ascend from your plane to ours, in order to integrate your mentality into a global vision, and to draw comfort and inspiration in the labor of your studies and in the exercise of your duties. Do not doubt. You will have reason for new, high, and good thoughts; and you will add dignity and merit to your profession. But there is a point where the two competencies, Ours and yours, could come into contact and together engage in dialogue. We mean the question of the regulation of births; a vast question, a delicate question, and a question in which, We ourselves, because of its religious and moral implications, have the right, indeed the obligation, to speak. This is a current issue. We know that We are expected, yes, to offer a decisive word regarding the Church's thought on this very issue. But, as is obvious, We cannot do so in this circumstance. We will only recall here what We expounded in Our discourse of June 23, 1964; namely: the thought and the norm of the Church do not...

[*Latin ed. p. 1169*]

The Acts of Pope Paul VI, number 1169, have been changed; they are those currently in force in the traditional teaching of the Church. The recently concluded Ecumenical Council introduced certain elements of judgment, which are very useful for enriching Catholic doctrine on this most important topic, but which do not alter its essential terms; rather, they serve to elucidate it and to demonstrate, with authoritative arguments, the great importance that the Church attaches to matters concerning love, marriage, procreation, and the family. Therefore, the new pronouncement that is awaited from the Church on the problem of regulating births has not



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yet been made, because We ourselves, having promised it and reserving it for Ourselves, have wished to carefully examine the doctrinal and pastoral concerns that have arisen on this subject in recent years, studying them in comparison with the data of science and experience, which have been presented to Us from every field, especially from your medical and demographic fields, in order to give the problem its true and good solution, which cannot but be one that is entirely human, that is, moral and Christian. We have believed it objectively necessary to study these concerns and elements of judgment. This seemed to be Our duty; and We have sought to accomplish it in the best way, entrusting it to a broad, diverse, and highly knowledgeable international Commission, which, in its various sections and through lengthy discussions, has accomplished a great deal of work and has submitted its conclusions to Us. However, these conclusions, it seems to Us, cannot be considered definitive, because they present serious implications with many other important issues, both of a doctrinal, pastoral, and social nature, which cannot be isolated and set aside, but require careful consideration within the context of the matter under study. This fact indicates, once again, the enormous complexity and the terrible gravity of the topic relating to the regulation of births, and it imposes upon Our responsibility a further study, to which, with great respect for those who have already devoted so much attention and effort to it, but with an equal sense of the obligations of Our apostolic office, We are resolutely committed. This is the reason that has delayed Our response, and that will delay it for some time longer. In the meantime, as We already said in the aforementioned address, the norm hitherto taught by the Church, supplemented by the wise instructions of the Council, demands faithful and generous observance; and it cannot be considered non-binding, as if the magisterium of the Church were now in a state of...

[*Latin ed. p. 1170*]

1170 Acta Apostolicae Sedis - The official commentary raises a doubt, while it is at a moment of study and reflection on what has been presented, and which deserves the most careful consideration. This, gentlemen, means that perhaps we will need to meet again to resume the discussion on a matter of such importance; but from this moment, We express Our confidence in your authoritative understanding and in your free collaboration regarding a norm which, far more than Our authority, that of God's law, and far more than any partial interest, the supreme good of human life, viewed in its entirety, in its dignity, in its destiny, renders excellent and sacred for all. Thank you, gentlemen, for your visit. May Our gratitude be expressed to you, may Our esteem be assured to you, may all Our best wishes accompany you, and may Our Blessing comfort you in your studies, in your

VII



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To those who were present at the International Meeting held in Bergomi by the Sodalitas called "Pax Christi."

* Venerable Brothers and dear sons, it is with joy that We welcome again today the governing committee and the international secretariat of Pax Christi, whose fruitful work in the service of peace We have long followed and appreciated. Since the audience We granted three years ago to the leaders of your Movement, it has continued its generous efforts to spread among the Christian people and in public opinion the just notion of peace, that which is given to us by Christ in the Gospel. We know what you are doing, in this spirit, to promote encounters between the sons of different nations, in order to encourage them to discern the values of their countries of origin and to enrich each other mutually. We are also aware of your concern to train the members you have inspired, so that, supported by a common doctrine, they may exercise an increasingly effective action in favor of peace. You gather them for this purpose, as you have just done, through a very happy inspiration, in Bergomi, thereby expressing how much you...

* Die 2 mensis novembris n. 1900.

[*Latin ed. p. 1171*]

The Acts of Pope Paul VI, 1171, express our gratitude towards our unforgettable Predecessor, John XXIII, the Pope of the Encyclical *Pacem in terris*. To better understand his spirit, you have even desired to make a pilgrimage to the places where he was born. And now you have come to Rome to complete this pilgrimage, to present the results of your work and your hopes to him who, though unworthy, has received the mandate to succeed the First of the Apostles. You do this all the more willingly, knowing with what religious fidelity we have received the legacy of Pope John, as well as that of Pope Pius XII (who had as his motto the biblical phrase *Opus iustitiae pax*); and we have striven, since our election, to work, through our actions and our words, for this great cause of peace. Has our voice always been heard as it should have been? Without pausing to answer this question, we continue our efforts, and it is a comfort to us to be able to count on you to support and sustain them. You can do much to give the undecided the strength and courage to act. You must form them, educate them. The temptation is great, for some, to ask you to make decisions for them, which they would otherwise simply discuss among themselves. You must, on the contrary, awaken their initiative and their generosity, so that they may know how to commit themselves, always carefully distinguishing between legitimate positions taken by a citizen within the temporal structures of his country, and the activity of a movement of the Church, such as yours, which operates primarily at the level of the formation of consciences. We must not forget, moreover, that the spirit of peace is a spirit of collaboration and understanding. Just as, for our part,



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We cannot exercise the task entrusted to us by the Prince of Peace, Jesus Christ, without being in close contact with Our brothers the Bishops, so you cannot act independently of the pastoral care of each diocese. This, in fact, is the path that you have striven to follow since your founding, and We congratulate you on it. In these sentiments, We confidently invoke divine assistance upon your efforts, so that divine grace may fully fructify them, and with a generous heart We grant to you all, first and foremost to you, Monsignor the Cardinal, who now presides over the Pax Christi movement, then to you who, in various ways, are responsible for it, and to all those whom you represent here, a paternal Apostolic Blessing.

[*Latin ed. p. 1172*]

1172 Acta Apostolicae Sedis - Official Commentary VIII. Having celebrated the Eucharistic Sacrifice together with the Most Blessed Father in the Sacred Sistine Chapel, addressed to the Prefect and members of the Society of Jesus, who attended the general assembly of their religious community.

*Beloved Sons, We desired that you might celebrate the Eucharistic Sacrifice with Us and participate in it, before, after the business of your general congregation is concluded, each of you returns to your respective seats and is dispersed from the city of Rome, which is like the center of Catholic unity, to all parts of the world; We desired to greet you all, to encourage you, to exhort you; and to bless each of you, the entire Society, and the various works which you promote for the glory of God and by which you serve the Holy Church; We desired that you might almost feel, with a moving and solemn mandate, that the apostolic mandate is given to you again, which confers a special character and strength upon the office entrusted to you, as if it were conferred upon you anew by your blessed Father Ignatius, the most faithful soldier of Christ's Church above all others: indeed, as if it were confirmed and secretly aided and strengthened by Christ Himself, whose vicariate We here on earth, here in the Apostolic See, unworthy though We be, exercise; and to whom We announce the oracles of Him who is the highest. We are here in this place, which, as you know, is where the fortunes of the Church are inquired into and determined at certain times of history, which, as it is fitting to believe, are governed not by human will, but by the help of the Holy Spirit, secretly and with full love. Here, as the end of this pious rite is reached, We will invoke the Holy Spirit for the Holy Church, which is comprehended and represented by our apostolic office, and for you, who are members, leaders, endowed with authority, sons of your and Our Society of Jesus.

* On the 16th day of the month of November, in the year 1966.

[*Latin ed. p. 1173*]

Acta Pauli PP. VI 1173. Through this prayer, by which we jointly invoke the Holy Spirit, those things which you have diligently considered of



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great importance during this time are, in a certain way, sanctified; namely, you have examined your Society and its entire work with keen scrutiny, as, shortly after the celebrated Second Vatican Ecumenical Council, concluding four centuries of its history and beginning a new age of your religious life, in which you begin anew, with a new spirit and new purposes. This gathering, therefore, Brothers and most beloved Sons, has a particular significance, pertaining to history, which is given to you and to us alternately, to define the reasons which exist and ought to exist between the Holy Church and the Society of Jesus; a Church which We, by divine mandate, govern with pastoral care, and which We understand and represent. What are these reasons? It is for you and for us to give an answer, which is affirmed in two ways: 1) Do you, sons of Saint Ignatius, soldiers of the Society of Jesus, even now, in the future, and always, wish to be such as you have been from the beginning of your affairs until now, for the benefit of the Catholic Church and of this Apostolic See? It would be necessary for us to ask this, were not certain news and rumors, concerning your Society, as with other religious families, to have reached our ears—and we cannot conceal this—which have caused us astonishment and, in some cases, pain. Through the influence of such persuasions and wicked impulses, doubt has arisen in some parts of your vast Society, as to whether it ought to continue to be such as the Holy Man, who conceived and founded it, composed it with the wisest and firmest norms, and as tradition of many centuries, through diligent use and with the most serious confirmations, has conformed it to the glory of God, the defense of the Church, and the admiration of men? Has the opinion taken root in the minds of some of you, that human affairs are subject to absolute historical necessity, that things, born in a certain time, must necessarily perish in the same time, as if in the Catholic Church there were not the charism of truth, which remains, and of stability, which cannot be broken; of which this Apostolic See is the image and the foundation? And with regard to the study of souls, with which your entire Society is inflamed, it seemed necessary that, in order that greater effectiveness might be given to your work,

[*Latin ed. p. 1174*]

1174 Acta Apostolicae Sedis - An official commentary: Does the abandonment of those practices, so highly esteemed, which pertain to spiritual and ascetic matters, and to discipline, as if they no longer served to aid or hinder, so that your pastoral ministry might be more freely and personally exercised? And so, that austere and manly obedience, which has always been the characteristic of your Society, which has made its composition evangelical, and which has served as a powerful example, seemed to be diminishing, as if it were contrary to human nature and hindering the zeal for action. In this matter, those things which Christ, the Church, and even your own spiritual school have so excellently taught concerning



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such virtues were forgotten. Perhaps someone thought that it was no longer necessary to impose upon oneself spiritual exercises, that is, the constant and diligent practice of prayer, humble and fervent discipline of interior life, examination of conscience, intimate converse with Christ, as if external actions alone were sufficient to keep the spirit alert, discerning, strong, and pure, and that these themselves were sufficient to unite the mind with God; as if this abundance of spiritual arts were only fitting for monks, and not rather the very armor that the soldiers of Christ absolutely needed. Perhaps some were deceived, believing that in order to spread the Gospel of Christ, one must adopt the customs of the world, its way of thinking and acting, its profane way of life; that is, they judged the morals of this age according to the tenets of naturalism, forgetting, in this very matter, the preaching of Christ, who, when He came among men to fulfill His mission, to announce His message to them, did not allow them to become so much like Him that the salt lost its savor, and that the apostolate lost its own inherent virtue. These, indeed, were clouds that obscured the sky, but they have largely vanished through the wise deliberations of your General Congregation! For, as we learned with no small joy, you, with the steadfast integrity that has always guided your intentions, – after carefully and sincerely considering your history, the mission to which you are called, and what you have learned through experience – yourselves decided to remain steadfastly attached to your primary Constitutions, and you did not abandon your tradition, which has always flourished among you with a certain efficacy and vigor. While introducing changes into your particular rules – which, for the renewal of religious life, proposed by the Council, you were not only permitted to do, but were encouraged to do – you did not in any way violate that sacred law by which you are religious, that is, members of the Society of Jesus, but rather you provided a remedy for the things that weighed heavily upon you, and you acquired new strength for all the undertakings that you will have to undertake in the future, so that this prosperous outcome may stand out among the rest.

[*Latin ed. p. 1175*]

The Acts of Pope Paul VI, number 1175, which you have established through diligent discussions: we declare that this is the path by which, in truth, your Society will be preserved and, with undoubted growth, increased, not only in its external structure but also in its spirit. And with regard to this spirit, we earnestly exhort you that, not deviating from the salutary institutions of your forefathers, you also in the future give the first place in your lives to prayer: for from where, except from the divine grace, which, like living water, flows through humble souls, like channels of prayer, of converse with God, and especially through the sacred liturgy, does each religious draw the heavenly counsel and strength necessary to perfect his supernatural sanctification? From where does the Apostle re-



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ceive the impulse, the guidance, the strength, the wisdom, the perseverance needed in the struggle against the demon, the flesh, and the world? From where does he conceive the love by which he loves souls for their salvation and builds up the Church, beyond the builders, for whom the work of this mystical building, that is, the Church, is a duty and a matter of conscience? Rejoice, beloved sons. This is the ancient and new reason of the Christian economy; this is the form that makes a true disciple of Christ, an apostle in his Church, a master of brothers, whether of his own order or of others. Rejoice; our benevolence, nay, our very heart, joined with you in communion, offers you consolation and is present with you. Therefore, consider carefully the particular matters concerning the institution of your scholastic brothers, regarding obedience to the teaching and authority of the Church, concerning the reasons for religious perfection, concerning the norms by which your apostolic activity and your pastoral works are properly directed, concerning the Latin interpretation of the decrees of the Ecumenical Council, concerning a certain method by which they are to be put into effect, and other matters of this kind, as if they were answers to our inquiry. Indeed; sons of Saint Ignatius, who glory in the name of members of the Society of Jesus, remain steadfast and faithful to the Church! They are prepared and strong! They hold in their hands new weapons, having discarded those weapons that have been worn out and are less effective, with the same obedience, the same dedication, the same will to achieve spiritual victories.

2) Now, a second question arises concerning the reasons by which the Society of Jesus has relations with the Church and in a particular way with the Apostolic See. From your words, we seem to gather this second question: Does the Church believe, does the Successor of Saint Peter believe, that the Society of Jesus is still its singular and most faithful army? Does it believe that it is a religious family that excels in this virtue or in that?

[*Latin ed. p. 1176*]

1176 Acta Apostolicae Sedis - Official Commentary: Has you set yourselves the particular goal of honoring it, or rather, have you established yourselves as guardians and protectors, to defend and promote the very Holy Church and the Apostolic See? Does the will, confidence, and protection, which you have always enjoyed, still incline towards you? Does the Church, through the mouth of one who speaks to you, still declare that she needs and honors the ministry of the Society of Jesus, of its militant ranks? Is this still valid and suitable for the immense and important work of the present apostolate? Indeed, most beloved sons, our answer is: it is so! We have faith in you and we preserve it; and therefore, we entrust to you the task of the apostolate; we express our grateful affection and our good will; we impart our blessing. At this very hour, solemn and worthy of being recorded in history, you have affirmed, strengthening your new purposes,



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that you wish to remain steadfast in this institution of yours, which, in times when the restorative works of the Council of Trent were flourishing, dedicated itself to the service of the Catholic Church. Therefore, it pleases us, and we rejoice to reiterate the words and actions of our predecessors, in this age, which is indeed different, but no less marked by the restorative works of the Church, as it follows the Second Vatican Council; we rejoice to affirm that this Apostolic See, and undoubtedly together with it the Church, hold your Society most dear, as it strives to place its excellence in sound doctrine and the sanctity of religious life, and to be a powerful instrument for defending and propagating the Catholic faith. If you remain as you have been, you will not lack our good opinion and confidence. The People of God will feel the same about you. What other secret cause could there be for the great spread and prosperity of your Society, if not its singular spiritual constitution, its structure, and its canonical form? If this institution and its form remain the same, and flourish with new vigor of virtues and works, there is no reason to believe that it will be in vain, that you will not grow in progress and enjoy lasting effectiveness in proclaiming the Gospel and in building up the society of our times. Is not your evangelical and religious life, your institution, your history, and your form, which serve as an example to others, your best defense and commendation, and do they not most strongly persuade others to have faith in your apostolate? Is it not in this spiritual and moral strength, pertaining to the communion of the Church, that the confidence in your work, indeed, in your helpful work, rests?

[*Latin ed. p. 1177*]

Acts of Pope Paul VI, 1177. ”Let us say, at the close of this discourse, that We place great hope in you. The Church needs your help, and rejoices and glories in receiving it from sons who are sincere and devoted, as you are; the Church accepts the work which you promise, and even the life which you offer; and, as you are soldiers of Christ, it now needs and urges you, at this very time, to undertake arduous and sacred struggles, in its name. Do you not realize how much support is needed in these times for the faith, through open assent, through clear exposition, through constant preaching, through wise explanation, and through a love-filled and generous testimony? We trust in you, because you are strong witnesses of the one true faith. Do you not see the opportunities that modern ecumenism offers to the holy Catholic Church for establishing happy relationships with others, for holding prudent discussions, for patiently offering interpretations, and for expanding the horizons of charity? Who are more suited than you to undertake these studies and labors, with the intention that those brothers who are still separated from us may come to know and recognize us, may hear us, and may share with us the glory, the joy, and the service of the mystery of unity in Christ the Lord? Surely among you there will be men who are capable, prudent, energetic, and highly skilled, in imbuing the principles



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of Christianity into the world of this age, as is described in the pastoral constitution, now becoming clear, which begins with the words 'Gaudium et Spes.' Surely you will continue to have the most effective devotion to the Heart of Jesus, to renew the minds and morals of that same world, according to the exhortations of the Second Vatican Ecumenical Council, and to carry out the task entrusted to you fruitfully, from which you must strive against atheism. Surely you will devote renewed zeal to the education of youth in secondary schools and in universities, whether ecclesiastical or civil, in which you have already earned the highest praise and the greatest merit. For you must remember that so many young souls are entrusted to you, who, if they conform to the right precepts, can one day bring great benefits to the Church and to society. And what shall we say of missions? Surely the missions, in which so many of your members are already working in a remarkable way, toiling, enduring hardships, and caring, so that the name of Jesus may shine forth like the sun of salvation, have been entrusted to you, as they were once entrusted to Saint Francis Xavier by the Apostolic See, for it was certain that you would be the most reliable heralds of the faith."

[*Latin ed. p. 1178*]

1178 Acta Apostolicae Sedis - Commentarium Officiale. With what boldness, with what ardor, does piety, inexhaustible, full of consolation, and ineffable, render you? And what, finally, should be felt concerning the world? Concerning the world, we say, it presents before us two aspects, as it were, of which one signifies the conspiracy of all those who turn away from light and grace, the other indicates a vast human family, for whom the Father sent the Son, and the Son sacrificed Himself; this world, which now is, so powerful and yet so weak, so hostile and yet so open, does it not call to you and to us with entreaty and with the prompting of the mind, as if to fulfill a mission? Does not this world, trembling and palpitating, here, in the presence of Christ, now cry out to you all: Come, come; it awaits you – so to speak – with the indigence and the hunger of Christ; come, for the time is at hand. Certainly, the time is at hand, most beloved sons; go forth with confident and inflamed hearts; Christ has chosen you, the Church sends you, the Pope blesses you. To the Reverend Superiors Major of the Religious Families of Italy, who attended the sixth assembly held by the Italian Council of Superiors Major in Rome. * Venerable Brothers and most beloved Sons! Welcome to this Audience, which allows us to embrace you all and each one with our gaze and with our heart, and which puts on our lips, from this very first moment, the most precious words of our scriptural repertoire of courteous and cordial expressions: "Therefore, my dearly beloved brethren and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved." Yes, venerable Superiors Major of the Religious Families of Italy, welcome, you who, with the mere appearance



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of your habit and with the mere announcement of your respective qualifications, bring to us each one the memory of the Saints, of whom you are disciples, heirs, and successors, as if around us were gathered a Council of Saints; welcome to you, who, like a joint Allied Command, make us think of your "forces," of your respective religious families, peaceful armies aligned behind you and spiritually arrayed before us; and welcome to you, who, gathered in this assembly, a brilliant and promising innovation promoted in the Church of God in these last years, document for us with your * Die 18 mensis novembris a. 1.ÍHH*. Phil. 4, 1.

[*Latin ed. p. 1179*]

Acta Pauli PP. VI 1179: A simultaneous and united presence, a fidelity made stronger and more significant by union, a purpose made more practical and effective by your awakening, and a need, which also seems to us to emerge from the new methods of your thoughtful and combined action, to define your place in the Church and in the world. You are welcome. Without having received news, until these last days, of your assembly and your visit, We have tacitly awaited this meeting. How are the Religious? We are asked by many. After the Council, what is their reaction? What is their orientation? And this wave of modern life, which overwhelms thoughts, mentalities, cultures, and institutions of the past, striving towards novelty, the goddess of the present time; of modern life, feverish and proud in its technical and scientific transformations, and paying for its own stammering spiritual expressions, sometimes bewildering and petty, and even puerile, but its own, springing from its surviving and inextinguishable thirst for values in themselves, primitive as you will, but free, spontaneous, personal: existential; this wave, we said, of overwhelming and sweeping modern life, how is it tolerated by your ancient monasteries, by your convents, by your communities, by your institutions? What penetration and reception, what effects have the great demands of the mentality matured today among men, those of personality, freedom, the dignity of temporal values, and the progressive development of every human condition, had within the sphere of your Institutes? We know of the attention that each of you, and all of you together in the new federative forms proposed to you by the Church, dedicate to these problems; and it is not Our intention to now enter into the merits of such vast and complex questions. We limit ourselves to exhorting you to persevere in the examination of these very questions; this is the historical hour, and, to put it better, the hour of God to accomplish it with great effort, in the light of the wonderful words that the Council has reserved for religious life, starting from those of the Constitution on the Church, where the definition of religious life, questioned by certain currents of contemporary thought, is magnificently restored, not only in its legal and constitutive elements, derived from the profession of the "evangelical counsels," but also in the spiritual and social relationship that it



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holds within the great framework of the mystery of the Church, where religious life is called a sign of the Kingdom of God, a fullness, a perfection, which edifies the People of God, and directs "all members of the Church to fulfill with zeal the duties of life."

[*Latin ed. p. 1180*]

Acta Apostolicae Sedis - Official Commentary 1180 2 Christian. The mystical, theological, and ecclesiological concept of religious life is vindicated and restored. It is logical, although not always easy, to restore or confirm, if not already in place, the complex observance of the requirements proper to the religious state, that is, its asceticism, which is primarily strongly oriented towards the imitation of Christ, poor and free, and the daily participation in his redemptive sacrifice; we mean also its disciplinary structure, which is so necessary to be regular and to appear so, and which perhaps also needs to be reconsidered, not as an arid and imperious relationship, but even when it must assume severe forms and exercise authority, it should be, on the one hand, a matter of communion and fraternal association, a gymnasium of charity, a safeguard and an aid to the fidelity to the great duties of Christian perfection, a constant exercise of conformity to the will of God and the example of Christ, as such sought in those who propose and impose it, and as such received in those who execute it; we mean finally its inner richness, its spiritual depth, its mystical and loving tension towards union, communion, and the love of God. 3 In this regard, the specific theme of this Convocation of priestly institutes may be mentioned, a theme that has brought to your consideration a most interesting question, that of the relationship between religious life and the priesthood. We are aware of this so-called problem, which today, both in doctrinal controversy and in practical implementation, this relationship is experiencing. We believe that your studies and discussions will have helped to clarify the terms of the question, which are, in fact, very clear; and they will have facilitated your adherence to the conciliar teachings on this point. And it will not surprise anyone – indeed, it would surprise the contrary! – if Our thought is in conformity with that which is deduced from the conciliar documents. And that is – let us speak confidentially –: by itself, the religious state does not imply or require the priesthood. It "constitutes a complete state of profession of the evangelical counsels." It "is not an intermediate state between the clerical and the lay condition, with regard to the divine and hierarchical constitution of the Church, but from both sides some faithful are called.

[*Latin ed. p. 1181*]

The Acts of Pope Paul VI, paragraph 1181, state that God grants this special gift to the life of the Church and helps, in their own way, to fulfill its salvific mission. In reality, however, in the life of the Church, the religious life has been associated with the Priesthood.



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1. Firstly, in monasticism, and in such cases, even when a religious, ordained as a priest, was not destined to exercise pastoral care. In our times, there has been a certain rediscovery of the value of monasticism in itself, apart from the Priesthood, and the possibility of such monasticism has been sanctioned by the Council. However, this realization of monasticism without the Priesthood must absolutely not lead to the belief that the fact that, for many centuries in the West, the majority of monks have been ordained as priests is a deviation. Nor should it now be taken as a general rule to call monks to the Priesthood solely according to the needs of the pastoral ministry within or outside the monastery. For if monasticism has been associated with the Priesthood, it is because of the perception of harmony between the religious and the priestly consecration. As Saint Gregory the Great says: "When we celebrate the mysteries of the Lord's Passion, we must imitate what we do. Therefore, we will truly be a sacrifice to God when we ourselves have become a sacrifice."

Furthermore, if the Council, in the Decree on the Pastoral Ministry of Bishops in Unity and Charity, outlined the complete figure of the priest with the divine powers derived from Christ, the Supreme Teacher, Priest, and King, and in the exercise of these powers in the care of the People of God, it was certainly not the intention of the Council to remove the reason for the priesthood of those monks who exercise it almost exclusively in the celebration of the Mass, because "in the mystery of the Eucharistic Sacrifice, in which priests perform their principal function, the work of redemption is continuously exercised, and therefore its daily celebration is strongly recommended."

[*Latin ed. p. 1182*]

]182 Acta Apostolicae Sedis - Commentarium Officiale, quod semper est actum Christi et Ecclesiae eius, etiam quando non est possibile ut fideles adsint. 9 2. Haec harmonia inter vitam consecratam ad professionem religiosam et Sacerdotium, haec specialis configuratio Sacerdotis Religiosi cum Christo Sacerdote et Victima, in omnibus aliis formis vitae religiosa clericalis occurrit. Sed in his etiam est connexio specialis inter has duas consecrationes. Nexus specialis qui in his Institutis inter professionem religiosam et ministerium sacerdotale exsistit, consequitur ut "tota vita religiosa membrorum perfundatur spiritu apostolico, et tota vita apostolica animetur spiritu religioso." Quare, observances talium Institutorum aptabiles sunt ad necessitates apostolatus cui se dedunt, semper tenendo in mentem propriam naturam et formam vitae regularis. 10 11 Volumus credere has esse etiam conclusiones vestras, ad quas vos, tam sapientes et experimentati, scietis applicare quae pertinent, sive ad formationem sacerdotale in relatione ad formationem religiosam, et vice versa; sive ad exercitium sacerdotii in modis conformibus naturae variorum Institutorum. Magistri estis, et magistri habetis qui possint digne illustrare haec



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multa aspectus quaestionis propositae. Nobis sufficit concludere hortando unumquemque vestrum, et vobis cum vobis, vestros respectivos Institutos, ut considerent quantum Ecclesia hodie vos eget; investigationem vestram authenticam perfectionis christianae, consecrationem vestram effectivam unico et summo amore Dei, exemplum vestrum in vita Christi, collaborationem vestram apostolicam, pastoralem et missionariam, adhesionem vestram strenuam fidei et magistrio ecclesiastico quod eam custodit et proponit, manifestationem virtutum vestrarum, caritatem vestram vivam et ardentem, capacitatem vestram orationis et evangelizationis... Ita vero, Ecclesia sanctitatem vestram eget! Et cum Papa hoc vobis dicit et hoc vobis petit, hoc vobis hortatur et hoc vobis consolatur Benedictione Apostolica Sua. 9 10 11 Decretum, de ministerio et vita Presbyterorum. Ordinis Presbyterorum, n. 13. Decretum, Perfectae caritatis, n. 8. Cf. ibid., nn. 8 et 9.

[*Latin ed. p. 1183*]

Acts of Pope Paul VI, 1183, X. To the Most Excellent Man, Hossein Ghods Nakhai, Envoy of the Iranian Empire to the Apostolic See, bearing letters attesting to the bestowal of his office.

"The kind words that Your Excellency has just spoken touch us deeply. For our part, we receive with the greatest pleasure today the new Representative of the great and noble Iranian nation, with which the Holy See has maintained, for many years, the most cordial relations. We know the great esteem that Shahinshah Mohammad Reza Pahlavi held for our illustrious predecessors, the Popes Pius XII and John XXIII, and we do not forget that His Majesty wished to associate himself with the great event of the ecumenical Council by sending Extraordinary Missions both to the opening ceremony and to the closing ceremony. Your Excellency has mentioned the 'respect for all beliefs' that inspired the founders of your glorious homeland. We would like, in turn, to note the broad-mindedness that animates its leaders today, and from which the Catholic educational and charitable institutions located in the territory of the Iranian Empire greatly benefit. We wish to assure Your Excellency that we highly appreciate the open and understanding attitude of the Iranian authorities. We are also pleased to take this opportunity to reaffirm that the Catholic Church desires nothing more than to form, through these institutions, good and loyal citizens, and to contribute, as much as it can, to their well-being and to their spiritual and cultural elevation. This effort, we know, aligns with one of the constant concerns of His Imperial Majesty, whose peaceful initiatives the whole world knows today, and whose courageous and exemplary attitude in the global campaign for literacy we admire. This is to say, Mr. Ambassador, that we welcome with particular satisfaction the wishes that you express to us on behalf of your Sovereign, to whom we shall be grateful to transmit our most cordial homage. Assuring Your Excellency of the support that you



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will always find with us in the exercise of the mission that you begin today, we earnestly invoke upon you, upon your family, and upon your homeland, the assistance and blessings of the Almighty God.

December 1, 1966.

[*Latin ed. p. 1184*]

1184 Acta Apostolicae Sedis - Commentarium Officiale. NUNTIUS RADIOPHONICUS Christifidelibus Republicae Salvatorianae, occasione qua, Basilicae Minoris titulo cathedrali templo Soteropoli, Deipara Virgo universae illius Nationis caelestis Patrona constituta est.

* Carissimi Filii: Convocati circum altare Mariae, populus Salvatorianus, carissimus, sentit se perfundere amore vivo erga Nostram Dominam Pacis, quam nuper Patrona totius Nationis proclamavimus. Paginae historiae vestrae repletae sunt testimentis protectionis et auxiliorum Virginis Sanctissimae: praesentiam suam sentitis apud antecessores vestros, odio et divisione fratricida extinguente; invocata, altus vulcanus Sancti Michael minas suas destructivas super urbem timorem imbutam suspendit; quot angustiae, quot lacrimae, quot confidencias dulcissima Regina Caelorum, ab antiquissimis temporibus venerata in Cathedrale, nunc Basilica Sancti Michaelis, collecta sunt! Potestis gaudere et gloriari de divitiis, de pulchritudine, de plenitudine quae Patria vestra ab initio existentiae suae Matri Domini reservat in monumentis, in liturgia, in pietate cordium. Felices estis, o carissimi Filii, qui formati et educati estis in hac veneratione erga Eam, et qui experimentamini quomodo cultus iste, intimus et personalis, humanus et vere pius, non vos separat ab unica fonte veritatis, iustitiae et gratiae, qui est Christus Jesus, sed potius ad Ipsum ducit, cum Ipso unit, in Ipso, unico Domino, Magistro et Redemptore, agglomera et fundit. Perseverantia in fide, quae, superando difficultates et obstacula, professionem Catholicam vestram distinguit, non estne donum Mariae, quod historia vestra testatur et confirmat? Festum hodiernum constitue novum gradum in vita religiosa Salvatoris. Si, a parte Mariae, hoc tributum novum titulum significat, ut amorem et protectionem suam manifestet, veneratio erga Eam, ut Patrona totius Patriae, a parte vestra obligationem implicat, quam meditare debetis. Speramus quod augmentum cultus Mariae favore erit et puram suam fragrantiam servabit. * Die 21 mensis novembris anno 1966.

[*Latin ed. p. 1185*]

1185 The Acts of Pope Paulus VI, which you have deepened in your understanding of the mysteries of Mary, and which always give to your piety towards Her, so spontaneous and popular in its manifestations, that Christocentric and ecclesiological direction which the Second Vatican Council has indicated and proposed to Marian doctrine and devotion. / Beloved Sons of the Savior! The devotion of Our Lady of Peace, with which you



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honor your Patroness, directs our thoughts and, as it were, strengthens our words in a well-defined direction that stirs the soul: peace; a word so often repeated, a reality absent in so many souls, a good not currently enjoyed by some peoples, the most precious gift for the well-being of humanity. We have not failed to seize any opportunity – and so we shall continue to do, at least as long as weapons speak – to exhort for it, to defend it, to pray and to ask for prayers and sacrifices in its favor. 1 We know well that on this day you have placed in the hands of the Virgin, along with joys and demonstrations of gratitude, all your needs and desires of a personal, familial, and public nature. We ask you – surely your heart has already suggested this to you – that you place in a very prominent place the intention of universal peace; may Mary, giving us Christ "Pax nostra," obtain this grace for you; may She assist those in charge, inspiring them with effective desire and sound decision in order to achieve concord among the nations. May she now descend, bearing these and all the heavenly favors that we invoke for you, as a messenger of our special affection for the Republic of El Salvador, for its zealous Episcopate and High Authorities, for the Clergy, Religious, and faithful, our particular Apostolic Blessing. 1 1 For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh. 1 Eph. 2, 14. 76 - A. A. S.

[*Latin ed. p. 1186*]

1186 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS. SACRED CONGREGATION FOR THE DOCTRINE OF THE FAITH. DECREE. After the publication of the "Notification" of June 14th of the current year, concerning the "Index" of prohibited books, this Holy Congregation for the Doctrine of the Faith was asked whether canons 1399, by which certain books are prohibited by law itself, and canon 2318, by which certain penalties are imposed on those who violate the laws concerning the censorship and prohibition of books, remain in force. After doubts were presented in a plenary session on the fourth day of October 1966, the Most Reverend Fathers, entrusted with the safeguarding of the Faith, decreed the following: 1) Negatively, in both cases, concerning the force of ecclesiastical law; however, the value of moral law is again emphasized, which absolutely prohibits bringing faith and good morals into disrepute; 2) Those who may have been subject to the censures mentioned in canon 2318 are to be absolved by the very fact of the abrogation of that canon. And in an audience granted to the Most Reverend Cardinal Pro-Prefect of the Holy Congregation for the Doctrine of the Faith on the 14th day of the same month and year, the Holy Father, Pope Paul VI, deigned to approve the aforementioned decree and ordered it to be made public. Given in Rome, from the offices of the Holy Congregation for the Doctrine of the Faith, on November 15th, 1966.



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A. Card. OTTAVIANI, Pro-Prefect. © P. PARENTE, Secretary.

[*Latin ed. p. 1187*]

The Sacred Consistorial Congregation 1187. THE SACRED CONSISTORIAL CONGREGATION, concerning the provision of churches. The Most Holy Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, appointed new pastors for the following churches: on June 19, 1966. — To the titular episcopal Church of Casanensi, he appointed the Reverend Father Augustine of the Sorrowful Virgin, formerly known as Jesus López, of the Congregation of Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ, whom he appointed Prelate of Corocoro. On June 21. — To the titular episcopal Church of Leptiminensi, he appointed the Reverend Father Henry Rüth, of the Congregation of the Holy Spirit under the protection of the Immaculate Heart of the Most Blessed Virgin Mary, whom he appointed Coadjutor with the right of succession to the Most Reverend Father Joseph Hascher, Prelate of Juruensis. On June 27. — To the cathedral Church of Arassuahyensi, he appointed the Most Reverend Father Altivo Pacheco Ribeiro, formerly Bishop of Barrensem of Pirai-Voltaredondensem. On July 11. — To the cathedral Church of Davaënsi, recently established, he appointed the Most Reverend Father Clodovaeus Thibault, formerly titular Bishop of Canathenum and Prelate of Davaënsem. On July 1. — To the titular episcopal Church of Gadiaufalensi, he appointed the Reverend Father Lucian Joseph Cabrai Duarte, Director of the Catholic Faculty of Philosophy in the city commonly known as "Aracaju," whom he appointed Auxiliary to the Most Reverend Father Joseph Vincent Távora, Archbishop of Aracajuensis. On August 5. — To the titular episcopal Church of Suava, he appointed the Reverend Father Plinius Pascoli, Canon of the Most Holy Patriarchal Archbasilica of Lateran, Rector of the Pontifical Roman Major Seminary, whom he appointed Delegate of the Eminent and Reverend Father Cardinal Vicar of Rome for the promotion of the spiritual care of the confraternities and pious unions existing in Rome. On August 8. — To the titular episcopal Church of Vicensi, he appointed the Reverend Father Emmanuel Edmilson da Cruz, Rector of the archiepiscopal seminary.

[*Latin ed. p. 1188*]

1188 Acta Apostolicae Sedis - Official Commentary from Cagli, Fortaleza, concerning the appointment of the Auxiliary to the Most Reverend Father John Joseph da Mota and Albuquerque, Archbishop of Saint Louis in Marazana, on August 15th. — To the titular bishopric of the Church of Maiuca, the Most Reverend Father Constantius Micci, formerly Bishop of Larino, on August 29th. — To the cathedral church of Neo-Iguaçu, the Most Reverend Father Adrian Hypolito, formerly titular Bishop of Diospolis in Thrace, on October 5th. — To the titular bishopric of the



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Church of Thubursicum, the Most Reverend Father Ferdinand Longinotti, formerly Bishop of Saint Severin and Treia, on October 9th. — To the cathedral church of Corbiliensis, newly established, the Most Reverend Father Albert Balbois, formerly titular Bishop of Altava, on October 9th. — To the cathedral church of Christoliensis, newly established, the Reverend Father Robert de Provenderes, Urban Prelate, General Vicar of the Archdiocese of Paris, on October 9th. — To the cathedral church of Pontoise, newly established, the Most Reverend Father Andrea Rousset, formerly titular Bishop of Vaga, on October 9th. — To the cathedral church of Nanterre, newly established, the Reverend Father James Delarue, Urban Prelate, General Vicar of the Archdiocese of Paris, on October 9th. — To the cathedral church of Saint Dionysius, the Most Reverend Father James Le Cordier, formerly titular Bishop of Priene, on October Uth. — To the cathedral church of Bois-le-Duc, the Most Reverend Father John William Mary Bluyssen, formerly titular Bishop of Aetium, on October 12th. — To the metropolitan church of Vercelli, the Most Reverend Father Albin Mensa, formerly Bishop of Ivrea, on October 15th. — To the titular bishopric of the Church of Maronana, the Most Reverend Father Rose L. Brodeur, formerly Bishop of Alessandria in Ontario, on October 17th. — To the titular bishopric of the Church of Castellomedianita, the Reverend Father Charles Edward Peters, a member of the Society of Mary Montfort, whom the Most Reverend Father John James Claude Angénor, Bishop of Caias, appointed as Auxiliary, on October 18th. — To the titular bishopric of the Church of Panatoria, the Reverend Father.

[*Latin ed. p. 1189*]

The Sacred Consistorial Congregation, 1189: James Aloysius Schad, from the diocese of Camden, is appointed a canon of the Basilica of the Most Holy Redeemer in the town commonly called "Westville Grove," designated by His Most Reverend Excellency Caelestinus Josephus Damiano, Archbishop-Bishop of Camden. October 20th.

To the Cathedral Church of Barra do Piraí-Volta Redonda: His Most Reverend Excellency Waldyr Calheiros de Nováis, formerly the titular Bishop of Mulia.

To the titular bishopric of Naraggarita: His Most Reverend Excellency Radulphus Leo Hay, formerly the Bishop of Davenport.

To the Cathedral Church of Davenport: His Most Reverend Excellency Geraldus Franciscus O'Keefe, formerly the titular Bishop of Candyba. October 21st.

To the titular bishopric of Tabaicara: His Most Reverend Excellency James Edward Kearney, formerly the Bishop of Rochester in America.

To the Cathedral Church of Rochester in America: His Most Reverend Excellency Fultonus Ioannes Sheen, formerly the titular Bishop of Caesarea.



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October 27th.

To the Cathedral Church of Anápolis, newly erected: His Most Reverend Excellency Epaminondas Josephus de Araújo, formerly the Bishop of Rui Barbosa.

To the Cathedral Church of Itumbiara, newly erected: The Reverend Monsignor Josephus Franciscus Versiani Velloso, a canon of the parish commonly called "Nossa Senhora de Conceição" in the city of "Ouro Preto," in the archdiocese of Mariana.

To the Superior of the Prelature of Miracema, newly erected: The Reverend Father James Collins, from the Congregation of the Most Holy Redeemer.

To the Prelature of Rubiatá, newly erected: The Reverend Father Juvenal Roriz, from the Congregation of the Most Holy Redeemer.

As coadjutor with the right of succession to His Most Reverend Excellency Paulus Tarsensis Campos, Archbishop of Campinas: His Most Reverend Excellency Antonius Maria Alves de Siqueira, titular Archbishop of Chalcis in Syria. November 1st.

To the Archiepiscopal Church of Marseilles: His Most Reverend Excellency Georgius Jacquot, formerly the Bishop of Gap. November 8th.

To the Cathedral Church of Ipameri, newly erected: The Reverend Gilbertus Pereira Lopes, a theological canon of the metropolitan chapter and rector of the minor seminary of the archdiocese of Ribeirão Preto.

To the titular bishopric of Girensis Tarasii: His Most Reverend Excellency Libanius Lafayette, formerly the Bishop of Rio Preto. November 17th.

As titular, for this occasion, archiepiscopal...

[*Latin ed. p. 1190*]

1190 Acta Apostolicae Sedis - Official Commentary of the Church of Perdices, the Most Reverend Monsignor Moysen Alves de Pinho, formerly Archbishop of Luanda and Bishop of Saint Thomas in the Island. on November 18th. — To the Cathedral Church of Palo, the Reverend Father Theotimus Pacis, a member of the Congregation of the Mission. — To the Territorial Prelature of Batanes and Babuyan, the Reverend Father Marius Baltazar, a member of the Order of Preachers. — To the Prelature of Bayombong, recently established, the Reverend Father Albert Van Overbeke, a member of the Congregation of the Immaculate Heart of Mary. on November 19th. — To the titular, for this occasion archiepiscopal, Church of Subbarita, the Most Reverend Monsignor Marcellinus Olaechea Loizaga, formerly Archbishop of Valencia. — To the titular episcopal Church of Rusuca, the Most Reverend Monsignor Matthias Wehr, formerly Bishop of Treves. on November 21st. — To the Cathedral Church of Jundiai, newly established, the Most Reverend Monsignor Gabriel Paulinus Bueno Couto, formerly Bishop in title of Leucae.



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II CAESENATENSIS DECREE: The dignity of Primicerius is established in the collegiate chapter of the Church of Saint Christopher in the territory of "Longiano."

Since the Most Reverend Monsignor Augustus Gianfranceschi, Bishop of Cesena, recently presented supplications to the Apostolic See, requesting that in the collegiate chapter of the Church of Saint Christopher in the territory of "Longiano," to which no emoluments are attached, another collegiate dignity be established, to be called the Primicerius, and that it be conferred by law and perpetually upon the parish curia of Saint Agatha in the territory of "Montiano," during their tenure, the Sacred Congregation Consistorial, by virtue of special faculties granted to it by the Most Holy Pope Paul VI, Divine Providence, having considered the supplications, deemed it fitting to grant them. Therefore, with the consent of those who are interested, or are presumed to be interested, and in accordance with the present Consistorial Decree, the collegiate dignity of Primicerius is perpetually established in the collegiate chapter of the Church of Saint Christopher in the territory of Longiano, and it is constituted that it shall always be conferred, during their tenure, upon the parish curia of Saint Agatha in the territory of Montiano.

[*Latin ed. p. 1191*]

The Sacred Consistorial Congregation, 1191. The collation of this dignity, according to the norms of the sacred canons, is reserved to the Apostolic See. However, the Sacred Consistorial Congregation, by this Decree, confers the dignity of Primicerius upon the Reverend Father Alfred Paganelli, for the parish of Saint Agatha in "Montiano," for this first time. Thus constituted, the Primicerius shall be endowed with all the rights and privileges with which dignities, by common law, enjoy and possess. Regarding the insignia, the Primicerius shall have the right to wear those which are proper to the highest dignity of the same collegiate chapter. To accomplish all of these things, the same Sacred Consistorial Congregation appoints the Most Reverend Father August Gianfranceschi, and grants him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, the task of submitting to the Sacred Consistorial Congregation, as soon as possible, the authentic copy of the act of execution completed. These matters are governed by this Consistorial Decree as if they were given by Apostolic Letters sealed with the leaden seal. All contrary things notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 22nd of August, 1966. CHARLES Cardinal CONFALONIERI, Pro-Prefect. L. © S. © Francis Carpino, Archbishop titular of Serdica, from the Third Secretariat.

DECREE

Concerning the alteration of the boundaries of dioceses, diligently considering the spiritual good of the Christian faithful, the Most Reverend



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Fathers, Charles Maria Himmer, Bishop of Tournay, and Leontius Albert Van Peteghem, Bishop of Ghent, recently presented supplications to the Apostolic See, that the boundaries of their Churches might be somewhat altered and more suitably arranged. The Sacred Consistorial Congregation, with the favorable opinion of the Most Reverend Father Silvius Oddi, Archbishop titular of Mesembria and Apostolic Nuncio in Belgium, having considered that this petition was made for the benefit of souls, deemed the prayers presented to it to be worthy of acceptance.

[*Latin ed. p. 1192*]

1192 Acta Apostolicae Sedis – Official Commentary. Therefore, in order that this may be complete, and with the consent of those who may have an interest, this Consistorial Decree, which shall have the same force as if Apostolic Letters had been issued under the papal seal, establishes the following:

1. From the diocese of Tournay, the following parishes, commonly known as "Everbeek St. Mary" and "Everbeek St. Joseph," the villages commonly called "Breucq, Cocambre, and La Haute" which belong to the parish of "Ellezelles," the lands called "Donkerstraete and Haie-de-Viane" which are under the jurisdiction of the parish of "Deux-Acren," and finally, the village of "La Hutte" which belongs to the parish of "Plobecq," are permanently attached to the diocese of Gent.

2. Likewise, from the Church of Gent, the parishes commonly known as "Amougies St. Bavo," "Orroir St. Brixius," and "Russeignies St. Amand" are permanently assigned to the diocese of Tournay.

With these changes, the aforementioned dioceses are henceforth circumscribed by the boundaries which the Province of East Flanders and "Hainaut" are currently defined within by civil law.

Furthermore, the Sacred Consistorial Congregation commands that all acts and documents pertaining to the territories mentioned above, concerning clergy, the faithful, and temporal goods, be delivered by those to whom they pertain, as soon as it is possible, to their respective Episcopal Curias.

With regard to the clergy, it is decreed that, as soon as this Decree is put into effect, priests shall be considered as belonging to the Church of the diocese in which they legitimately hold a benefice or ecclesiastical office; other clergy and seminarians shall remain or be incardinated in the diocese in which they have a legitimate domicile.

Finally, to carry out these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Silvius Oddi, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the task of sending to this Sacred Congregation, as soon as possible, a certified copy of the act of execution.

All contrary provisions to the contrary notwithstanding.



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Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 11th day of the month of October, 1966.

CAROLUS Cardinal CONFALONIERI, Pro-Prefect.

L. © S. ffi Franciscus Carpino, Archbishop titular of Serdica, Secretary.

[*Latin ed. p. 1193*]

1193 The Sacred Consistorial Congregation IV of CAXIENSIS; • DECREE Concerning the Change of Name of the Diocese. Since the seat of the Bishop of Caxias is located in the city now commonly called Caxias do Sul, the Most Reverend Father Benedict Zorzi, Bishop of that same diocese, requested from the Apostolic See, in order to eliminate any ambiguities, that the name of the diocese entrusted to him be changed to one more readily understood in common usage. The Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Father Sebastian Bággio, titular Archbishop of Ephesus and Apostolic Nuncio in Brazil, by virtue of the special faculties granted to it by the Most Holy Pope Paul VI, by Divine Providence, decrees that the diocese of Caxias shall henceforth be called Caxias do Sul, and that its Bishop, for the time being, shall also be named Caxias do Sul. Concerning these matters, the present Consistorial Decree shall have the same validity as if it were Apostolic Letters sealed with the papal seal. Contrary opinions notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 19th day of the month of October, in the year 1966. CAROLUS Cardinal CONFALONIERI, Pro-Prefect. L. © S. © Franciscus Carpino, titular Archbishop of Serdica, Secretary.

[*Latin ed. p. 1194*]

Acts of the Apostolic See - Official Commentary

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

### PROVISIONS REGARDING CHURCHES

Most Holy Father Paul, by Divine Providence, Pope V, having, through successive decrees of the Sacred Congregation for the Propagation of the Faith, determined to provide each of the following Churches with a new pastor, namely:

on August 3, 1966:

— To the titular episcopal Church of Bologna, he appointed the Most Reverend Father John Burke, formerly Bishop of Simla and Chandigarh.

— on August 5:

— To the Metropolitan Church of Kampala, newly erected, the Reverend



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Emmanuel Kiwanuka Nsubuga.

— To the Metropolitan Church of Bloemfontein, the Reverend Father Joseph Fitzgerald, a member of the Congregation of the Oblates of the Most Blessed Virgin Mary Immaculate.

— To the Cathedral Church of Gaberone, newly erected, the Reverend Father Urban Murphy, a member of the Congregation of Clerics Barefoot of the Most Holy Cross and Passion of Our Lord Jesus Christ.

— To the titular episcopal Church of Ubaba, the Reverend Father Brennus Davis Usanga, whom He appointed as an Auxiliary to the Most Reverend Father James Moynagh, Bishop of Calabar.

— on September 29:

— To the Cathedral Church of Baroda, newly erected, the Reverend Father Ignatius D'Souza.

— To the Cathedral Church of Ziguinchor, the Reverend Father Augustine Sagna.

— To the titular episcopal Church of Acqui in Byzacena, the Reverend Father Reginald Fischioni from Tornimparte, a member of the Order of the Friars Minor Capuchin, whom He appointed as the Apostolic Vicar of Riohacha.

— on October 1:

— To the titular episcopal Church of Ibori, the Most Reverend Father Vincent Dereere, formerly Bishop of Trivandrum of the Latins.

— on October 4:

— To the titular episcopal Church of Troas, the Most Reverend Father Joseph Baud, formerly Bishop of Visakhapatnam.

[*Latin ed. p. 1195*]

The Sacred Congregation for Seminaries and Universities DECREE: A Faculty of Sacred Theology is canonically established at the Metropolitan Seminary of Paderborn. Besides the common philosophical and theological studies prescribed by canon law for all clerics (C. L G. can. 1365), the Holy Catholic Church, after the age of the Fathers had ended and scholastic investigation had begun, founded Academies, or as they are called, Universities, with the approval of civil society and with the diligent support of the leading citizens, whose foundation was laid upon the principles and arguments of revealed Christian religion and rational knowledge, and upon deeper notions, which would serve as an aid both to "seeking understanding through faith" and to a fuller knowledge of oneself and of external things. After the Faculties of Theology were established, outstanding doctors, such as St. Thomas Aquinas and others, lucidly composed these disciplines, diligently examining the divine words of the Old and New Testaments, and gradually devising a suitable method, using that sound philosophy which exercises the human mind, elevates it, and impels it to



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seek the highest and eternal things, and to live a holy life on earth. In this work of perfection, the Catholic clergy of the German nation particularly excelled, so that several episcopal cities have become renowned seats of superior theological schools. Among these, the city of Paderborn stands out, whose Bishop, St. Baduard, opened a college to his priests, united in the canonical life and deeply devoted to sacred studies, in the year 1833. At the beginning of the 17th century, Bishop Theodore de Fürstenberg founded a Theological-Philosophical Seminary, richly endowed with a vast library, to supplement what was already flourishing there. Outside the Seminary buildings, an Academic Institute already flourished, recognized by the public authorities, and endowed with the title "Philosophisch-Theologische Hochschule" (Philosophico-Theological Academy). This home of ecclesiastical sciences has always had outstanding professors, distinguished by their learning, renowned for their published books, and has gained the best reputation throughout the world for its journals and publications, especially those pertaining to the philology and exegesis of the Old Testament.

[*Latin ed. p. 1196*]

The provided text does not contain any instances of 1Sam 2:3 or Eph 5:29. Therefore, no changes are required.

1196 Acta Apostolicae Sedis - Official Commentary, concerning the new matters. Now, having received the most urgent request from the Most Reverend Archbishop of Paderborn, Lord D. Lawrence Jaeger, so that the esteemed Institute of the Faculty of Theology might be honored, the Sacred Congregation for Seminaries and Universities, with the most benevolent approval of His Most Holy Eminence, Pope Paul VI, in the glory of God and for the honor of the Church, erects the Higher School of Paderborn, Philosophical-Theological, into a Faculty of Sacred Theology, and declares it to be permanently erected, granting it the right to confer academic degrees of Licentiate and Doctorate in Sacred Theology, according to approved statutes which, at the very least, bring the practices of Catholic Theological Faculties in Germany into line with the norms of the Apostolic Constitution "Deus scientiarum Dominus," and the Orders attached thereto, faithfully observed, so that the progress of ecclesiastical sciences may be fostered as the urgent needs of our times demand; therefore, chairs and investigations are to be held in various confessions which are called Christian, in non-Christian religions, in psychology and the philosophy of religion, in literature and popular customs, supported by philological and historical methods, and all of these things are to be taught (especially concerning the ethnology and culture of the peoples of Asia and Africa), which foster the connection of the peoples and nations of this time, taking into account the warnings contained in both the Encyclical Letter "Ecclesiam suam" (A. A. # . / 5 6 [1964], pp., 637-654) and the Second Vatican Council. While we recognize and grant the honors



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and privileges that are customary for a Faculty of Theology, we also establish and commend the rights and duties of the present Decree, with all other legally applicable provisions remaining in force; notwithstanding any contrary provisions. Given in Rome, from the offices of the Sacred Congregation, on the eleventh day of June, in the year of Our Lord 1966, on the feast of Saint Barnabas the Apostle.

[Signature] JOSEPHUS Card. PIZZARDO, Bishop of Alba, Prefect

[Signature] Gabriel Maria Garrone, Archbishop of Turin, in Num., Pro-Prefect

[Signature] Dinus Staffa, Archbishop titular of Caesarea in Palestine, Secretary.

[*Latin ed. p. 1197*]

Diarium Romanae Curiae 1197

## DIARIUM ROMANAE CURIAE

Thursday, November 17, 1966, the Holy Father Paul VI received in official visit His Excellency Mr. Mahmoud Riad, Minister of Foreign Affairs of the United Arab Republic.

Thursday, December 1, 1966, the Holy Father Paul VI received in solemn audience, for the presentation of Letters of Credence, His Excellency Mr. Hossein Ghods Nakhai, Extraordinary and Plenipotentiary Ambassador of Iran.

## SACRED CONGREGATION OF RITES

Tuesday, September 27, 1966, in the Palace of Congregations, the Ordinary Particular Session of the Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Lords Cardinals and the Reverend Prelate Officials discussed the introduction of the Cause of the Servant of God Anthony Augustus Intrecciatagli, of the Order of Discalced Carmelites, Archbishop of Monreale.

They also examined the reports of the theological censors regarding the writings of the Servants of God:

1. John Baptist Arista, of the Oratory of St. Philip Neri, Bishop of Acireale;

2. Francis Paleari, secular priest;

3. Mary of St. Louis (Mary Louis Elizabeth de Lamoignon, Countess Mole de Champlâtreux), foundress of the Sisters of Charity of St. Louis.

Tuesday, October 11, 1966, in the Palace of Congregations, in the presence of the Most Eminent and Reverend Lord Cardinal Carlo Confalonieri, Promoter of the Cause of the Servant of God Augustus Czartoryski, professed priest of the Pious Society of Salesians, the Preliminary Session of



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the Holy Congregation of Rites was held, in which the Reverend Prelate Officials and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, October 25, 1966, in the Apostolic Palace of the Vatican, the Preparatory Session of the Holy Congregation of Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelate Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God Agostina Pietrantoni, professed religious of the Institute of the Sisters of Charity.

[*Latin ed. p. 1198*]

r- -v. Acta Apostolicae Sedis - Official Commentary 1198. The same Most Reverend Cardinals and the Reverend Official Prelates also examined the reports of the theological censors concerning the writings of the Venerable Servant of God, Joachim of Canicattì, a professed priest of the Order of Friars Minor Capuchin. On Tuesday, November 15, 1966, the Holy Congregation for Ordinary Particular Rites convened in the Palace of Congregations, where the Most Reverend and Reverend Cardinals and the Reverend Official Prelates discussed the introduction of the Causes of the Servants of God: 1. George Matulevicz, titular Archbishop of Aduli, reformer of the Congregation of the Clerics Regular of Mary, and founder of the Sisters of the Immaculate Conception; 2. Magdalene Catherine Morano, a professed religious of the Institute of the Daughters of Mary Help of Christians. They also examined the reports of the theological censors concerning the writings of the Servants of God: 1. Ismael Perdomo, Archbishop of Bogota; 2. Francis Chiesa, a secular priest; 3. Joseph Gualandi, a priest, founder of the Congregation of the Little Mission for the deaf and mute; 4. Louis Mary Raineri, a professed cleric of the Congregation of the Barnabites.

## SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father Paul VI, happily reigning, deigned to appoint:

Assistants to the Papal Throne:

August 15, 1966.

His Excellency, Reverend Monsignor Poirier Francis, titular Archbishop of Lemnos.

September 7.

His Excellency, Reverend Monsignor Robert Paul Sansone, titular Bishop of Castra Galbae.

September 22.

His Excellency, Reverend Monsignor Dupont Andrew, Bishop of Bobo-



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Dioulasso.

His Excellency, Reverend Monsignor McQuaid John Charles, Archbishop of Dublin.

His Excellency, Reverend Monsignor Moynihan Denis, Bishop of Kerry.

APOSTOLIC PROTHONOTARIES *ad instar participantium*

October 12, 1965.

Monsignor Darby Thomas (New York).

Monsignor Donovan Daniel (New York).

Monsignor McClafferty John (New York).

[*Latin ed. p. 1199*]

Diarium Romanae Curiae 1199, 24 Februarii, 1966.

Dom. Grafenhorst Henricus (Münster). 16 Iunii.

Dom. Dozier Carolus (Eichmond).

Dom. Taylor Arturus (Bichmond).

Dom. Byrne Franciscus (Richmond).

6 Iulii.

Dom. Connolly Ioannes P. (Oakland).

28 Iulii.

Dom. Cardini Ludovicus (Arezzo).

4 Augusti.

Dom. Gould Bertranus (Birmingham).

19 Septembris.

Dom. Lojacono Michael (Bari).

Dom. Fortunato Rochus (Bari).

Dom. Wissing Gulielmus (Münster).

Per litteras Secretarii Status, Sanctissimus Pater Paulus VI, felix regnans, dignatus est nominare:

7 Novembris, 1966.

Eminentissimos et Reverendissimos Dominos Cardinales Franciscum König et Paulum Marella, Membros Sacrae Congregationis pro Doctrina Fidei.

16 Novembris.

Reverendum Patrem Vincentium Miano, Socium Salesianorum, Consultorem Sacrae Congregationis pro Doctrina Fidei.

19 Novembris.

S. E. Reverendissimum Dominum Episcopum Petrum Parente, Memborem Secretariatus pro non credentibus.

25 Novembris.

S. E. Reverendissimum Dominum Episcopum Raimundum Maria



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Tchidimbo, Archiepiscopum Conakry, Memborem Secretariatus pro non credentibus.

1 Decembris.

Reverendum Patrem Alvaro del Portillo, Socium "Opus Dei", Consultorem Sacrae Congregationis pro Doctrina Fidei.

2 Decembris.

S. E. Reverendissimum Dominum Episcopum Franciscum Tomaèek, Episcopum titulo Buto et Administratorem Apostolicum "sede plena" Pragae, Consultorem Sacrae Congregationis Seminariorum et Universitatum Studiorum.

HONORES

Per Brevia Apostolica, Sanctissimus Pater Paulus VI, felix regnans, dignatus est conferre:

Grandem Crucem Ordinis Pius:

5 Septembris, 1966.

Ad S. E. Dominum Juracy Magalhäes, Ministrum Negotiorum Externorum Brasiliae.

7 Septembris.

Ad S. E. Dominum Georgium Diederichs, Praesidem Ministrorum Land Niedersachsen (Germania).

20 Septembris.

Ad S. E. Dominum Iosephum Guirola Leal, Legatum Guatemalae apud Sanctam Sedem.

[*Latin ed. p. 1200*]

Acts of the Apostolic See - Official Commentary 1200. The Grand Cross of the Order of Saint Gregory the Great, a civil honor: September 7, 1966. To Mr. Langeheine, Richard (Germany). To Mr. Voigt, Richard (Germany). The Grand Cross of the Order of Pope Saint Sylvester: June 20, 1966. To His Excellency, Mr. Lojehdio, Michael (Spain). July 1st. To the Marquis, Advocate De Maillardoz, Henry (Vatican City). September 7th. To Mr. Gross, Werner (Germany). To Mr. Müller, Konrad (Germany). September 30th. To Mr. Berti, Giovanni (Tortona). NECROLOGY 1966. Monsignor Paulissen, Hubert Joseph, titular Bishop of Gionopoli. Monsignor Roleff, Heinrich, titular Bishop of Elea, Auxiliary Bishop of Münster, November 5th. Monsignor Tani, Anthony, titular Archbishop of Scitopolis. Monsignor Butorac, Pavao, Bishop of Dubrovnik. Monsignor Ribeiro Camelo, Abel, Bishop of Goiás. Monsignor Steiger, Bernard Gallo, titular Bishop of Calcide of Greece. Monsignor Esser, Francis, Bishop of Keimoes. Monsignor Delay, Jean, titular Archbishop of Pompeopolis of Paflagonia.



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Monsignor Ramírez Taboada, Pablo, Bishop of Huacho. August 12th.

[*Latin ed. p. 1201*]

In the year, and volume, LVIII, December , 31, 1966, No. 17, *Acta Apostolicae Sedis*, Official Commentary, General Index of Acts (A.N. ET VOL. LVIII):

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[*Latin ed. p. 1202*]

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[*Latin ed. p. 1204*]

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**APOSTOLIC CONSTITUTIONS.**

1965.

January 11. BHAGALPURENSIS. Concerning God. - The Apostolic Prefecture of Bhagalpur is elevated to the rank of a diocese, retaining the same name.

March 17. IBARRENSIS (Tulcanensis). For the Church. - After the detachment of certain territories from the Diocese of Ibarra, a new diocese is established from them, to be called "Tulcanensis."

CHUNCHEONENSIS (Voniuensis). For the propagation of the faith. - After the detachment of certain territories from the Church of Chuncheon, a new diocese is founded in Korea, to be called "Voniuensis."

GULUENSIS (Morotoënsis). From Christ. - A territory from the Diocese of Gulu, known by the common name of Karamoja, is separated and formed into a diocese, to be called "Morotoënsis."

BLANTYRENSIS (Chiquavanae). For Christ. - After the detachment of certain territories from the Archdiocese of Blantyre, a new diocese is established in the region of Malawi, to be called "Chiquavana."

UBONENSIS (Nakornrajasimaensis). With the people. - The Apostolic Vicariate of Ubon is divided, and a new Apostolic Vicariate is established, named "Nakornrajasimaensis."

May 28. SOUTHVARCENSIS (Arundelliensis - Brichtelmestunensis). Of the Roman Pontiffs. - After the detachment of certain territories from the Diocese of Southwark, a new diocese is established, to be called "Arundellensis Brichtelmestunensis." Furthermore, the Church of Southwark is elevated to the rank of an archdiocese.

June 14. MARIANENSIS - ADAMANTINAE (Itabirensis). Not in vain. - After the detachment of certain territories from the Archdioceses of Mariana and Adamantina, a new diocese is established, named "Itabirensis."

LauretanAE ET RECINETENSIS. Of the Blessed Virgin at Loreto. - A Pontifical Delegation is established at the Shrine of Loreto, and a certain territory is separated from the Diocese of Recanati, and a new pre-latitial see is founded from it, to be called "Ab Alma Domo Lauretana."

July 6. MENDIENSIS. Kingdom of Christ. - The Apostolic Prefecture of Mendi is elevated to the rank and dignity of an Apostolic Vicariate, retaining the same name and boundaries.

DAPANGOËNSIS. That for all. - The Apostolic Prefecture of Dapangoënsis is elevated to the rank of a diocese, retaining the same name.

YAUNDENSIS (Bafiensis). According to the law. - After the detachment



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of a territory from the Archdiocese of Yaoundé, a new Apostolic Prefecture is established, named "Bafiensis."

KAOLACKENSIS. Vicars of Christ. - The Apostolic Prefecture of Kaolack, in Senegal, is elevated to the dignity of a diocese.

CORPORIS CHRISTI (Brownsvillensis). From which. - After the detachment of certain territories from the Diocese of Corpus Christi, a new diocese is established, to be called "Brownsvillensis."

ANTOFAGASTENSIS - IQUIQUENSIS (Calamensis in Chilia). Of the faithful Christians. - After the detachment of certain territories from the Dioceses of Antofagasta and Iquique, a new pre-latitial see is established, to be called "Calamensis in Chilia."

MARACAIBENSIS (Cabimensis). Of the Christian family. - After the detachment of territories from the Diocese of Maracaibo, a new diocese is established, named "Cabimensis."

EMERITENSIS - CALABOCENSIS (Barinensis). Apostolic mission. - After the detachment of a certain territory from the Dioceses of Mérida and Calabozo, a new diocese is established, named "Barinensis."

CARACENSIS (Tequinensis). That love. - A certain territory separated from the Archdiocese of Caracas, a new diocese is established, to be called "Tequensis."

August 9. DE FERNANDO PÓO (Rivi Muniensis). Who are the highest. -

[*Latin ed. p. 1206*]

Index of documents arranged chronologically: 1206 PAGES. The Apostolic Vicariate of Fernando Pó is suppressed, and a new Apostolic Vicariate is established, named "Río Muni." 421

August 9, 1965: RUBAGOA - ARCIS PORTAL (Hoima). More appropriately. The territory of the Archdiocese of Rubaga and the Diocese of Arcis Portal is divided, and a new Church is established, named "Hoima." 423

October 1: WASHINGTON. Of the Christian faithful. A new ecclesiastical province is established in the United States of America, named "Washingtonensis." 424

SAIGON (Xuan Loc). Division of dioceses. After certain territories are taken from the Archdiocese of Saigon, a new diocese is established in the Vietnamese region, named "Xuanlocensis." 426

GUAM (Agana). Centennial year. The Apostolic Vicariate of Guam is raised to the rank of a diocese, named "Agana." 428

SAIGON (Phuocong). In its place. After certain territories are taken from the Archdiocese of Saigon, a new diocese is established, to be called "Phuocongensis." 545

IOANNESBURG (of the Western Transvaal). With life. After certain ter-



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ritories are taken from the Diocese of Johannesburg, a new Apostolic Prefecture is established, to be called "of the Western Transvaal." 547

CZESTOCHOVIA. Reasonable obedience. In the city of Wielun, in the Diocese of Czestochovia, a collegiate chapter is restored in the church of the Visitation of the Blessed Virgin Mary. 548

December 16: PONTA GROSSA and others (Guarapuava). Christ's servants. A new diocese is established in Brazil, from territories of the dioceses of Ponta Grossa, Campo Mourão, and Toledo, named "Guarapuava." 550

BAMBARITANA. In life. A new diocese is established in the Republic of Central Africa, named "Bambaritana." 552

OF THAILAND. Who are at the summit. A sacred episcopal hierarchy is established in Thailand. 554

S. LUDOVICI SENEGALENSIS (Nouakchott). Expanded territory. A new diocese is established, separated from the Apostolic Prefecture of Saint-Louis du Sénégal, named "Nouakchottensis." 557

January 3: AHWAZ CHALDAEORUM (Sehna Chaldean). From this. After certain territories are taken from the Chaldean Archdiocese of Sehna, a new Archdiocese is established, which will be commonly known as "Ahwaz Chaldean." 558

AMIDENSIS CHALDAEORUM. Chaldean rite. The episcopal See of Amida Chaldean, in the territory of the Turks, is raised to the rank of an Archdiocese. 560

FODINENSIS (Maldonado - Eastern Shore). To establish new ones. After certain territories are taken from the Diocese of Fodinensis, a new cathedral See is established, named "Maldonado - Eastern Shore." 561

APOSTOLIC EXARCHATE FOR THE FAITHFUL OF THE BYZANTINE MELKITE RITE. Byzantine Melkite. In the United States of America, an Apostolic Exarchate is established for the faithful of the Byzantine Melkite rite. 563

DE FAIRBANKS - JUNELLENSIS (Anchorage). How true. After certain territories are taken from the cathedrals of De Fairbanks and Junellen, a new metropolitan Church is established, named "Anchorage." A new ecclesiastical province is also established with the same name, Anchorage. 615

February 1: KABALENAE. What is sacred. A new diocese is established in the territory of Uganda, named "Kabalena." 617

PUSANENSIS (Masan). If Catholic. After certain territories are taken from the Diocese of Pusan, in Korea, a new diocese is established, named "Masanensis." 619

S. LUDOVICI SENEGALENSIS. Christ's Church. The Apostolic Prefecture of Saint-Louis du Sénégal is raised to the rank of a diocese, with the



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same name and boundaries. 177

[*Latin ed. p. 1207*]

Index of documents arranged chronologically:

1207: A new diocese is established, to be called "Mexicalensis."

1966, August 25: CHIHUAHUENSIS and others (Materiensis). In Christo. - From certain territories separated from the dioceses of Chihuahua, Ciudad Juarez, and Ciudad Obregón, a new pre-latitute is established, to be called "Materiensis."

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1966, August 26: CHAMBERIENSIS and others. For the good of souls. - The dioceses of Mauriana and Tarantasia, in the region of Savoy, are united to the metropolitan See of Chambéry.

1966, August 30: MARACAIBENSIS. Having undertaken the governance. - A new ecclesiastical province is founded in Venezuela, of which the metropolitan See will be "Maracaibo."

1966: BARQUISIMETENSIS. To the Apostolic See. - A new ecclesiastical province is established in the Republic of Venezuela, of which the head is the metropolitan Church of "Barquisimeto."

1966, May 3: LULUABURGENSIS - KABINDAËNSIS (Mbuji-Mayi). Who is most benign. - After detaching certain territories from the diocesses of Luluaburg and Kabinda, a new diocese is founded, named "Mbuji-Mayi."

1966: DE FERNANDO PÓO (Isabel). Some additions. - The apostolic vicariate of Fernando Póo, in Equatorial Guinea, is raised to the rank of a diocese, named "Isabel."

1966: BATAËNSIS (River Muni). By Christ's command. - The apostolic vicariate of River Muni is raised to the dignity of a diocese, to be called "Bata."

1966, June 7: KIMBERLISIENSIS (Broome). The evangelical law. - The apostolic vicariate of Kimberlisiensis is raised to the rank and dignity of a diocese, named "Broome."

1966: MAIDUGURIENSIS. It has always been so. - The apostolic prefecture of Maiduguri is raised to the rank and dignity of a diocese, retaining its name and boundaries.

1966, August 25: GALVESTONIENSIS - HOUSTONIENSIS (Bellomontensis). By that exhortation. - The diocese of Galveston-Houston is divided, and a new diocese is established, to be called "Bellomontensis."

1966, August 29: PALMIRANAE - CALIENSIS (Buguensis). For the apostolic office. - From certain territories separated from the archdiocese of Cali and the diocese of Palmira, a new diocese is established in the Republic of Colombia, to be called "Buguensis."



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1966, August 30: PIURENSIS and others. Just as a father of a family. - The Church of Piura is raised to the dignity of a metropolitan See, and a new ecclesiastical province of the same name is established.

1966: AYACUQUENSIS. The highest. - A new ecclesiastical province is established in the Republic of Peru, named "Ayacuquensis."

1966: HUANCAYENSIS. What it is. - A new ecclesiastical province is established in the Republic of Peru, named "Huancayo."

**1966, VI: APOSTOLIC LETTERS.**

1964:

1965:

1965, August 15: That evangelical. - The title and privileges of a Minor Basilica are granted to the church of the Blessed Virgin Mary of the Rosary (v. "Notre-Dame du Cap"), in the Trifluvian diocese in Canada.

1965, October 6: Monastic discipline. - A new Congregation of the Sacred Order of Cistercians, with the title "S. Familiae," is established in Vietnam.

1965, April 23: Vetere religionis. - The title and privileges of a Minor Basilica are conferred upon the cathedral church of Taranto.

1965, April 23: Coloniae Agrippinae. - The title and privileges of a Minor Basilica are conferred upon the church of the Blessed Virgin Mary in the Capitol of Cologne.

1965, April 26: Tutela caelestis. - The Blessed Virgin, commonly called "Nuestra Señora del Rosario de las Lajas," is chosen as the principal patron of the diocese of Ipiales.

1965, April 29: Flos multiplici. - Saint Rose of Lima, Virgin, is declared the heavenly patron of the military under the public protection of Peru.

1965, May 15: Aenaria island. - The parish church of the Most Sacred Heart of Jesus and Saint Mary Magdalene the Penitent in the town of "Casamicciola - Terme," within the boundaries of the Ischia diocese, is honored with the title and privileges of a Minor Basilica.

[*Latin ed. p. 1208*]

1208 Index of documents arranged chronologically, page 1965. Forever in the City. - The parish church of Saint Camillus in the City is adorned with the title and privileges of a Minor Basilica. July 3. Recent architecture. - The title and privileges of the Minor Basilica are conferred upon the parish temple of the Most Holy Heart of Christ the King in the City. September 18. Cathedral temple. - The title and privileges of the Minor Basilica are conferred upon the cathedral church of Varmienski. Lumen Hispaniae. - Saint Teresa of Jesus, the Virgin, is chosen as the principal patroness of Catholic writers of Spain. 20. Young scholars. - The Blessed Virgin Mary of Guadalupe is chosen as the principal patroness of the young people of



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Peru. 25. City of Barbacena. - The parish church of Saint Joseph the Worker, located in the city of Barbacena, within the boundaries of the archdiocese of Mariana, is honored with the title and privileges of a Minor Basilica. October 9. Beginning of military service. - The title and privileges of the Minor Basilica are granted to the parish church of Saint Michael the Archangel in the town of "Altenstadt," within the boundaries of the Augustana Vindelicia diocese. 23. Sweetest love. - The Blessed Virgin Mary, commonly called "of Vallevenaria," is declared the principal patroness of the entire diocese of Calagurita and Calceatensis-Logrognensis. 26. Mother of God. - The Blessed Virgin Mary, commonly called "Nossa Senhora dos Prazeres," is chosen as the principal patroness of the MaceiÃ³ archdiocese. 27. For the benefit of all. - The Apostolic Delegation in the Cheniana Republic is established. "Queen of Peace." - The Blessed Virgin Mary, commonly called "Nossa Senhora da Oliveira," is established as the principal patroness, and Saint Joseph, the Spouse of the Virgin Mary, and Saint Sebastian the Martyr are established as secondary patrons of the Oliveira diocese. November 9. City of Quito. - The parish church of Saint Francis of Assisi in the city of Quito is honored with the title and privileges of a Minor Basilica. 19. Certainty of piety. - Saint Pontian, Pope and Martyr, is established as the secondary patron of the city and archdiocese of Platensi. 20. Father of the young. - The title and privileges of the Minor Basilica are granted to the church of Saint John Bosco in the City. Piceni bulwark. - The title and privileges of the Minor Basilica are granted to the cathedral temple of the Ripana diocese. Xysto Pp. V. - The title and privileges of the Minor Basilica are granted to the cathedral church of Monte Alto. Antiquity and work. - The title and privileges of the Minor Basilica dedicated to the Blessed Virgin Mary Assumed into Heaven are conferred upon the church in Gedania. 22. Testimony of benevolence. - The use of the Basilica of Saint Mary in Cosmedin and the parts of the building it contains are granted to Most Reverend Cardinal Saigh, Patriarch of Antioch of the Melchite rite. 26. City of Prague. - Saint Adalbert, Bishop and Martyr, is chosen as the principal patron of the entire Pragensi archdiocese. 27. With great amplitude. - The title and privileges of the Minor Basilica are granted to the cathedral church of Botucatuensi. 29. Augusta and all. - The cathedral temple of the Clivi Zamoërensis diocese, dedicated to the Blessed Virgin Mary, v. d. "Nuestra Señora de La Paz," is decorated with the title and privileges of a Minor Basilica. December 7. Walk in love. - Acts of charity towards the Constantinopolitan Church. 8. In the Holy Spirit. - The Second Vatican Ecumenical Council concludes. Mirabili Sanctae. - The new Code of Laws of the Sacred Order of the Knights of Saint John of Jerusalem, now called the Order of Malta, is approved. 11. To the people of Lucania. - The title and privileges of the Minor Basilica are granted to the Marian sanctuary, which is called the "Sacro Monte di Viggiano" and is located within the boundaries of the Potentina-Marsicensis diocese. Gloria Dei. - The title and privileges of



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the Minor Basilica are granted to the cathedral church of Diacovensi, or Bosniensi, and Sirmiensi.

[*Latin ed. p. 1209*]

Index of documents arranged chronologically, page 1965. December 11, to the illustrious city of Lodi. – The church, entitled and endowed as a Minor Basilica, in the city of Campos. – The cathedral church of Campos is honored with the title and privileges of a Minor Basilica, for the benefit of Christian devotion. – Apostolic Nunciature established at Melitensis. January 27, to a servant of Christ. – The urban church of Saint Andrew the Apostle, in the valley, is adorned with the title and privileges of a Minor Basilica. All these things. – Apostolic Nunciature established in Paehistian. February 2, for the strengthening thereof. – Apostolic Nunciature established in the Arab Republic. March 7, with singular consent. – Apostolic Nunciature established in the Finnish city. That public. – Apostolic Nunciature established in Liberian. They have given most excellent things. – The title and privileges of the Minor Basilica of the temple in the town of Yaroslavl, dedicated to the Blessed Virgin Mary, Sorrowful, are conferred. For the strengthening thereof. – Apostolic Nunci and Nunciature established in Senegal, to the Nunciature. Flowers blooming. – The Golden Rose Basilica of the Blessed Virgin Mary of Guadalupe, located within the archdiocese of Mexico, is bestowed. A most distinguished seat. – The title and privileges of the Minor Basilica church of the Blessed Virgin Mary "of the Chain" in the town of Lauriniano, are conferred. In friendship and good will. – Apostolic Nunciature established in Iran. April 17, "Good obedience." – The Venerable Servant of God, Ignatius of Saint Agatha, a professed priest of the Order of Friars Minor Capuchin, is honored. May 14, the Haitian people. – The Blessed Virgin Mary, commonly known as "Notre-Dame du Perpétuel Secours," is chosen as the principal patroness of the ecclesiastical province of Haiti. With singular piety. – The Blessed Virgin Mary, commonly known as "Peña de Francia," is chosen as the principal celestial patroness of the civil province of Sal. As to the benefit thereof. – Apostolic Nunciature established in the Republic of Malaysia. June 4, seats of religion. – The title and privileges of the Minor Basilica parish church of the Blessed Virgin Mary "of Mongui" in the diocese of Dui, are conferred. With common benefit. – Apostolic Nunciature established in Japan. In Paris. – The title and privileges of the Minor Basilica temple of the Blessed Virgin Mary of Perpetual Succor in Paris are conferred. In Nursia, a pleasant place. – The title and privileges of the Minor Basilica church of Saint Benedict the Abbot, patron of Europe, in Nursia, are conferred. A noble temple. – The title and privileges are bestowed upon the parish church dedicated to the Immaculate Conception of the Blessed Virgin Mary, located in the town of "Elorrio," in the diocese of Flaviobrigensis. The art of tonsure. – Saint Martin of Porres, Confessor, is chosen as the primary patron of all Italian



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tonsors and hair-dressers. August 30, most excellent indeed. – Apostolic Nunciature established in the Republic of Turkey. September 5, not a little. – Apostolic Nunciature established in the Republic of $\text{Korea}$. October 14, as to the benefit thereof. – Apostolic Nunciature established in the Iraqi Republic. 569 570 133 284 134 203 204 205 348 628 349 475 629 350 351 1131 794 477 796 630 870 871 1133 873 874 875 1134 VII – CONVENTIONS 1966 September 2, between the Apostolic See and the Bavarian State: I. Concerning the Faculty of Catholic Theology of the University of Ratisbon. 1135

[*Latin ed. p. 1210*]

1210 Index of documents arranged in chronological order, page II. Concerning the suppression of the High Philosophical-Theological School of Freising and the scientific training of theology students at the University of Munich.

## VIII - COMMON DECLARATIONS

1965 1966, March 7: Declaration of Pope Paul VI and Patriarch Athenagoras of Constantinople.

24: Declaration of Pope Paul VI and Michael Ramsey, Archbishop of Canterbury, representing the Anglican Communion.

## IX - LETTERS

1965, November 25: With a joyful heart. To the Most Reverend Aloysius Traglia, Cardinal of the Holy Roman Church, Prefect of the Vicariate of Rome, on the completion of the four hundredth anniversary of the founding of the Pontifical Seminary in Rome.

December 17: A thousand years have passed. To the Most Reverend Stephen Cardinal Wyszyński, Archbishop of Gnesen and Warsaw, and to the other ecclesiastical dignitaries of Poland, in celebration of the thousandth anniversary of the acceptance of the Christian faith in that nation.

22: We have heard. To the Most Reverend Joseph Malula, Archbishop of Leopoldville: The Most Holy Father desires to offer congratulations, prosperity, and peace to the Congolese people.

1966, January 24: You know. To the Most Excellent Mr. Thant, Secretary-General of the United Nations, regarding the new meeting convened in Geneva to reduce military spending.

March 9: We are aware. To the Most Reverend Alfred Cardinal Ottaviani, Pro-Prefect of the Sacred Congregation for the Doctrine of the Faith, in celebration of the fiftieth anniversary of his ordination to the priesthood.

10: Although religious. To the Most Reverend Charles Cardinal Confalonieri, Pro-Prefect of the Sacred Congregation of the Consistory, com-



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pleting ten years since his elevation to the rank of priest, and five years since his episcopal consecration.

16: Time passes. To His Holiness Athenagoras I, Archbishop of Constantinople and Ecumenical Patriarch, celebrating his eightieth birthday.

25: A voice of joy. To the Most Reverend Paul Mary Cardinal Richaud, Archbishop of Bordeaux, whom the Holy Father appoints as a legate to preside over the celebrations of the Eucharist being held in that city, with representatives from the entire French nation.

26: Of the Order of Preachers. To the Reverend Father Anicetus Fernández, General Master of the Order of Preachers, to whom the Supreme Pontiff promises sentiments of benevolence and congratulations, as he ceases his long-standing service as commissary at the Sacred Congregation for the Catholic Faith and the preservation of morals, following the reorganization of that Congregation.

April 10: Benevolent charity. To the Most Reverend Francis Cardinal Spellman, Archbishop of New York, holding the title of Saints John and Paul, completing ten years since his ordination to the priesthood.

May 26: We have learned. To the Most Excellent Mr. U Thant, Secretary-General of the United Nations, regarding the meetings held in Milan by the "United Nations Development Program."

July 14: The Sacred Porziuncola. To the Reverend Father Constantine Koser, General Vicar of the Order of Friars Minor, on the seven hundred and fiftieth anniversary of the "Indulgence of the Porziuncola" granted by Pope Honorius III to Saint Francis.

August 28: After the most serious. To the Most Reverend Paul Cardinal Marella, whom the Holy Father appoints as a legate to preside over the celebrations and gatherings being held in Pittsburgh by the aforementioned "Confraternity of Christian Doctrine."

30: Ten years have passed. To the Most Reverend Joseph Cardinal Slipyj, Major Archbishop of the Ukrainian Greek Catholic Church, in celebration of the tenth anniversary of his ordination to the priesthood.

[*Latin ed. p. 1211*]

Index of documents arranged chronologically:

September:

8. Letter to His Eminence, Cardinal Jaeger, Prefect of the Sacred Congregation for Bishops, Archbishop of Paderborn, marking the five-year anniversary of his episcopal consecration.

"We have learned of this."

Letter to His Eminence, Cardinal Concha, Archbishop of Bogota, celebrating the tenth anniversary of his priestly ordination.

Letter to His Eminence, Cardinal Pizzardo, Prefect of the Sacred Congre-



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gation for Seminaries and Universities, during the International Congress on the Theology of the Second Vatican Council held in Rome.

"We are pleased to hear this."

Letter to His Eminence, Cardinal Garibi and Rivera, Archbishop of Guadalajara, who was appointed as a legate to represent the entire Mexican nation at a missionary conference.

1966

June 29. Letter to His Eminence, Cardinal Testa, Pro-Prefect of the Sacred Congregation for the Oriental Church, celebrating his eightieth birthday.

November. Homilies delivered by the Supreme Pontiff to the conciliar fathers, during the concelebration of Mass at the final public session of the Second Vatican Council, where the Declaration on Religious Freedom, the Decrees on the Missionary Activity of the Church and on the Ministry and Life of Priests, and the Pastoral Constitution on the Church in the Modern World were approved and promulgated.

December 29. Homily delivered by the Supreme Pontiff in the Patriarchal Basilica of the Lateran on the "Lord's Supper," celebrated by the Supreme Pontiff himself with pontifical rites.

1965

December. Allocutions:

4. Allocution delivered in the Patriarchal Basilica of Ostia to the Reverend Delegates of the Second Vatican Council, sent by churches separated from the Apostolic See, who had gathered at the tomb of the blessed Apostle Paul to offer prayers to God together with the fathers of the Council, in order to obtain Christian unity.

5. Allocution delivered in the Basilica of St. Peter on the day that the Venerable Servant of God, Sarbelus Makhlouf, was added to the list of the blessed.

6. Allocution delivered by the Most Blessed Father to the Eminences, Cardinals, the Most Reverend Archbishops, Bishops, and other prelates of the Italian nation.

7. Allocution delivered by the Most Blessed Father in the Sistine Chapel to the Most Excellent Princes and to the Most Excellent men sent as delegates by governments and international organizations, in order to participate in the solemnity of the Second Vatican Council.

9. To those who attended the meeting of the "Parliamentary Conference of the Association of the European Economic Community and the African and Malagasy States."

20. Letter to His Excellency, Henry Ponce y Carbo, the legate of the Republic of Ecuador, who presented letters of credence to the Supreme Pontiff.

23. Letter to the Eminences, Cardinals, to the prelates of the Roman Cu-



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ria, and to the noble group devoted to the Pontifical Court, on the occasion of the feast of the Nativity of our Lord Jesus Christ, with auspicious and happy greetings conveyed by the Most Eminent Dean of the College of Cardinals to the Most Blessed Father.

25. Allocution delivered by the Most Blessed Father in the Sistine Chapel to the Most Excellent men of the group of delegates at the Apostolic See, who attended the Holy Mass with their families on the night of the Nativity of our Lord Jesus Christ.

[*Latin ed. p. 1212*]

1212 1966 » » » » » » » » » » » » » » » » » » » » » » » » Index documentorum chronologico ordine digestus.

January 6. In the Vatican Basilica, on the feast of the Epiphany of the Lord, the Supreme Pontiff conferred the order of presbyter upon sixty-two students of the Pontifical Urban College of the Congregation for the Propagation of the Faith.

8. To the Most Excellent Men, members of the College of Legates at the Apostolic See, auspicious and fortunate greetings are offered to the Most Blessed Father at the beginning of the new year.

10. To the Most Excellent Man, Philip Pullicino, Legate of the Melitensis State at the Apostolic See, with authority, who presented to the Supreme Pontiff letters bearing witness to the fulfillment of his entrusted duty.

13. In the Clementine Hall, to the Noble Patricians and Romans, auspicious greetings are offered to the Most Blessed Father at the beginning of the new year.

18. To the Most Excellent Man, Joseph Njuguna Karanja, Legate of the Kenyan Republic at the Apostolic See, with authority, who presented to the Supreme Pontiff letters attesting to the fulfillment of his entrusted duty.

25. To the Auditors, Officials, and Advocates of the Sacred Roman Rota Tribunal, admitted before the court to judge new cases at the beginning of the year.

29. To the Presidents, Directors, and journalists of the "Unione Cattolica della Stampa Italiana."

31. To the Eminences, Cardinals, and Most Reverend Prelates of the "Commissione Centrale de coordinandis post Concilium laboribus et Concilii decretis interpretandis," as they begin the work entrusted to them.

To the Presidents, Directors, and members of the Councils of the Sodality v. d. Dante Alighieri.

February 5. To the members of the Congregation of Missionaries Oblates of the Immaculate Virgin Mary, who attended the general meeting of their religious community.



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To the distinguished men of the Council of the European Sodality v. d. "Jeunesse Étudiante Catholique."

12. To the women who attended the thirteenth session of the Sodality v. d. "Centro Italiano Femminile" in Rome.

21. In the Sistine Chapel, to the Roman clergy and to the orators who have served in the city for forty years.

23. In the Vatican Basilica, on the first day of the Lenten season, to the faithful present, the Supreme Pontiff performed the sacred rite of the blessing of ashes, and they received the ashes piously.

24. To the Most Excellent Man, James Gustadji Kkaras, Legate of Pakistan at the Apostolic See, with authority, who presented to the Supreme Pontiff letters bearing witness to the fulfillment of his entrusted duty.

March 8. To those who attended the meetings in Rome held by the Council v. d. "Comitato permanente dei Congressi internazionali per l'apostolato dei laici."

20. In the Sistine Chapel, to the Most Reverend Cardinal Charles Confalonieri, the Supreme Pontiff's Legate, and to others who participated in the rite of the blessing of the golden rose, which is to be kept in the illustrious Marian temple of the Virgin of Guadalupe.

21. To the Most Excellent Man, Joseph Saragat, President of the Italian Republic, in the halls of the Quirinal Hill.

23. To the Reverend and Most Honorable Michael Ramsey, Archbishop of Canterbury, Primate of the Anglican Church in Great Britain, and President of the Anglican Communion, in the Sistine Chapel, where the Most Blessed Father received him kindly, "in order to impart greetings to him with fraternal spirit."

25. To the Consultants of the Pontifical Council for the Social Communications, gathered in Rome for the purpose of their assigned work.

28. To the Most Excellent Man, Theodoric Sattler, Legate of the Free States of Germany, with authority, who presented to the Supreme Pontiff letters bearing witness to the fulfillment of his entrusted duty.

31. To the Most Excellent Man, Alfred Flores Suárez, Legate of the Bolivian Republic, with authority, who presented to the Supreme Pontiff letters attesting to the fulfillment of his entrusted duty.

[*Latin ed. p. 1213*]

Index of documents arranged chronologically. April 1966. May.

To those who attended the International Meeting on Latin language and literature, held in Rome by the Institute for the Advancement of Studies.

In the Capitoline buildings, before the Prefect of the Roman State, the Administrators, and other honorable citizens of the city, to whom the Most Blessed Father expressed his gratitude, after the recently concluded Ecu-



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menical Council.

To the clergy and faithful gathered in the Vatican Basilica, especially those from the Piedmont region who had traveled to Rome to participate in the solemn rite of the beatification of the Venerable Servant of God Ignatius of Agde.

To the Most Excellent Sir Otso Wartiovaara, Envoy of the Finnish Republic to the Holy See, bearing letters attesting to the commission entrusted to him by the Supreme Pontiff.

To the members of the Pontifical College of Scribes, who attended the meeting held throughout the week, on the topic: "Molecular forces."

In the Patriarchal Basilica of the Lateran, to the ecclesiastical men of the Roman Curia, who attended three sessions, so that they might gain the plenary Indulgence of the Extraordinary Jubilee.

To the Directors and members of the "International Olympic Committee," meeting in Rome.

On the first of May, to the members of the Italian Christian Workers' Association, who attended the Holy Mass celebrated by the Most Blessed Father in the Vatican Basilica, on the feast of Saint Joseph, the Worker.

To those who attended the twenty-seventh meeting of the Association known as "International Abolitionist Federation."

To the members of charitable societies, meeting in Rome after the promulgation of the Pastoral Constitution "Gaudium et spes."

To the Most Excellent Sir Peter Bigayimpunzi, Envoy of Burundi to the Apostolic See, bearing letters attesting to the commission entrusted to him by the Supreme Pontiff.

To the Directors from each nation and members of the supreme councils of the Pontifical Missionary Works, meeting in Rome for their annual assembly.

In the Vatican Basilica, the Eucharistic Sacrifice was celebrated by the Most Blessed Father, for the Poles who had traveled to Rome from various regions of the world, to celebrate the millennium of their nation.

To the religious women of the Confraternity of Older Sisters, who attended the general fourteenth meeting held in Rome.

To artisans from various nations, gathered in the Vatican Basilica, as the seventy-fifth anniversary was celebrated since Pope Leo XIII issued the Encyclical "Rerum novarum."

To the Most Excellent Sir Renato Schick Gutiérrez, President of the Republic of Nicaragua, received by the Most Blessed Father, who was attending a meeting of the Central Commission "for coordinating the work following the Council and for interpreting the Council's decrees."

To the Directors and others working on the project known as "Cursillos de Cristiandad," who attended a meeting in Rome from many nations.



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To the Most Excellent Sir, Envoy of the Republic of Colombia to the Apostolic See, and to several faithful of that nation, received by the Most Blessed Father, to participate in the solemn blessing of the first stone of a temple to be built in Bogota.

To the religious men of the Institute of the Brothers of Christian Schools, who attended the general meeting of their community.

To the religious men of the Congregation of Priests of the Sacred Heart of Jesus, who were in Rome for the general meeting of their community.

To the Most Excellent Sir Mohamad Nazir Isa Datuk Basa Nan Balimo, Envoy of the Republic of Indonesia to the Holy See, who delivered to the Supreme Pontiff letters attesting to the commission entrusted to him.

[*Latin ed. p. 1214*]

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June 20: To the Most Excellent Sir John Schwarzenberg, Legate to the Federated States of Austria, bearing witness to the letters delivered to the Supreme Pontiff concerning the assigned office. 512

23: To the esteemed Prelates, a gathering of Italian Bishops convened in Rome to participate in the first assembly following the concluded Ecumenical Synod, regarding the new law established for that assembly. 571

24: To the Most Eminent Fathers of the Sacred College of Cardinals, foretelling happy and auspicious events on the designated day for the Supreme Pontiff. 579

25: To the delegates who attended the second assembly held in Milan by the "Conseil d'administration du Programme des Nations-Unies pour le développement" (Administrative Council of the United Nations Programme for Development). 587

27: To the delegates from all nations who attended the "Conférence mondiale sur la Réforme agraire" (World Conference on Land Reform). 591

July 3: In the Vatican Basilica, where seventy deacons were ordained to the priesthood by the Supreme Pontiff, to perform sacred ministry in Latin America. 635

8: To the delegates of Bishops and the advisory priests of the Italian branch of the Catholic Action, who attended the assembly held in Rome. 640

To those who attended the "Simposio" (Symposium) held by learned theologians on the subject of original sin. 649

12: To the moderators and members of the Order of Friars Minor Conventual, who attended the General Assembly of their community in Rome. 645

August 17: To the faithful present, a ceremony was held. 799

September 10: To those who attended the first assembly held in Rome



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by the International Association for the Protection of People from Harmful Radiation. 802

13: To the Most Excellent Sir Juraey Magalhães, the delegate from the Federated Republic of Brazil, bearing witness to the letters delivered to the Supreme Pontiff concerning the assigned office. 803

15: To the Most Excellent Sir EI Hadj Ahmadou Ahidjo, the President of the Republic of Cameroon. 805

23: To the Most Excellent Sir Tullio Franco y Franco, the delegate from the Dominican Republic, bearing witness to the letters delivered to the Supreme Pontiff concerning the assigned office. 881

24: To those who attended the International Assembly held in Rome by the association known as "Fédération Mondiale des Sourds" (World Federation of the Deaf). 883

30: To the Reverend Abbots and Priors Conventual of the entire Confederation of Congregations of the Order of Saint Benedict, gathered in Rome for common deliberations. 884

October 1: To the Most Excellent Prelates and other learned men who attended the assembly held in Rome, representing all nations, on the subject of the Theology of the Second Vatican Council. 889

To the Most Excellent Sir Peter Joseph Frias, the delegate from the Republic of Argentina, bearing witness to the letters delivered to the Supreme Pontiff concerning the assigned office. 896

4: In the Vatican Square, the Supreme Pontiff celebrated the sacred liturgy, a day dedicated throughout the entire world to prayer for peace among men, obtained from God. 898

6: To the Most Excellent Sir Nyemba Wales Mbekeani, bearing witness to the letters delivered to the Supreme Pontiff, by which the first delegate from the Republic of Malawi, with full powers, was established at the Apostolic See. 902

To those who attended the sixth assembly held in Rome by the International Society of Clinical Biology. 902

10: To the Most Excellent Sir Chang-Huan Shen, the delegate from the Republic of China, bearing witness to the letters delivered to the Supreme Pontiff concerning the assigned office. 905

13: To the Eminent Cardinals, esteemed Prelates, and experts in liturgical discipline, who were holding the seventh plenary session of the Council for the Implementation of the Constitution on the Sacred Liturgy. 1145

14: To those who attended the fifth assembly held in Rome by the International Dental Society. 1150

24: To those who attended the assembly held in Rome by the Consultative Council of the United Nations on the advancement of science and



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October 29, 1966

November 2, 1966

November 16, 1966

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December 1, 1966

To the Abbots of the Benedictine nuns from various monasteries in Italia, who had gathered in Rome to discuss matters pertaining to religious life.

Held in the Pontifical Athenaeum of the Society of St. Francis de Sales, with the inauguration of the new seat of that Athenaeum in Rome by the Most Blessed Father.

To the experts in gynecology and obstetrics who attended the meeting of the Italian Society of the Art of Obstetrics and Gynecology held in Rome.

To those who attended the International Meeting held in Bergomi by the organization called "Pax Christi."

Held in the Sistine Chapel, with the Eucharistic Sacrifice celebrated by the Most Blessed Father, for the Superior and members of the Society of Jesus, who attended the general meeting of their religious community.

To the Major Superiors of the Religious Orders in Italia, who attended the sixth meeting of the Italian Council of Major Superiors held in Rome.

To the Most Excellent Mr. Hossein Ghods Nakhai, the Legate of the Iranian Empire to the Apostolic See, presenting letters of credence to the Supreme Pontiff.

## XIII - RADIO AND TELEVISION NEWS

April 13, 1966: The Most Blessed Father concludes the "ecumenical dialogue," using the radio and television media, with honorable members of the Christian Churches, regarding the restoration of Christian unity.

June 4, 1966: To the Belgian workers celebrating the seventy-fifth anniversary of the publication of Pope Leo XIII's Encyclical Letter "Rerum Novarum."

## XIV - RADIO BROADCASTS

November 4, 1965

December 23, 1965

December 25, 1965



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February 23, 1966

April 10, 1966

May 31, 1966

July 17, 1966

October 9, 1966

October 11, 1966

November 21, 1966

To the faithful of Milan, as the solemnities concluded, marking the exact four hundredth anniversary since St. Charles Borromeo, appointed Archbishop of Milan, entered the city.

To all Catholic faithful throughout the world, and to all men, in celebration of the Solemnity of the Nativity of our Lord Jesus Christ.

To all the faithful and to all men, on the feast of the Nativity of our Lord Jesus Christ, before the Supreme Pontiff imparted the Apostolic Blessing "Urbi et Orbi."

To the students of Catholic schools in the United States of America.

To all the faithful of the city and the world, on the feast of the Resurrection of our Lord Jesus Christ.

To all the faithful of Mexico City, with the Rosary Aurea brought to the illustrious Marian temple of the Blessed Virgin of Guadalupe by the Eminence Cardinal Legate.

To the faithful of Germany in Bamberg, gathered for the eighty-first "Katholikentag" (Catholic Day).

To the clergy and faithful of Luxembourg, as the solemnities concluded, marking the third centenary since that diocese was dedicated to the Blessed Virgin Mary.

To all the sacred prelates and faithful, on the recurring day dedicated to promoting the missionary cause throughout the Catholic world.

To the faithful of the Republic of El Salvador, on the occasion when the cathedral temple of Soteropoli, with the title of Minor Basilica, was honored, and the Blessed Virgin was established as the heavenly Patron of that entire nation.

## XV - WRITTEN NOTICES

December 30, 1965: To the Most Excellent Mr. Lyndon B. Johnson, President of the United States of America, regarding works for the promotion of peace.

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To the Most Excellent Sir Frederick Rodríguez, President of the "National Council of Social Weeks of Spain."

To the Most Reverend Prelates of Vietnam, the assembly of Saigon, and to the Most Honorable Delegates from the Vietnamese Religious Council.

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## XVI - TELEGRAPHIC MESSAGES

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To His Eminence, Cardinal Stephen, Prefect of the Sacred Congregation for the Oriental Churches, Archbishop of Gnesen and Warsaw, regarding the commencement of the sacred celebrations of the Millennium of Poland and the feast day of Saint Adalbert, Bishop.

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To His Eminence, Cardinal Stephen, Prefect of the Sacred Congregation for the Oriental Churches, Archbishop of Gnesen and Warsaw, whom the Holy Father appoints as legate to preside over the solemn ceremonies to be held in the illustrious Marian shrine of Czestochowa, commemorating the thousandth anniversary of the acceptance of the Christian faith in Poland.

December 31

From the Most Blessed Father to certain ecclesiastical authorities and governing bodies of various states, concerning the work of fostering and promoting peace.

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Decree on the Missionary Activity of the Church.
948
Decree on the Ministry and Life of Priests.
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the founding of the Pontifical Seminary in Rome, 47ss. The ecclesiastical tribunal designated: — the Chicago tribunal, for appeals from the tribunal of New SS. Peter and Paul, 321; — the Dallas-Fort Worth tribunal, for appeals from the tribunal of San Antonio, 398; — the Linz tribunal, in the first instance, for the examination of causes pertaining to the subordinate Vicariate of Castrum in Austria, 448; — the Vienna tribunal, in the second instance, for the examination of causes pertaining to the subordinate Vicariate of Castrum in Austria, 448. The Sacred Roman Rota. The Prefect receives and kindly addresses the Prelates, Auditors, Officials, and Advocates, recognizing and praising the diligent work they expend, and expressing his feelings of gratitude, 152ss. The Prefect receives and encourages the moderators of the "Unione Cattolica della Stampa Italiana" and the journalists who write for it, offering them his encouragement, 155ss. The Pontifical Union of the Clergy for Missions. At the end of the fiftieth year since the founding of the Union, B.P. expresses his benevolence towards the Association in a letter, 750; he recalls the origin, the happy progress, and the outstanding merits of the Union, remembering with affection the outstanding apostolic men who laid the first foundations of the provident Association, 751; B.P. affirms his trust in it because of its particular mission and office, 752; he also proposes several things for consideration by the members, which may contribute to the progress and growth of the Association, 752ss.; the Union of the Clergy is to be considered the "soul" of the other Pontifical Missionary Works, and it aids and complements their activity, 754; it is to be properly established in each diocese, 755; B.P. desires that all religious institutes, especially those subject to enclosure, be affiliated with the Association, 755. The United Nations Council (O.N.Ü.). See "Programme des Nations-Unies pour le développement." See Progress. See U Thant. Unity. B.P. recalls to non-Catholic observers the fruits obtained on the occasion of the Ecumenical Council, with regard to restoring unity among all Christians, 61ss.; B.P. concludes a broadcast using the "oecumenical dialogue" and expresses hope for the restoration of Christian unity, without concealing the difficulties that still remain to be overcome in that regard, 390ss. Universities: — The "Augustinianum" Theological Institute in Rome is incorporated into the Faculty of Sacred Theology of the Pontifical Lateran University, 171s. U Thant, Secretary-General of the United Nations Council. B.P. writes to him regarding the convening of a meeting to reduce military spending, expressing his wishes for the work undertaken by the Council v. d. "Comité des Dix-Huit pour le Désarmement," 135ss.; B.P. sends another letter to him, regarding the second meeting convened by the Council v. d. "United Nations Development Program" in Milan, 479ss. The period of grace for certain decrees of the Second Ecumenical Council of Vatican is extended, 465s., 523. Apostolic Vicariates: — newly established: Nakornrajasimensis, 259; Mendiensis, 268; Rivi Muniensis, 421; — elevated to the rank of diocese: Guamensis (with a changed name), 428; Rajaburien-



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sis (with a and changed name), Bangkokensis, Chantaburiensis, Tharensis and Nongsengensis, Ubonensis, Nakornrajasimensis, 555; de Fernando Póo (with a changed name), 791; Rivi.

[*Latin ed. p. 1259*]

1259 Analytical Index of Affairs concerning Muenia (with a changed name), 867; concerning Kimberlise, 868; – suppressed: Ubon, 259; concerning Fernando Poo, 421. The Military Vicariate of Castrum is established: in Lusitania, 519 ff. Episcopal Vicars. Regulations issued by the Apostolic See concerning this new office, established by the Ecumenical Council, 765 ff. External Vicars. Who should be chosen, 768; their duties, 768. Vietnam. The Holy Father writes to distinguished men from the Vietnamese Council of Religions, praising their work and expressing wishes for peace and harmony in that region, 914 ff. The Vietnamese Episcopal Conference. Vocations to the priesthood. The circumstances are less favorable to them in our age, 576; therefore, everyone must diligently strive so that the Church does not lack them, 576, 1008; the decrees of the Ecumenical Council concerning the more vigorous fostering of priestly vocations, 714 ff. Mr. Wartiovaara Otso, the Envoy of the Republic of Finland, is received and greeted kindly by the Holy Father, who presents him with letters attesting to his office, 371 ff. Cardinal Stephen, Archbishop of Gnesen and Warsaw. The Holy Father sends a letter to him and to other sacred dignitaries of Poland, and rejoices at the celebration of the solemnities, a thousand years exactly since the reception of the Christian faith in that nation, 205 ff.; also, the Holy Father sends him a telegraphic message, announcing the beginning of the sacred celebrations of the Millennium of Poland, 393; an Envoy is chosen to preside over the solemnities to be held in the Marian shrine of Czestochowa, 444.

[*Latin ed. p. 1260*]

The fiftieth-eighth volume of the official commentary, "Acta Apostolicae Sedis," is completed on the thirtieth day of December in the year 1966, by the Polyglott Presses of the Vatican.

[*Latin ed. p. 1262*]

In the thirty-fifth year, in the City of the Vatican, on Thursday, March 3, 1966, Number 1. ACTA AP. SEDIS, Supplement to the Laws and of the City of the Vatican. Pontificate of His Holiness Pope Paul VI - Year III, No. XXII. Decree of the Pontifical Commission for the City of the Vatican, concerning postal and telegraphic rates. March 3, 1966.

**THE PONTIFICAL COMMISSION FOR THE CITY OF THE VATICAN.**

By virtue of the powers conferred by the Most Holy Pope Pius XII by the decree of March 20, 1939, and confirmed by the Most Holy Pope John



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XXIII by the decree of November 7, 1958, and by the reigning Most Holy Pope Paul VI by the decree of June 26, 1963;

Having considered articles 2 and 20, letter c, number 5, of the law on the sources of law, June 7, 1929, No. II;

Having considered the Decree of July 30, 1929, No. VIII, concerning the postal service;

Having considered the Decree of November 23, 1929, No. X, concerning telegraph and telephone services;

Having heard the opinion of the General Counselor of the State;

DECREES:

Article 1. - The rates with the Federal Republic of Germania and Luxembourg are modified as follows:

— Letters of weight not exceeding 20 grams: Lit. 40.

[*Latin ed. p. 1263*]

2. Acta Apostolicae Sedis - Supplemento. — For letters weighing more than 20 grams, the international rate for the total weight applies. — Simple postcards with correspondence — Postcards with reply paid: »30 » 60. Article 2. — The amount of postage for correspondence within the City of Vatican is established as follows: — Letters, for each 20 grams or fraction thereof: Lire 20 — Printed matter, for each 50 grams or fraction thereof: Lire 10 — Samples without value, for each 50 grams or fraction thereof: Lire 10 — Registered mail, in addition to the ordinary postage: Lire 50 — Express mail, in addition to the ordinary postage: Lire 50. Article 3. — The amounts of the telegraphic rates are modified as follows: — Telegrams, for each word (minimum of 16 words): Lire 15. Article 4. — This ordinance shall be published, in addition to the usual methods, by posting it on the door of the offices of the Governatorate and in the postal offices of the State, and shall take effect from April 1, 1966. o Vatican City, March 3, 1966. AMLETO GIOVANNI, Cardinal CICOGNANI, President. ALBERTO, Cardinal. DI JORIO. GIUSEPPE, Cardinal. PIZZARDO. GIUSEPPE, Cardinal. FERRETTO. GUSTAVO, Cardinal. TESTA. Primo Principi, Secretary.

[*Latin ed. p. 1264*]

In the thirty-seventh year, in the City of Vatican, on Tuesday, March 8, 1966, Number 2. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of Vatican. Pontificate of His Holiness Pope Paul VI – Year III, Number XXIII. Decree of the Pontifical Commission for the City State of Vatican, by which the issuance of a series of postage stamps is authorized. March 8, 1966. THE PONTIFICAL COMMISSION FOR THE CITY STATE OF VATICAN. In virtue of the powers conferred by the Most Holy Pope Pius XII upon the Pontifical Commission by the decree of March 20, 1939, and confirmed by the Most Holy Pope John XXIII by the



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decree of November 7, 1958, and by the reigning Most Holy Pope Paul VI by the decree of June 26, 1963; Having considered articles 2 and 20, letter e, number 5, of the law on the sources of law, June 7, 1929, number II; Having heard the opinion of the General Counselor of the State;

[*Latin ed. p. 1265*]

6 Acta Apostolicae Sedis - Supplemento ORDINA Art. 1. – It is authorized to issue a series of twelve postage stamps to be used for the payment of taxes relating to correspondence originating from the City of the Vatican. Art. 2. – The postage stamps referred to in the preceding article, printed in rotogravure on paper bearing a watermark depicting the crossed keys, have the following characteristics: dimensions: 25 x 31 mm, including the perforation; format: vertical; values: L. 5, L. 10, L. 15, L. 20, L. 30, L. 40, L. 55, L. 75, L. 90, L. 130; expressed L. 150 and L. 180; subjects: the L. 5 value reproduces the effigy of the Supreme Pontiff, taken from a bronze relief by Enrico Manfrini, and bears at the top the inscription: "PAULUS VI PONT. MAX."; the values of L. 10, L. 15, L. 20, L. 30, L. 40, L. 55, L. 75, L. 90, L. 130 reproduce, with different subjects, a synthesis of the working activities of man, taken from bronze reliefs by Mario Budelli, and respectively: music, science, painting, sculpture, building art, woodworking, agriculture, ironworking, and study; the L. 150 value reproduces the coat of arms of the Supreme Pontiff and bears at the top the inscription: "IN NOMINE DOMINI"; vertically, to the left: "ESPRESSO"; the L. 180 value depicts the Supreme Pontiff and bears at the top the inscription: "PAULUS VI PONT. MAX."; vertically, to the right: "ESPRESSO". The twelve values bear, at the bottom, the inscription: "POSTE VATICANE" with the respective value in Arabic numerals. Colors: the L. 5 value, sepia; the L. 10 value, mauve; the L. 15 value, brown; the L. 20 value, dark green; the L. 30 value, brick red; the L. 40 value, emerald green; the L. 55 value, dark blue; the L. 75 value, reddish-purple; the L. 90 value,

[*Latin ed. p. 1266*]

Laws and regulations of the State of the City of Vatican: red madder; value L. 130, slate grey; value L. 150, dark brown; value L. 180, Sienna earth. Article 3. - The postage stamps referred to in the preceding articles shall have value for postal purposes from the date of entry into force of this ordinance. Article 4. - This ordinance shall be published, in addition to the ordinary methods, by posting in the Courtyard of St. Damasus, at the door of the Offices of the Governorate, and in the postal offices of the State, and shall enter into force on the same day of its publication. Vatican City, March eighth, nineteen hundred and sixty-six. AMLETO GIOVANNI Cardinal CICOGNANI, President ALBERTO Cardinal, DI JORIO GIUSEPPE Cardinal PIZZARDO GIUSEPPE Cardinal FERRETTO GUSTAVO Cardinal TESTA f



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First Principles, Secretary.

[*Latin ed. p. 1268*]

In the thirty-seventh year, in the City of the Vatican, on Monday, the sixteenth of May, in the year 1966, Number 5. *ACTA APOSTOLICAE SEDIS*, Supplement for the Laws and Regulations of the City State of the Vatican. Pontificate of His Holiness Pope Paul VI – Year I, Session XXVI. Ordinance of the Pontifical Commission for the City State of the Vatican, by which summer time is instituted. May 16, 1966. THE PONTIFICAL COMMISSION FOR THE CITY STATE OF THE VATICAN. In virtue of the powers conferred by the Most Holy Pope Pius XII upon the Pontifical Commission by the decree of March 20, 1939, and confirmed by the Most Holy Pope John XXIII by the decree of November 7, 1958, and by the reigning Most Holy Pope Paul VI by the decree of June 26, 1963; Having heard the opinion of the General Counselor of the State: ORDERS: Article 1. – From the zero hour of May 22nd to the twenty-four hour of September 24th of each year, the normal hour shall, for all purposes, be advanced by sixty minutes, beginning in the year 1966.

[*Latin ed. p. 1269*]

18 Acta, Apostolicae Sedis - Supplemento Art. 2. - Omnes Authorities et omnes Praesides publicorum servitiorum curabunt ut, ad horam zero diei 22 Maii cuiusque anni, horologia ad indicandam horam ante meridiem transferantur. Anticipatio temporis cessabit ad medianoctem diei 24 Septembris cuiusque anni; ad illam horam, Authorities et Praesides publicorum servitiorum curabunt ut horologia ad indicandam horam 23 transferantur. Art. 3. - Praesens ordinatio, praeter modos ordinarios, per affixionem in Atrio Sancti Damasi, ad portam Officiorum Gubernationis et in Officinis postalibus Civitatis, promulgabitur, et vigere incipiet die ipso publicationis. Civitas Vaticana, die sexdecimo Maii millenovecentosessantasei. AMLETO GIOVANNI Card. CICOGNANI, Praeses ALBERTO Card. DI JORIO GIUSEPPE Card. PIZZARDO GIUSEPPE Card. FERRETTO GUSTAVO Card. TESTA f. Primo Principi, Secretarius.

[*Latin ed. p. 1270*]

In the thirty-seventh year, in the City of the Vatican, on Tuesday, the thirty-first of May, in the year 1966, Number 6. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of the Vatican. Pontificate of His Holiness Pope Paul VI – Year III, Number XXVII – Law authorizing the minting and issuance of coins for the year 1965. May 31, 1966. PAUL VI, POPE. By Our own initiative and with certain knowledge, with the fullness of Our sovereign authority: Having considered the monetary law of December 31, 1930, number XXI; Having considered the law of December 30, 1959, number XI, by which new characteristics are established for Vatican coins; Having considered the



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monetary convention between the City State of the Vatican and Italy, signed in the City of the Vatican on July 31, 1962; We have decreed and do decree the following, to be observed as law of the State: Article 1. The minting and issuance of metal coins with a nominal value of L. 1, L. 2, L. 5, L. 10, L. 20, L. 50, L. 100, L. 500, are authorized, having the technical characteristics specified in Article 2 of the law of December 30, 1959, number XI. Article 2. The artistic characteristics of the coins referred to in Article 1 are as follows: for the coins of L. 500, on the obverse: the bust of the Supreme Pontiff, with pallium and zucchetto, facing to the right; around: PAULUS • VI • PONT • MAX • A • IH; on the reverse: the...

[*Latin ed. p. 1271*]

22 Acta Apostolicae Sedis - Supplement: The coat of arms of the Supreme Pontiff, surmounted by the tiara, between the Supreme Keys; around the subject, the inscription: VATICAN CITY; to the left of the coat of arms: LIRE; to the right: 500; at the bottom: 1965, between two asterisks; the inscription on the outer circular edge in relief: IN • NOMINE • DOMINI? + + +; for coins of L. 100 on the obverse: bust of the Supreme Pontiff, with *piviale* and *zucchetto*, facing left; around: PAULUS VI PONT MAX A IH; on the reverse: a standing female figure, who with her left arm supports a cross, and in her right hand holds a *pisside* with a radiant Ostia; around: VATICAN CITY; below the figure: FAITH; to the right: 1965; to the left: L. 100; for coins of L. 50 on the obverse: bust of the Supreme Pontiff, with *piviale* and *zucchetto*, facing right; around: PAULUS VI PONT MAX A IH; on the reverse: a standing female figure holding an anchor with her right hand; around: VATICAN CITY; below the figure: HOPE; to the left: 1965; to the right: L. 50; for coins of L. 20 on the obverse: bust of the Supreme Pontiff, with *mozzetta* and *zucchetto*, facing left; around: PAULUS VI PONT MAX A IH; on the reverse: a female figure seated on a throne, holding a child in her lap and encircling a young girl with her left arm, while another child leans against the woman's right arm; around: VATICAN CITY; below the figure: CHARITY; to the right: 1965; to the left: L. 20; for coins of L. 10 on the obverse: bust of the Supreme Pontiff, with *mozzetta*, stole, and *zucchetto*, facing left; around: PAULUS VI PONT MAX A IH; on the reverse: a female figure in the act of gazing at herself in a mirror, which she holds with her right hand, while clutching a serpent in her left hand; around: VATICAN CITY; below the figure: PRUDENCE; to the right: 1965; to the left: L. 10; for coins of L. 5 on the obverse: bust of the Supreme Pontiff, with *mozzetta*, stole, and *zucchetto*, facing right; around: PAULUS VI PONT MAX A IH; on the reverse: a female figure seated on a throne, who with her right hand wields a sword and with her left hand supports a balance; around: VATICAN CITY; below the figure: JUSTICE; to the right: 1965; to



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the left: L. 5.

[*Latin ed. p. 1272*]

Laws and regulations of the State of the City of Vatican, Article 23, concerning coins of 2 Lire: On the obverse: the coat of arms of the Supreme Pontiff, surmounted by the Tiara between the Keys of Saint Peter; around it: PAULUS VI PONTIFEX MAXIMUS A. III; on the reverse: the figure of a woman who holds a spiked mace with her right hand and supports a shield with her left; behind the figure: a lion; around it: CITTÀ DEL VATICANO; below the figure: FORTITUDO; on the left: 1965; on the right: L. 2. For coins of 1 Lire: On the obverse: the coat of arms of the Supreme Pontiff, surmounted by the Tiara between the Keys of Saint Peter; around it: PAULUS VI PONTIFEX MAXIMUS A. III; on the reverse: the figure of a woman seated on a throne, in the act of pouring water from an amphora held in her right hand into a vase supported by her left hand; around it: CITTÀ DEL VATICANO; below the figure: TEMPERANTIA; on the right: 1965; on the left: L. 1.

Article 3. The coins mentioned in the preceding articles shall be issued in the following quantities:

Coins of 1 Lire: 60,000 pieces, equivalent to L. 60,000.

Coins of 2 Lire: 60,000 pieces, equivalent to L. 120,000.

Coins of 5 Lire: 60,000 pieces, equivalent to L. 300,000.

Coins of 10 Lire: 90,000 pieces, equivalent to L. 900,000.

Coins of 20 Lire: 90,000 pieces, equivalent to L. 1,800,000.

Coins of 50 Lire: 120,000 pieces, equivalent to L. 6,000,000.

Coins of 100 Lire: 558,200 pieces, equivalent to L. 55,820,000.

Coins of 500 Lire: 70,000 pieces, equivalent to L. 35,000,000.

L. 100,000,000.

Article 4. This law shall enter into force on the day of its publication. We command that the original of this law, bearing the seal of the State, be deposited in the Archive of Laws of the State of the City of Vatican, and that the corresponding text be published in the Supplement to the Acta Apostolicae Sedis, and that all to whom it pertains observe and ensure its observance.

Given from Our Apostolic Palace at Vatican, on the thirty-first day of May, in the year nineteen hundred and sixty-six, the third year of Our Pontificate.

**PAUL PP. VI.**

[*Latin ed. p. 1274*]

In the thirty-fifth year of the reign, in the City of Vatican, on Thursday,



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the first of September, in the year 1966.

ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of Vatican City.

Pontificate of His Holiness Pope Paul VI – Year IV.

No. XXVIII – Decree of the Pontifical Commission for the City State of Vatican City, by which the issuance of aerograms is authorized.

September 1, 1966.

**THE PONTIFICAL COMMISSION FOR THE CITY STATE OF VATICAN CITY.**

By virtue of the powers conferred by the Most Holy Pope Pius XII upon the Pontifical Commission by the decree of March 20, 1939, and confirmed by the Most Holy Pope John XXIII by the decree of November 7, 1958, and by the reigning Most Holy Pope Paul VI by the decree of June 26, 1963;

Having considered articles 2 and 20, letter c), number 5, of the law on the sources of law, of June 7, 1929, number II;

Having considered the decree of January 10, 1950, number LVI, by which the issuance of aerograms was authorized;

Having considered the decree of November 18, 1954, number XCIII, by which the issuance of a new type of aerogram was authorized;

Having heard the opinion of the General Counselor of the State;

[*Latin ed. p. 1275*]

Acts of the Apostolic See - Supplement 26 ORDER Article 1. - The issuance of aerograms with a value of 130 Lire is authorized, having the characteristics specified in Article 1 of the Ordinance of November 18, 1954, No. XCIII, and bearing on the postal imprint the indication: 130 Lire. Article 2. - The aerograms of the previous emission authorized by the Ordinance of November 18, 1954, No. XCIII, may be used upon completion of the postage. Article 3. - All other provisions of the Ordinance of January 10, 1950, No. LVI, which are not in conflict with the present, remain in force. Article 4. - This Ordinance shall be published, in addition to the usual methods, by posting it on the doors of the offices of the Governatorate, in the Courtyard of St. Damasus, and in the postal offices of the State, and shall take effect on the same day of its publication. Vatican City, September 1, 1966. AMLETO GIOVANNI Cardinal CICOGNANI, President, and ALBERTO Cardinal DI JORIO, GIUSEPPE Cardinal PIZZARDO, GIUSEPPE Cardinal FERRETTO, GUSTAVO Cardinal TESTA, First Principles, Secretary.

[*Latin ed. p. 1276*]

In the thirty-seventh year, in the City of the Vatican, on Thursday, November 10, 1966, Number 9. ACTA APOSTOLICAE SEDIS, Supplement



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to the Laws and Regulations of the City State of the Vatican. Pontificate of His Holiness Pope Paul VI – Year IV.

Law authorizing the minting and issuance of coins for the year 1966.

November 10, 1966.

**PAUL, POPE VI.**

By Our own initiative and with certain knowledge, with the fullness of Our sovereign authority:

Having considered the Monetary Law of December 31, 1930, No. XXI;

Having considered the Law of December 30, 1959, No. XI, by which new characteristics are established for Vatican coins;

Having considered the Monetary Convention between the City State of the Vatican and Vitalia, signed in the City of the Vatican on July 31, 1962;

We have ordered and order as follows, to be observed as law of the State:

Article 1. The minting and issuance of metal coins of the nominal value of Lire 1, Lire 2, Lire 5, Lire 10, Lire 20, Lire 50, Lire 100, and Lire 500 are authorized, having the technical characteristics specified in Article 2 of the Law of December 30, 1959, No. XI.

Article 2. The artistic characteristics of the coins referred to in Article 1, which are unique for all eight denominations, are as follows:

On the obverse: Bust of the Supreme Pontiff Paul VI, wearing the mitre, facing left;

On the left: PAULUS VI;

On the right: P. M. ANNO IV.

[*Latin ed. p. 1277*]

34. *Acta Apostolicae Sedis* – Supplement: On the reverse side is depicted the figure of the Good Shepherd; at the top, surrounding the subject, is the inscription: "CITTÀ DEL VATICANO 1966," and the indication of the respective value of the coins. On the coins of L. 500, the outer circular edge bears the inscription, in relief: "IN • NOMINE • DOMINI + + +"; the coins of L. 100, L. 50, L. 20, and L. 2 have an outer circular edge with a beaded rim; the coins of L. 10, L. 5, and L. 1 have a smooth outer circular edge.

Article 3. – The coins mentioned in the preceding articles shall be issued in the following quantities:

Coins of L. 1: 90,000 pieces

Coins of L. 2: 90,000 pieces

Coins of L. 5: 90,000 pieces

Coins of L. 10: 100,000 pieces

Coins of L. 20: 100,000 pieces

Coins of L. 50: 150,000 pieces



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Coins of L. 100: 387,800 pieces
Coins of L. 500: 100,000 pieces
L. 90,000
L. 180,000
L. 450,000
L. 1,000,000
L. 2,000,000
L. 7,500,000
L. 38,780,000
L. 50,000,000
L. 100,000,000

Article 4. – This law shall enter into force on the day of its publication. We command that the original of this law, bearing the seal of the State, be deposited in the Archive of Laws of the State of the Vatican City, and that the corresponding text be published in the Supplement to the *Acta Apostolicae Sedis*, and that all to whom it pertains observe and ensure its observance.

Given from Our Apostolic Palace at the Vatican on the tenth day of November, one thousand nine hundred and sixty-six, in the fourth year of Our Pontificate.

**PAOLO PP. VI**

[*Latin ed. p. 1278*]

In the thirty-seventh year, in the City of the Vatican, on Thursday, the twenty-fourth of November, in the year 1966, Number 10. ACTA APOSTOLICAE SEDIS, Supplement for the Laws and Regulations of the City State of the Vatican. Pontificate of His Holiness Pope Paul VI – Year IV, Number XXXI. Decree of the Pontifical Commission for the City State of the Vatican, by which the issuance of a series of postage stamps is authorized, dedicated to celebrating the Christian feast of Christmas.

November 24, 1966.

**THE PONTIFICAL COMMISSION FOR THE CITY STATE OF THE VATICAN.**

By virtue of the powers conferred by the Most Holy Pope Pius XII upon the Pontifical Commission by the decree of March 20, 1939, and confirmed by the Most Holy Pope John XXIII by the decree of November 7, 1958, and by the reigning Most Holy Pope Paul VI by the decree of June 26, 1963;

Having considered articles 2 and 20, letter e, number 5, of the law on the sources of law, June 7, 1929, number II;



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* Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. – The issuance of a series of three postage stamps is authorized, dedicated to celebrating the Christian feast of Christmas, to be valid for the payment of taxes relating to correspondence originating from the City of the Vatican.

[*Latin ed. p. 1279*]

38 Acta Apostolicae Sedis - Supplemento, Articolo 2. - Les timbres dont il est question dans l'article précédent, imprimés en rotogravure sur du papier comportant en filigrane le dessin des Clés croisées, présentent les caractéristiques suivantes : dimensions : 24 x 40 mm, incluant la dentelle, format vertical ; valeurs : 20 Lire, 55 Lire, 225 Lire ; sujet : unique, représentant une scène de Noël, œuvre du sculpteur Lello Scorzelli ; les trois valeurs portent en haut, l'inscription en langue latine : « NATIVITAS D. N. I. CHRISTI » ; en dessous, à droite : « MCMLXVI » ; en bas : « POSTE VATICANE » et l'indication des valeurs respectives en chiffres arabes ; couleurs : la valeur de 20 Lire est lilas ; la valeur de 55 Lire est vert olive ; la valeur de 225 Lire est brun chaud. Article 3. - Les timbres dont il est question dans les articles précédents ont valeur, aux fins postales, à partir de la date d'entrée en vigueur de la présente ordonnance jusqu'au 31 décembre 1967. Article 4. - La présente ordonnance sera publiée, en plus des modes ordinaires, par affichage dans la Cour de Saint-Damase, à la porte principale du Gouvernorat et dans les bureaux postaux de l'État, et entrera en vigueur le jour même de sa publication. Cité du Vatican, vingt-quatre novembre mille neuf cent soixante-six. AMLETO GIOVANNI, Cardinal CICOGNANI, Président. ALBERTO, Cardinal DI JORIO. GIUSEPPE, Cardinal PIZZARDO. GIUSEPPE, Cardinal FERRETTO. GUSTAVO, Cardinal TESTA. Primo Principi, Secrétaire.



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